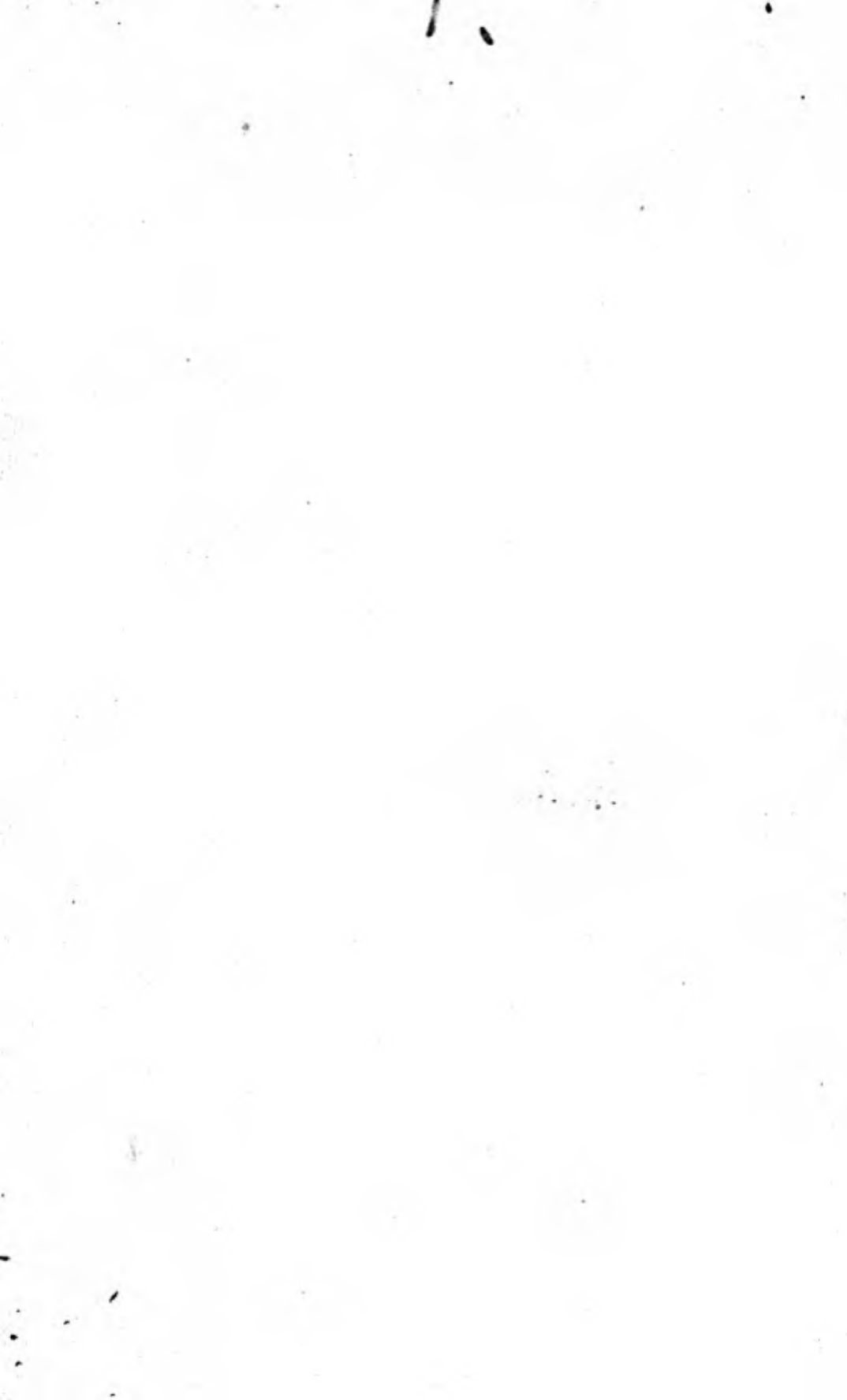


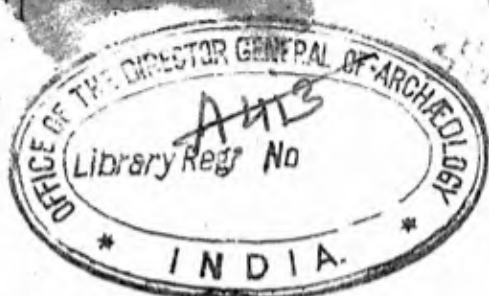
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THE MAHA-BODHI

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

JANUARY,

B. E. 2468
A. C. 1925

[No. 1

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society, is now going to erect a Vihara at the sacred spot, and building operations will be started soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon,

Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

NOTES AND NEWS

Kandy is the capital of Buddhist Ceylon. In 1815 the Sinhalese lost their independence through the treachery of the Sinhalese Prime Minister Ehalapola, who entered into a secret agreement with Governor North to have the King of Ceylon deposed and the Minister appointed in his place as the Supreme Prince of Ceylon under British protection. The Kingdom of Ceylon which was founded by the Bengal Prince Wijaya in 543 B. C. ended through the treachery of the prime minister in 1815. A. C. Since then there had been a gradual decline of Buddhism in the island.

* * * * *

The Temple education which had been in existence in the island under Buddhist Kings was stopped by the British bureaucrats for political purposes in 1870. The Sinhalese children thereby lost the controlling influence of the spiritual Brotherhood of Bhikkhus. Missionary schools came into

existence and the Buddhist parents were compelled to send their children to them. They came under the pernicious and deadening influence of semitic animalism, and they became beef eaters and drunkards. The Buddhist children were taught to kill animals, by the missionaries, who drank whisky and brandy. The gentleness of the Buddhist child disappeared under the guidance of the missionaries.

The bureaucrats thought that it was good to make the Buddhist youth to ape the British. He left his ancestral dress, his Buddhist name and his purifying morality and took to the British dress. The bowler hat, the trousers and other paraphernalia that belong to the wardrobe of the middle class Englishman were accepted as the social appendages by the degenerate Sinhalese youth. We have to thank the missionaries for all this. After a hundred years of missionary and bureaucratic education what do we find except social and economic degeneracy among the Sinhalese. There is no University, no technological institute, no industrial school, no Veterinary College, no up-to-date agricultural College in the island inhabited by nearly four million people of whom 2,700,000 are Buddhists.

A few Sinhalese youths go to England to study law and medicine and they return to the island not to uplift the Sinhalese but to drag them down in the path of morality. We have three demoralizing agencies at work in the island: the bureaucratic government, the Missionaries of Protestant and Catholic Christianity, and the anglicized native converts to Christianity. The first think only of revenue which is obtained by the sale of manufactured alcoholic liquor to the illiterate natives all over the island, the Missionaries make them to ape the Britishers in dress and manners, and the anglicized Native Convert is a social danger. The Sinhalese had lost their ancestral land which was alienated by passing of an inhuman law in 1896 which gave power to the Governor to make every Sinhalese land owner a vagabond.

This was done, and thousands of Sinhalese who had been owners of land for 2400 years are to-day working as day labourers in their own ancestral lands, which the Government sold to the British tea and rubber planters. It is the story of the British Village Labourer of the 18th Century in England so beautifully told by the Hammonds in their "Village Labourer" and "Town Labourer" published by Longmans Green & Co.

The Sinhalese youth is forced to become a social degenerate by the un-Buddhistic exhortations of the missionary. The latter lives in an atmosphere of camouflage. He is hatched in some English theological incubator and is sent to preach the dogmatics of a semitic religion, utterly unsuited to an enlightened age which has seen the triumphs of scientific progress in the realm of evolution, biology, psychology, radio activity and relativity. 'Give alcohol and make the native an imbecile' that is the advice of the enterprising Britisher.

* * * * *

Kandy is one of the beauty spots in Asia. The Temple of the Holy Tooth Relic and the royal lake are objects of aesthetic appreciation. Kandy was deserted in 1818, because of the atrocities committed by British troops. The town thence forward became a centre of alien activity. The principal Church was erected on the ground belonging to the Nátha devala. The King's palace was converted into a residence of the Government Agent of the Kandyan province. This is an outrage. There is no reason why a revenue officer, a servant of His Majesty should occupy a royal palace. It only hurts the feelings of Buddhists.

* * * * *

The golden chair used by the King of Ceylon was removed to England in 1815 and presented to the British King by a British General. Until quite recently it was placed in the Throne Room of the Windsor Castle, and used by the sovereign as the royal seat. Acting under advice His Majesty had the Chair removed to another part of the Castle to avoid misunderstanding.

If the King of England could respect the feelings of the Sinhalese Buddhists, we consider it an act of propriety on the part of the Government Agent to vacate the Royal palace without further delay.

* * * * *

The Ceylon Buddhists deputed Dr. Cassius Pereira to represent them at the Indian National Congress, which was held at Belgaum in the last week of last month, and to speak on the Buddhagaya Temple question. He was also elected by the Maha Bodhi Society to represent them. The Burmese Buddhists had also sent their delegates to the Congress. The Buddhists of Burma and Ceylon for the first time met on a common platform with their Indian Brothers. The Lord Buddha is held in divine reverence by the Hindu Indians, and the latter we hope will work in amity with the Buddhists of Asia. Nearly a thousand years ago the national religion of India was Buddhism. Then came the destructive hordes from the near West and effaced the religion of Compassion. Let us hope that the followers of the Religion of Compassion will, with the help of Hindus, liberate the sacred site at Buddhagaya now held in desecration by the Saivite Zemindar Mahant.

* * * * *

Latest news from the Anagarika Dharmapala shows that he is still in Kandy. Although still in a weak state of health he ventures out to deliver lectures. He has had a motor van especially built for travelling in the villages which is like uncle Tom's Cabin and is drawing crowds wherever it goes. It was designed by Rajah Hewavitarna and is comfortably equipped. A half-tone illustration of the Caravan appeared in the *Ceylon Times Sunday Illustrated* and also in the Sinhala Baudhaya. It is named after Mrs. Mary Foster, the gracious patron of the Maha Bodhi Society who supplied the money to have it built. The Anagarika will begin a campaign to collect money from the Buddhists to build the Vihara at Sarnath, Benares.

* * * * *

The hallowed site at Rishipatana (Sarnath) Benares is sacred to the Buddhists as the place where our Lord preached His first Sermon proclaiming the principles of the universal religion of Righteousness 2513 years ago. It is to be regretted that the Buddhists of the Far East have forgotten the sacred sites associated with the ministry of our Compassionate Lord. The people of India to-day have forgotten Him, hence their sufferings. He taught the way of absolute Freedom.

* * * * *

A great historic event the people of Calcutta witnessed last month. It was the ceremony of laying the foundation of the Initiation Hall for the Ordination of Bhikkhus. A large number of Bhikkhus and laymen arrived from Chittagong, Arakan and Burma. His Holiness Kiripa Saran Mahasthavir is to be congratulated at the triumphant consummation of his long cherished desire. But for the noble minded Chief Thero of Akyab U. Tejaram Maha Thera, this achievement could never have been realized. Buddhist Bengal rejoices that at last a Simā has been founded for the Bhikkhus. India by right belongs to the Bhagavat Sakya Muni.

* * * * *

BUDDHA GAYA TEMPLE QUESTION IN THE SUBJECT COMMITTEE OF I. N. CONGRESS.

Dr. Cassius Pereira from Ceylon on behalf of the Buddhist Associations addressed the Committee on the claim of the Buddhist World for the possession of the Buddha Gaya Temple. He made a moving appeal and a large majority of the Subject Committee was in favour of a resolution being passed expressing the sympathy of the Congress with the Buddhists in this matter and calling upon the Hindus to Co-operate with them in their attempts to get possession of the Temple. But in view of the fact that the Committee had not full information at its disposal, it was agreed that the matter might be left to the All-India Congress Committee for investigation. It was also expected that the Hindu Mahasabha would deal with the matter in a sympathetic manner.

A SONNET-SEQUENCE

FROM THE TEACHINGS OF GAUTAMA BUDDHA.

The Jhanas : The Raptures.

I

DETACHMENT.

Now he who is detached from worldly things,
What happiness is his ! What joy and ease !
When from those dragging chains himself he frees,
And gives, as 'twere, his new-born spirit wings.
And all the time his heart rejoices, sings;
His mind, alert, investigates, most firm ;
He reasons everything. Beginning, term,
He sees quite clearly. Through his soul there rings
Exultant rapture, energy. Clean, whole,
He lives his life, in peace, without despair ;
In greatest wealth. No poverty, no dole,
Are his, but truest riches everywhere.
For he has but his script, his staff, his bowl,
And thus he lives released, and free from care.

II

CONCENTRATION.

The one who is serene, and concentrates
His mind upon all loveliness, all good,
He is most blest, and even if he would,
He cannot leave that Heaven of perfect rest.
His mind is elevated, filled with zest ;
His heart is tranquillized, at peace within.
He now abandons envy, strife, and sin.
He moves forever in those happy states
Of peace and joy and tenderness for each
Of human beings. In his heart and mind,
His care for them will lead him now to teach
The Truth himself has learned, to help mankind.

He feels no pride of gain ; to all will reach
His love to aid, not censuring, they being blind.

III

THE EQUABLE.

The man who is serene, is well at ease,
And too, the self-possessed. He will be calm ;
To all in bitter trial will be balm.
As round sweet flowers hum the busy bees,
Unheeding of the world's most savage strife,
Calmly they go about appointed work,
Do not lament, nor grieve, nor ever shirk,
But in their daily toil fulfil their life.
So will he be, who, calm and self-possessed,
Treads his appointed paths, yet not in haste,
As one who has no leisure. Work and rest
Should be alternate. Hurry is but waste.
Set seed ; plant gardens, fruit-trees by the street,
That so you may grow peaceful, calm, complete.

IV

EQUANIMITY.

Equanimity is a blessing. Sure,
And firm of mind is he, and self-possessed,
Who knows this Truth. With all he is at rest,
Leisure and quiet his, contentment. Pure
In heart and soul and mind ; unhasting ; still
As is a quiet rock when rough winds howl.
He never heeds the wild mob's angry scowl,
But stands indomitable. His word, his will,
Most firm and sure, unhesitating ; strong
As is an oak in earth securely rooted.
He saves his people from their error, wrong,
And heeds it not when calumny is bruited.
Of parties, factions, he is not a part.
The good of all he bears within his heart.

V

IMPERMANENCE.

As is a candle-flame blown by the wind,
So is the soul of man, a puny thing,
Unstable, wavering ; it is apt to cling
To body's warmth. For in this life it's pinned
Beneath this carcass. Death will set it free.
You would not down the years forever go
As you are now? And thus with you and me,
This is the road we follow, even so ;
From baby-hood to boy, from youth to man,
From body unto spirit, higher, higher.
For all is change and growth, and lest we tire,
Remembrance is denied us. No one can
Remember his past lives ; but we aspire
Toward perfection. This the perfect plan.

VI

THE SELF-SEEING.

He who calls up an image of himself,
And surely knows himself in every part,
The value of his soul, his mind, his heart,
Who is to virtue bound, not seeking self ;
That so he lives in wisdom, and his life
Is passed serenely, without envy, grief,
Oh, such an one may surely win relief
Here on this earth, withouten panic strife.
Happy the man who knows his earthly way
Is followed peacefully with love to all.
That man will never weary, faint, nor fall ;
He will be joyous through the livelong day.
Most blest is he, and free from envy, care.
His life is placid, spacious, clear, and fair,

VII

THE WONDROUS GIFT.

The Buddha taught a Wondrous Gift ; sublime,
Of highest intellect, of mighty power ;
Of steady growth, augmenting hour by hour ;
Of spiritual strength, transcending space and time.
He said that one could sit within the air.
And we can rise, as 'twere, into the sky
Of radiant rapture, high and still more high,
By means of virtue, gain that vision rare.
He said that men could walk upon the sea,
And in the deepest earth could come and go,
Raising and lowering themselves ;—Just so
We delve, as 'twere, for jewels,—wisdom, free
From superstition, Goodness, joy,— in sooth
Shall lift us to Enlightenment and Truth.

VIII

THE HEAVENLY EAR.

Whoso shall listen when the Heavenly Ear,
Bent down above all worlds in space or time,
Feels millions of vibrations ring and chime
With grief, with joy,—what is it he shall hear?
In one place, people wailing round a bier :
In others, singers chanting hymns sublime ;
An attic poet weaving words in rhyme
Like jewels, in a setting foul and drear.
He also hears the songs of birds, the voices
Of winds in trees, and he may well aspire
To Spirit-knowledge, for his mind rejoices
In music of all kinds. And higher, higher,
Within his heart great melodies shall ring,
And lift him far above both slave and king,

IX

INSIGHT.

That one who with love's heart shall penetrate
The hearts of others, he shall know indeed,—
Most clearly seeing—who has greatest need
Of his benign endeavours. Early, late,
He shall be watchful, and with patience great
Shall show the Path. With each shall gently plead
That they should seek the Way, the Truth should heed,—
The saints of all times shall he emulate ;
That thus the wrathful lose their anger, scorn ;
The peaceful pour their joy, an utter balm,
Upon the world, so weary, so forlorn,
In perfect happiness, in greatest calm :—
The vicious shall grow lofty, lovely, pure ;
The wandering, steadfast, and the wavering, sure.

X

FORMER BIRTHS.

The Buddha taught that men could see aright
And know their past lives, full of doubt and fear.
And yet we do not know the Now and Here ;
How can we bring the Day and end the Night ?
But still we know of all the race's past,
As cell, as fish, as bird, as monkey-folk—
How hard it still is to cast off their yoke !
But we shall win to freedom, till at last
We know and talk with Spirits, and there-to,
We shall be free to dwell among the suns,
Or in the furthest skies. No fettering bars
Will halt our onward sweep ; and through and through
We shall be pure, live where the light-stream runs,
Taking our upward way among the stars.

XI

THE HEAVENLY EYE.

He who is pure, sees, with the Heavenly Eye,
 All beings change from one life to another.—
 Sister with sister, brother with his brother ;
 Twin souls there are, who, floating swiftly by,
 Grow from dull clay, e'en as the butterfly,
 From out a grub, turns slowly to another
 And greater form of beauty. Oh, why smother
 The white soul's aspirations? High, more high,
 It will aspire, till in the dusk, or dawn,
 Or at midday, perhaps, it leaves the mold,
 The dull clay doffs, its spirit-wings puts on,
 And leaves this earth, for where, high up and cold,
 Afar the stars shine brightly. It is bold.
 Without a word or glance, lo! it is gone.

XII

EMANCIPATION.

I

He who, emancipated, knows the Path,
 And ideas as they really are,—he knows
 That liberty is his where-e'er he goes ;—
 He has discarded anger, envy, wrath.
 Rebirth has been destroyed, and Oh, what bliss,
 What rapture to think calmly thereupon,
 That in this life salvation has been won,
 The Way of joy he never more shall miss.
 His Effort has borne fruit for him at last ;
 The Higher Life has been at length fulfilled ;
 And death has been abolished, and old age ;
 His wanderings and journeyings are past,
 For this is what he prayerfully has willed.
 And sorrow is abolished. From this cage

2

Of life recurring like a squirrel's wheel,
He has won free. Behold the door ajar!
He needs but push it open. Lock nor bar,
There is not any. What a joy to feel
That earthly things that were to do, are done ;
His duty to the world is finished quite ;
And he has won to Truth, has seen the Light ;
And there is peace for him, while still the sun
Whirls high in Heaven, and the great stars shine,
And foolish folk run madly to and from
About the world, and fight for "I" and "mine".—
But he has left all that, is free to go,
Translucent, purified, most firm, most keen,
Controlled and cultured, unperturbed, serene.

MASTERY.

These, Brethren, are those things most deep, profound
Most hard to follow, hard to understand,
And difficult to realise. Command
They give o'er all things. So, you are not bound,
As I am not, to dangerous things of sense.
How sweet they taste ! How unreliable !
These have we conquered, Brothers. It is well.
And now we knew the wonderful, intense,
Great glory of these other joyous things,
Things of the spirit, tranquillizing, sweet,
Most subtle, and most lovely. It is meet
We pause awhile and meditate. This brings
Profoundest joy Beloved, glory, peace,
Love, happy Mastery without surcease.

SPREAD OF BUDDHISM

(Beyond the Prāchyā-deśa before Aśoka)

BY

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Dr. Oldenberg's statement that Buddhism was confined to prācya-deśa (eastern territories) is based upon a passage of the Mahāparinibbāna Suttanta,* in which Ananda enumerated a few towns to Buddha for choosing among them one as the place of his parinibbāna. As these were the towns where the Buddhist devotees lived in large numbers, the westernmost of them was taken by Dr. Oldenberg as the farthest western limit of Buddha's missionary activities. But a close study of the Nikāyas shows that Buddha did travel outside the prācya-deśa as far west as Verañja, Madhurā and Samkassa† and as far north as the country of the Kurus.‡

In ancient times news moved slowly from one place to another unless special arrangements were made by the State for carrying it. When such arrangements were wanting, the traders were usually the principal carriers of information to distant places for it was they who had to visit distant localities in the course of their journeys and gathered information and experience in the pursuit of their chequered life. The commotion made by Buddhism in its pristine strength and liveliness could not but draw the attention of these migratory people as also of those viz., the paribbājakas and the wandering teachers, who used to go from one place to another in their company for personal safety. Apart from the activities of preachers sent by Buddha to places outside the prācya-deśa

* *Digh. Nik.*, II, p. 146.

† *Majjh. Nik.*, II, p. 83; *Vin.*

‡ *Ibid.*, I, p. 55.

the mere news about the appearance of a man in Magadha with wonderful spiritual insight and power of consoling the distressed and saying the afflicted could not but be earnestly carried by those people to various trade-centres where the information received a wider currency and attracted the curious and the spiritually minded to visit Buddha and profit by his advice and ministration. The principal trade-routes along which the traders with their caravans roamed from place to place ran north to south-west from Sāvatti to Patitthāna, north to south-east from Sāvatti to Rājagaha, east to west from Magadha to Sovira and from Campā to Kosambi and Sahajāti, east to north-west from Videha to Gandhāra, and so forth.* Many of the trade-centres on these routes were also centres of Buddha's activities,† and hence they offered facilities for spreading abroad accounts of incidents connected with Buddha and the religion preached by him.

Circumstances often brought about the meeting of the various religious teachers with the traders and the *religieux* accompanying the traders at the halting stations on the routes and such meetings led on many occasions to discussions on religious matters and the delivery of religious discourses resulting in the conversion of the lay-people to the particular religion which appealed to them most. As for instance, Anāthapindika, Punna, Mahākāla, Trapusa and Bhallika, Rājadatta, Godatta and others became converts to Buddhism through such discussions held or religious discourses delivered by Buddha or his disciples at the halting stations like Sāvatti, Rājagaha etc.‡

Another evidence in support of our contention that Buddhism was not confined to *prācya-desa* is that many disciples of Buddha hailed from *paccantima janapada* or border coun-

* Dr. Rhys Davids' *Buddhist India*, pp. 103-4; *Cambridge History of India*, pp. 212-4.

† See, for instance, *Psalm of the Brothers*, pp. 254ff.

‡ See *Psalm of the Brothers*.

tries. The reason why the designation *paccantima-desa* was applied to places like Samkassa and Ujjeni which are far away from the Indian frontiers is to be found in the fact that they formed the border-land between the *majjhima desa* of the Buddhists and other places. The rules of discipline framed by Buddha were meant generally for those monks who resided within the *majjhima desa*, boundaries of which are given in the Vinaya.* Though the boundaries are not identifiable at present except on the eastern side yet it is known that places where Buddhism flourished like Samkassa, Avanti, Gandhāra etc. were distinguished as *paccantima janapadas*. Buddha himself relaxed some of the rules of discipline in regard to the monks of those places in view of the physical conditions within which they lived. This relaxation of the rules shows that Buddha had to take note of the convenience and needs of the monks of the distant regions indicated by the expression *paccantima janapada*. This proves clearly that the religion in the contemplation of Buddha was not confined to the eastern territories alone as supposed by Dr. Oldenberg but it was as well a religion that had its roots in the regions lying outside the *majjhima desa*.

In further support of our contention, an account of the progress of the religion in western India before Asoka is given below:—

BUDDHISM IN WESTERN INDIA.

Though the whole of western India was placed outside the *majjhima desa* of the Buddhists, Buddhism made a fair progress there before the time of Asoka and played an important role in the later history of Buddhism. Although Buddha wandered generally within the *prācya-desa*, the religion however spread over many regions of western India counting among its adherents people from the westernmost

* Vin. I, V. 13; ix. 4, 1; J. R. A. S. 1904, pp. 83ff.

countries such as Patitthāna, Bharukaccha, Suppāraka, Avanti, Ujjeni, Aparānta, Asmaka having their monastic establishments at several of these places. The westernmost point reached by Buddha in his peregrinations was Verañja, a place near Madhurā (mod. Muttra) in the twelfth year after his enlightenment. When Buddha was at Sāvatti, some brāmanas of Verañja (situated probably west of Madhura), were there on some business. They had a talk with him about the fruits of good and evil *karma*.* On one occasion Buddha was invited by a Verañja Brahmana to go to their native country, which Buddha did at the outset of his twelfth vassa.† We find from a passage in the Anguttara Nikāya‡ that Buddha once stopped on his way from Madhurā to Verañja (antarā ca Madhuram antarā ca Verañajam) and delivered there a discourse to the house-holders on the ideal husband and wife. These house-holders were on their way from Verañja to Madhurā. This shows that Verañja was situated near Madhurā on the analogy of similar passages found in the Pāli texts where localities situated at short distances from one another were described exactly in the way in which Madhurā and Verañja have been in the passage quoted above. Buddha and his bhikkhus had a bitter experience of Verañja. It was during their residence there that a famine broke out and the bhikkhus were put to a great difficulty in procuring food. They were neglected by the people of the locality and would have starved but for the charity of some horse-dealers of the northern country who stopped there in the midst of their journey and supplied them with steamed grain in pattha measures.§

Buddha took up his residence at Nalerupucimandamule where a Verañja Brāhmana came and questioned him the

* Majjh. Nik. I, pp. 290-291.

† Burlingame's *Buddhist Legends*, Vol. II, p. 193; Kern's *Manual of Indian Buddhism*, p. ; J. R. A. S. 1891.

‡ Ang. Nik. II., p. 57.

§ Vinaya, III, p. 6; Burlingame's *Buddhist Legends*, II., p. 193.

reason of his not showing marks of respect to the aged Brahmanas. To this question Buddha made a suitable reply justifying his behaviour and converted the Brāhmana to Buddhism.* At the very same place he had a similar talk with Pahārado Asurinda regarding the eight excellencies of his *dhamma* and *Vinaya*.† He left Verañja at the end of the vassa and accompanied by Ananda passed through Soneya, Samkassa, Kannakujja, Payāgapatiṭṭhānam, crossed the Ganges and reached Benares.‡ He met here Mahākaccāna for the first time and by converting him paved the way for the establishment of a centre of Buddhism in Avanti.

MAHAKACCANA, FOUNDER OF THE CENTRE IN AVANTI.

Mahākaccāna was one of the most distinguished apostles of the Buddhist faith and made a substantial contribution to its prosperity. He was the son of the royal priest of king Canda Pajjota of Avanti. He was the nephew of rishi Asita (or Kālādevāla) the great seer of the Vindhyāchala who paid his homage to Siddhārtha when a child.

It was at Asita's advice that the young ascetic Nalaka (former name of Mahākaccāna) came to Benares to pay a visit to Buddha and being very much impressed by the unsurpassed erudition of the Teacher, became a Buddhist monk along with his companions.§ This group of bhikkhus with Mahākaccāna as their head returned to their native country and founded āśramas there at Kururaghara-papāta-pabbata and Makkarakata in Avanti. Of the notable converts made here by Mahākaccāna, names of Punna, Sona Kutikanna of Aparānta, Isidatta a

* *Ang. Nik.*, IV., p. 172; *Vinaya*, III., pp. 2ff.

† *Ang. Nik.*, IV., pp. 197ff.

‡ *Vinaya*, III. p. 11 (From Benares Buddha went to Vesali where he spent his 13th Vassa).

§ *Mahāvastu*, II., p. 30; III., p. 382.

The Romantic History of Buddha (translated from the Chinese Abhiniskramana Sutra) by S. Beal, p. 276.

Sutta Nipata (P. T. S.)—Nalaka Sutta vs. 696ff.

caravan guide of Velugāma and Lohicca Brahmana teacher of Sālāvātika may be mentioned.* In the *Thera-theri gāthā* we come across names of a few other monks and nuns of Avanti whose psalms have been preserved in the collection.†

A remarkable feature of the activities of Mahakaccāna is that he as an expositor was engaged more in giving detailed expositions of Buddha's enigmatic sayings than delivering independent discourses of his own. People used to come to him for solving their doubts in regard to utterances of Buddha: Kāli upāsikā requested him to explain a stanza from Kumāripaṇḥa‡ (*Sutta Nipāta* i.p. 126), the Haliddikāni gahapati from the Māgandiyapaṇḥa of the Atthakavagga and Sakkapanha of the Dīgha Nikāya (*Sutta* No. 21) and so forth.§

It was under the guidance of Mahakaccāna helped by Sona Kutikanna that Buddhism gradually obtained a footing in Avanti. Though the country was situated at a long distance from Magadha, it had facilities of communication with the ports of Western India and the principal cities of Magadha and Kosala. In the *Sutta Nipāta* the names of halting stations from Patitthāna to Sāvattthi through Avanti are given in connection with the journey of rishi Bāvariya's ten disciples to meet Buddha at Sāvattthi.||

The centre of Buddhism in Avanti, it seems, laid special stress on the ascetic practices allowed by the Buddhist code for which it is remarked in the Vinaya that the Bhikkhus of Avanti were followers of *dhutavādā* precepts.¶ Though the

* *Psalms of the Brothers* by Mrs. Rhys Davids, *Sam. Nik.*, IV., p. 288.

† *Psalms of the Brothers*, pp. 41, 42, 107, 149, 202.

Psalms of the Sisters, pp. 30, 31.

‡ *Ang. Nik.*, V., pp. 46ff.

§ *Sam. Nik.*, III., pp. 12, 13; IV., p. 115.

|| *Sutta Nipāta*, pp. 192ff. The halting stations are Patitthāna, Māhissati, Ujjeni, Gonaddha, Vedisa, Vanasavyam, Kosambam, Saketam, Sāvattthim, Setavyam, Kapilavatthu, Kusinara, Pāvā, Bhoganagara, Vesali.

¶ *Vinaya*, CV., II., p. 299.

number of monks in Avanti was not very large, yet they had a voice in matters of dispute relating to changes in the doctrines of breaches in the rules of disciplines. In the second Council, they had to be called in to take part in the deliberation for settling the questions raised by the Vajjin monks of Vesali.*

BUDDHISM IN CHINA

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BUDDHIST ART IN CHINA.

The introduction of Buddhism into China from Hindusthan and subsequently from the Celestial Empire to Korea, Mongolia, Manchuria and Japan was one of those epoch-making revolutions which practically obliterate racial and national lines and force humanity to pay common tribute to spiritual forces. How profoundly Chinese and Japanese civilisations in general and their art in particular, were gradually metamorphosed by this unassuming yet pungent influence has hardly been recorded. Is it not an extraordinarily wonderful phenomenon that 400 millions of Chinese are the devoted worshippers of Sakyamuni? Buddhist thought and ideals are still paramount in almost all the institutions of Mongolian civilisation. Though we must admit that the whole influence of Confucian Scholarship and the force of the whole Mandarin order are implacably opposed to the spirit of Buddhism yet it

* Kern's *Manual of Indian Buddhism*, p.

is indisputable that the finest portions of Chinese Literature and Art are strongly tinged with Buddhism. As has been tersely put by a European scholar that "to write the history of the Chinese soul without seriously considering Buddhism would be like writing the history of Europe under the hypothesis that Christianity was a foreign and alien faith whose re-rooting in Western soil had been sporadic, disturbing and on the whole deleterious."

But how the great practical peoples like these healthy and robust shoots of the Altaic race, the Chinese and the Japanese, could ever have taken up such a negative, pessimistic and non-political religion as the Buddhist *Nirvana*, may seem unaccountable. The great truth is that Buddhism like Christianity (and unlike Mahomedanism) has been wholly an evolutionary religion, never content with cold formalisms, ever adapting itself to the new circumstances and evirons—to the fundamental needs of human nature. Thus it was that Buddhism became social and human with the great practical races of China and Japan.

The introduction of Buddhist Art into China was but a slow affair. The date 61 A. D.—so often given by the writers as the date of Buddha's introduction to the Han Emperor in the form of a golden image is of no special importance; because the new religion hardly began to exercise appreciable influence upon China and Chinese thought before the third century A. D. Also because we can trace no Chinese modifications of Buddhist art before the third century. It is after the fall of the Han Dynasty that there occurs the real rise of Buddhist Art in China. This is not the place to attempt the hereulean task of Chronologically classifying the movements of Indian art. Suffice it for our purpose to say that the aesthetic transmission to China and Japan of a few typical Indian motifs in Architecture e.g., the Stupa—forms, occurred definitely by the end of the third century, when China was plunged in the sanguinary "Wars of the Three States." But so far as we

can peer back into the arts of the 4th century, they show only a clumsy Chinese imitation of the Indian Buddhist sculptures. The great wooden Buddha of Seiroji, near Kioto, the most primitive of all the Southern types of Chinese Buddhas, is probably a Chinese work of the 4th century retaining much of the Han Clumsiness and angular sharpness of feature. But by 420 A. D. a decisive change was brought about in the external affairs of China when it was split up into Northern and Southern states each ruled by an independent dynasty. It must be noticed that owing to this partition, the Southern states ruled by a native dynasty came henceforward into a closer touch with India through Burma. A few Arab merchants were already carrying coastal trade between India and China and the Sassanian Empire was in vague communication with the Chinese ports by sea. The Byzantine Empire on the other hand, the Eastern successor of the Romans, still held a caravan trade by means of overland routes with the Northern or Tartar provinces. In the simultaneous dissolving of the Roman and Han Empires, the unstable herds of the Tartar locusts blotted out vast regions of intervening space and almost obliterated the memory of the earlier contact. Civilisation had to be begun anew at the both ends and it was the new Southern Dynasties of China that began to reap the Eastern harvest.

Being easy of communication by means of the sea, the early Indian traders brought with them the developed Buddhist doctrines to Southern China. Moreover the Northern route from India to China was precarious; the superstitious tribes of the desert Cathay welcomed Indian culture as a new kind of fetich rather than an inner enlightenment and the Confucian scholars of Wei were most powerful with their Tartar masters and even instigated them at times to slay the Buddhist priests and destroy their monasteries. It was in the romantic South that Buddhism found its natural ally. Taoism was already the sworn foe of Confucian socialism, full of mysticism, inclined to poetry and art. With it the stronger tenets of a positive

Buddhism, able to conquer all the regions of matter and spirit, quickly amalgamated. To be brief, we may safely assert that the religion of the three Southern Dynasties which ruled successively at Nanking—the Sung, the Tsi and the Liang—is a working union between Taoism and Buddhism which practically excluded the Confucian classicism. The enormously rich literary and artistic treasures of the Indians, and specially of the Buddhists were now available to the imaginative Chinese.

The bulk of our knowledge which we have of the Buddhist Art of the Liang and Ch'en Dynasties is derived from the remains of Sculpture rather than of Painting. Graceful Buddhas of a South Indian type, with concentric lines of clinging drapery persist down to the Tang period. There is also a movement particularly located in the Eastern provinces of the South—called Go—to utilise for the purposes of Buddhist sculpture, the indigenous plastic genius. This genius of the South, long lying dormant and confined to secular decoration, now suddenly expanded in the new field of Buddhist creation. The bronze Buddhas of this school are heavy and severe in type. The type of such Buddhas and Bodhisattvas, for the two are not greatly differentiated, can show hardly a trace of Indian suavity but all the same it comes like a being from a new Buddhist world.

A most interesting amalgamation of the several Northern and Southern schools of art was achieved in the year 589 by the foundation of the First Imperial Dynasty since the fall of Han 350 years before. This Zui Dynasty, which brought about the unification of the North and South, passionately devoted to Buddhism, was short-lived but it paved the way for the introduction of the great Tang Dynasty. It was during the reign of the second Tang Emperor, Taisi, one of the greatest and wisest of the Chinese rulers that the introduction of the Graeco-Buddhist art in China was effected. Chinese army and peaceful missions had penetrated far into Turkestan;

and the pious pilgrim Hiouen Tsang stopped at all the famous Buddhist sites in Khotan, Turkestan, Gandhara and Central India collecting manuscripts, drawings and models of every description, which were safely brought back to China in 645. This new Gandhara—Buddhism with its fine artistic creations had been smouldering at the very Western gates of China for three centuries but the weakness of internal dissension had helped the barriers of the desert. Just now when the power of Tang was fraternising after a lapse of 400 years with Khotan, Kashgar and North-Western India and claiming share in the great religious harvest, it was all about to be blotted by the mighty religious fanaticism of the Muhammedans that soon obliterated its faintest trace and changed the whole current of the Central Asiatic thought and art for ever. Destruction lay for Buddhism on every hand, not the Muhammedan blast alone, but a final catastrophe was wrought in Khotan by avalanche of sands which swallowed up kingdoms and bitter persecution of followers in India itself, which was to wipe out the peaceful monasteries from the Peninsula in a wave of neo-Brahminical upheaval. This is the main reason why the Graeco—Buddhist contact was of short duration. But in China itself the new inspiration was enthusiastically welcomed by the Buddhist party. The Khotan art rapidly penetrated eastward. Paintings of the new style modelled the Buddhist figures into a appearance of full relief. The Khotan influence was no doubt brief and the Chinese assimilated only some specific forms. But it is undoubtedly true that a certain legacy of nobleness and grace found in the subsequent creations of the Chinese artists in the Buddha and Bodhisattwa statues, was left by this brief passage. (vide Fenellosa, *Epochs of Chinese and Japanese Art*, pp. 30 et Seq). Thus the influence of India on the Far Eastern Art first felt itself in the Celestial Empire China as it were was an intermediary through which artistic impulses and art creations travelled from India to distant countries such as Korea and Japan. From the artistic standpoint the quality

that the early Buddhist art in China must have once attained should be judged according to the Japanese works and not according to the Chinese. Japan for many reasons had been so fortunate as to preserve the invaluable monuments which conveyed to us the noble splendour and subtlety of the early Buddhist Art in Far East. China, on the other hand had lost on account of many wars and internal revolutions and partly owing to its enervating climate many of her best specimens of early Buddhist Art. What China has bequeathed to the present generation of that Art was mainly the handi-work of artisans—not artists. The outstanding fact that the Indian influence on Far Eastern Art concerned itself only with Buddhist Art. There already existed in China the Wei, Seri and T'ang Buddhist styles side by side with more or less autochthon styles. These highly finished Chinese styles were the result of a long process of development in which so far the art of painting is concerned the celebrated engraved Han stones were milestones.

While pursuing the investigation of Indian influence on Chinese art they were confronted with great and almost insurmountable difficulties. They did not possess any original Indian work found in China like the probable South Indian standing bronze Buddha found in Annam. The probable conjecture that the Indian sculptures brought to China are but small works of metal, precious stones, wood and clay (vide Hiouen Tsang's collection taken from India) and not large stone sculptures which were difficult to transport in those days. That the imported Indian Paintings had almost disappeared from China was easy to understand. But of the small imported works from India at least one specimen might have been found or excavated in recent years and it is to be regretted that this was not the case. Another difficulty was that there was a large gap in the history of Chinese Art. The forms of this art were practically unknown from the end of the Han period to the beginning of the North-Wei period. The greater part

of the third century the whole of the fourth century and the beginning of the fifth was almost devoid of any note worthy artistic creations in China. It is therefore extremely difficult to state of what kind and how strong the Chinese element was in the Celestial Empire's early Buddhist Art.

In China well-developed architecture in wood must have existed long before the advent of Buddhism. On many a engraved stone of the Han period there were illustrations of buildings in wood. Though the Pagoda was, of course, associated with Indian symbols and ideas and though we find in many Pagodas details that were characteristically Indian in shape—it seems however too bold a statement to assert that one should trace the evolution of Pagoda to the Indian *Stupa*. The aesthetic conception underlying the erection of Pagodas as well as its artistic and structural elements, were essentially Far Eastern, though the Pagoda building was fused with Indian symbolism. Chinese architecture of the Cave-Temples was very poor and seems to have been borrowed from the magnificent Cave-Temple architecture of Western India.

In sculpture, the T'ang style of Buddhist sculpture as has already been observed is most probably derived from the Central Asiatic Indian style of North-Wei Dynasty. So we should not be astonished to find an Indian sentiment in the Buddhist T'ang Art. Surely there was an Indian element in one of the North-Wei styles. Therefore the Indian sentiment in T'ang Art might have penetrated into this art only, perhaps, during the early T'ang period in the seventh century A.D. In the course of this diffusion, Khotan appears to have played a very important part. Japan still possesses as one of its greatest treasures, the masterly Buddhist wall-paintings of Horyu-ji. They show a remarkable resemblance to some important T'ang sculptures, but there was good ground for the belief that the great master who decorated the walls of the Temple at Horyu-ji was a Khotanese painter. Students of the art of Asia who had visited both Horyu-ji and the caves of Ajanta or who

had excellent photographs of the paintings of the both sanctuaries at their disposal must share this opinion of close association. There was also a resemblance sufficient to recognise the Indian element in the Khotanese pictorial Art of the seventh century.

THE INFLUENCE OF BUDDHISM ON THE CHINESE CIVILISATION.

We have already sketched in brief outline the influence of the Buddhist Art on the evolution of plastic arts in China. Now the attempt to estimate the influence exerted on the Chinese culture by Buddhism and Buddhist priests will show that, apart from the personal and political influence which the adherents and preachers of the Indian teaching may have had on individual emperors and statesmen, the effects of Buddhism are to be seen chiefly upon philological and philosophical sides. At any rate, the meritorious attempt to substitute an Alphabet for the monosyllabic language and writing of the Chinese is of the highest importance. In the third century, a beginning was made with sixteen symbols, which were increased ultimately to thirty-six during sixth century under the Liang Dynasty. The inventor of this latter series, the priest Shen Kung and his successors taught the Chinese to write the sounds of their language with the signs appropriate to it. It is difficult to overestimate the service thus rendered by the Buddhist priest, even though some centuries later, changes in language considerably reduced the practical value of the system.

Buddhism also exercised an animating influence upon literary activity; at one period Buddhist works were more numerous than Confucian. Thus in the history of the Sui Dynasty (589-618 A.D.) mention is made of the existence of 1950 different Buddhist works. In fact at the beginning of the sixth century Emperor Hsiao Ming Ti sent to India Sun Yun who returned with 75 Buddhist works, after a prolonged stay at Kandahar and Udyana. In 526, the 28th Buddhist patriarch Ta Mo (Bodhidharma) came to China by sea; the downfall of

Buddhism in the country of its origin had forced him and many of his countrymen to seek a new home in China—chiefly in Loyang, where 3,000 Indians are said to have lived at the beginning of the sixth century. The life of Bodhi-dharma was fully representative of that contemplation which shuns the external world and that mystical retirement characteristic of Buddhism. Communication between India and China was thus constant at that date. Numerous travellers and pilgrims went to India, returned with sages and books and wrote the story of their travels. They mostly describe the flourishing condition of Buddhism in Tartary, among the Uigurian races to the west of the Caspian Sea, in Afghanistan, on the Indus, in Central India and in Ceylon. One of the Buddhist priests who were brought to China, Kashyapmadanga translated a Sutra into Chinese and another Indian in Changan translated the whole of the "Lotus of the Good Law."

An important influence was also exerted by Buddhist opinions and teaching upon the development of Philosophy in China. This influence is especially apparent in the writings of Chuhi (C. 1200 A.D.), the most important modern expositor of the old classical teaching, whose works still form the basis of what may be called Official Confucianism. Confucianism, Taoism and Buddhism play the same part in the life of the people at present, including the upper classes; but the influence of Buddhism is chiefly obvious in the ceremonies customary upon the death, of the individual. China is the only kingdom on the habitable globe which has continued without interruption from a remote antiquity to modern times. Though later in date than Egypt and the kingdoms of Western Asia, yet its authentic history embraces a period of nearly four thousand years. The ethical system of Confucius evolved from earlier traditions about 600 B. C. furnishes the guiding principle of Chinese morality and political philosophy even in the latter day forms. Neither Taoism, which though a far more elevated and poetical philosophy was of contemporary origin with Con-

fucianism nor Buddhism which was introduced some 600 years later have exercised any material influence upon Chinese morality. The Tartar, Mongolian and Manchurian which have ruled over China since the 6th century A.D. down to 1911 have all been subjected to the influence of Chinese civilisation and in some cases have done more to maintain that civilisation than Chinese nationalism has been able to effect. The existence of these dynasties, the introduction of Buddhism in China and the presence of numerous Mahommedans in the empire are so much evidence in contradiction to the wide-spread view that Chinese civilisation is completely stereotyped ; influences from Central Asia, India, in some degree from Japan and since the 17th century from Europe have left their mark upon religion, philosophy, literature and art and more particularly upon artistic productions.

NYAYA VINDU

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(Translated by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 628 of the last issue.)

तथा संदिग्धसाध्यव्यतिरेकादयो यथाऽसर्वज्ञाः कपिलादयोऽनाप्ता
वा । अविद्यमानसर्वज्ञताप्रतलिङ्गभूतप्रमाणानिश्चयशासनत्वादिति ।
अत्र वैधर्म्योदाहरणं यः सर्वज्ञ आसी वा स ज्योतिर्ज्ञानादिकमुपदिष्ट-
वान् । तद्यथा ऋषभवर्धमानादिरिति । तत्रासर्वज्ञतानाप्तयोः
साध्यधर्मयोः संदिग्धी व्यतिरेकः ॥

"Similarly, the Fallacious Examples in which the Difference from the Proven etc. is doubtful are (thus illustrated):—Kaplia etc. are omniscient or not trustworthy ; because they did not teach matters which are evidences of omniscience or trustworthiness. The Heterogeneous

Example in this argument (is as follows): Whoever is omniscient or trustworthy, taught astronomy etc. ; As for Example, Rishabha, Vardhamāna etc. In this argument, The difference-from-the-two-facts-of-the-Proven viz., In-omniscience, and Untrustworthiness, is doubtful."

Commentary :—The above argument illustrates a Fallacious Heterogeneous Example in which the difference from the Proven is doubtful. 'Inomniscience' and 'Untrustworthiness' are two facts of the Proven. 'Kapila etc.' are the Abode. 'Because they did not teach etc. etc.' is the Reason. Plainly speaking, the Reason is 'the fact of teaching Astronomy, etc.' If Kapila etc. were omniscient or trustworthy, why did they not teach Astronomy etc.? They did not teach Astronomy etc. ; hence they are not omniscient or trustworthy. Rishabha, Vardhamāna etc. are the teachers of the Digambaras and are acknowledged as omniscient and trustworthy. Now, the Retrogression of the facts of Inomniscience and Untrustworthiness from the Heterogeneous Examples, Rishabha etc. is doubtful. One who teaches Astronomy etc. may possibly be inomniscient and untrustworthy. For, what is the inconsistency? Knowledge in Astronomy etc. is due to generating causes and may not prove omniscience or trustworthiness.

संदिग्धसाधनव्यतिरेकी यथा न त्रयौविदा ब्राह्मणेन ग्राह्यवचन
कश्चित् पुरुषो रागादिमत्त्वादिति । अत्र वैधर्म्योदाहरणं ये ग्राह्य-
वचना न ते रागादिमन्तस्तद्यथा गौतमादयो धर्मशास्त्राणां प्रणेतार
इति । गौतमादिभ्यो रागादिमत्त्वस्य साधनधर्मस्य व्यावृत्तिः सन्दिग्धा ॥

(The Fallacious Example in which) the difference from the Mark is doubtful is (thus illustrated): A certain person is not one whose words can be taken as of binding authority by a Brahmanāṃ versed in the Three ; because he is subject to Attachment etc. The Heterogeneous Example in this argument is (as follows):—No person whose words are of binding authority, is subject to Attachment etc.:

As for instance, Gāutama etc. who are the authors of the Legal Scriptures. The Retrogression from Gāutama etc. of the nature of the Mark,—the fact of being subject to Attachment etc.—is doubtful."

Commentary :—The above argument illustrates a Fallacious Heterogeneous Example in which the difference from the Mark is doubtful. 'The Three' means the three Vedas,—Rik, Yajus and Sāman. 'Brāhmaṇa, versed in the Three'—is the Proven. 'A certain person' refers to Kapila etc. and is the Abode. 'Because he is subject to Attachment etc.'—is the Reason. The Heterogeneous Example is that in which it is shown that Non-existence of the Proven is pervaded by the Non-existence of the Mark. 'Whose words are of binding authority' consists in the Non-existence of the Proven. 'No person whose words are of binding authority, is subject to Attachment etc.'—is the Non-existence of the Mark. The given Example is intended to show that the former Non-existence is *pervaded* by the latter Non-existence. 'Gāutama etc.' refer to Manu etc. who are the authors of the Codes. Here it is Doubtful if Attachment etc. (The Mark) is non-existent in Gāutama etc. who constitute the example. Although Gāutama etc. are regarded by persons, versed in the Vedas, as Authorities, it is doubtful whether Gāutama etc. are subject or not subject to Attachment etc.

संदिग्धोभयव्यतिरेको यथा । अवीतरागाः कपिलादयः परिग्रहाग्रहयोगादिति । अत्र वैधर्म्योदाहरणं यो वीतरागो न तस्य परिग्रहाग्रहो यथा ऋषभादेरिति । ऋषभादेरवीतरागत्वपरिग्रहाग्रहयोगयोः साध्यसाधनधर्मयोः संदिग्धोव्यतिरेकः ।

"(The Fallacious Example in which) the Difference from both is doubtful is (thus illustrated):—Kapila etc. are not Free from Attachment etc.; because of their spirit for appropriation and that for preservation. The Heterogeneous Example in this argument is (as follows):—

Whoever is Free from Attachment etc., has not the spirit for appropriation and that for preservation ; As, in the case of Rishabha etc. Here the Retrogression is Doubtful,—the Retrogression, namely, of the facts of Rishabha etc.'s being not free from Attachment etc. (which is the Proven) and of their having a spirit for appropriation and for preservation (which is the Mark)."

Commentary. The above argument illustrates a Fallacious Heterogeneous Example in which the Difference from both the Proven and the Mark is doubtful. 'The fact of being subject to Attachment etc.' is the Proven. 'Kapila etc.' are the Abode. The Reason consists in the fact that Kapila etc. accept what is given to them and try to preserve what they get. The Heterogeneous Example is intended to show that on the Non-existence of the Proven, the Non-existence of the Mark follows. 'Whoever is free from Attachment' shows the Non-existence of the Proven. 'Has not the spirit for appropriation and preservation,' is the Non-existence of the Mark. 'Rishabhack.' are the Example which is intended to show that the latter Non-existence necessarily follows on the former Non-existence. Now, the fact that Rishabha etc. have not a spirit for appropriation and for preservation is doubtful as well as the fact that they are free from Attachment etc. Hence the Retrogression from Rishabha etc., the Example,—of the facts of their not being free from Attachment etc. (which is the Proven) and of their having a spirit for appropriation and for preservation (which is the Mark) is doubtful.

अव्यतिरेको यथा अवौतरागो वक्तृत्वात् । वैधर्म्योदाहरणं यत्र
वौतरागत्वं नास्ति स वक्ता । यथोपलखण्ड इति । यद्यप्युपलखण्डा-
दुभयं व्यावृत्तं तथापि सर्वो वौतरागो न वक्तृति व्याप्रा व्यतिरेका-
सिद्धेरव्यतिरेकः ॥

"(The Fallacious Example in which) there is Want of Difference is (thus illustrated): (The Man) is not Free

from Attachment etc.; because of his being a Speaker. The Heterogeneous Example in the argument is (as follows): Whoever is Free from Attachment is not a Speaker; as for instance, the piece of Stone. Here although both (the Proven and the Mark) recede from the piece of stone, still there is Want of Difference in as much as the fact of Difference—viz., Whoever is Free from Attachment is never a Speaker—is not proved through Pervasion."

Commentary:—There are three more forms of the Fallacy with regard to the Heterogeneous Example, the first of which—consisting in the Want of Difference or Retrogression,—is illustrated here. 'The fact of being not Free from Attachment etc.' is the Proven. 'The fact of being a Speaker' is the Reason. 'Whoever is Free from Attachment etc.' is the Non-existence of the Proven. 'Is not a Speaker'—is the Non-existence of the Mark. It is implied that the Non-existence of the Proven is pervaded by the Non-existence of the Mark. 'The piece of Stone' is the Example. In it, of course, the Proven, i.e., 'the fact of being not Free from Attachment etc.' as well as the Mark i.e., 'the fact of being a Speaker' are both non-existent. Still, the Example,—'the piece of Stone',—is a fallacious one. For, it is not enough that from the Heterogeneous Example both the Mark and the Proven should recede; the Heterogeneous Example is also to show that the Non-existence of the Mark necessarily follows from the Non-existence of the Proven. The given Example, however, does not establish this fact of Pervasion—viz., that 'the fact of not being a Speaker' necessarily follows from 'the fact of being Free from Attachment etc.' and is consequently a fallacious one, consisting in Want of Difference.

अप्रदर्शितव्यतिरेको यथा अनित्यः शब्दः कृतकत्वादाकाशवदिति ॥

"(The Fallacious Example in which) there is Unshown Difference (is thus illustrated): Sound is Non-eternal; because it is a Product; Like Ether."

Commentary :—The above argument illustrates a Fallacious Heterogeneous Example in which the Difference is Unshown. 'Non-eternity' is the Proven. 'Because it is a Product' is the Reason. 'Like Ether'—is the Heterogeneous Example. In an 'Inference for the sake of others,'—the subject-matter of the Inference is learnt from others. This subject-matter may be valid in itself but it may be wrongly expressed. Thus, in an 'Inference for the sake of others,' the Mark and the Example may be defective owing to the fault of the Speaker. The Proven is not established simply because of Homogeneity or Heterogeneity but because of the essential relationship between the Mark and the Proven. This essential relationship between the Mark and the Proven is to be expressed through a statement of the Agreement and the Difference. It is also to be shown that this essential relationship is proved by the Example. The business of the Example is thus to indicate the matter of the Statement of Agreement or Difference. In the argument under consideration, the statement of Difference is wanting. The omission shows that the Heterogeneous Example is intended to prove the Proven through simple Heterogeneity. But it cannot do so, because obviously it is different from the nature of the Proven. Thus the Heterogeneous Example in which the Difference is not explicitly stated, is a defective one and this is due to the fault of the speaker (the arguer).

वैधर्म्येणापि विपर्ययित व्यतिरेको यथा यदङ्गतकं तन्निव्यं

भवतीति ॥

"The Fallacious Heterogeneous Example in which the Difference is stated in a Reverse way (is thus illustrated):—Whatever is not a Product, is Eternal."

Commentary :—The above argument illustrates a Fallacious Heterogeneous Example in which the Difference is stated in a Reverse way. In an argument, it is to be shown that the Mark necessarily leads to the Proven. To show that the Mark necessarily leads to the Proven, a statement of Difference may

be made, indicating that the Non-existence of the Proven necessarily leads to the Non-existence of the Mark ; for, this also proves that the given Mark necessarily leads to the given Proven. If it is not shown that the Non-existence of the Proven necessarily leads to the Non-existence of the Mark, the Non-existence of the Proven may be possible even if there be the given Mark ; and this means that the Mark does not necessarily lead to the Proven. Hence it is to be shown that the Non-existence of the Proven necessarily leads to the Non-existence of the Mark. In an argument (as above) where the Difference is stated in a Reverse way, the Non-existence of the Mark is indicated to lead necessarily to the Non-existence of the Proven and not the Non-existence of the Proven, to the Non-existence of the Mark. 'Whatever is not a Product'—means the Non-existence of the Mark and 'Is Eternal'—indicates the Non-existence of the Proven ; and the given argument shows that the former Non-existence necessarily leads to the latter Non-existence,—thus establishing that 'Whatever is not a Product is Eternal.' Such being the case, 'the fact of not being a Product' is stated to necessarily lead to the Non-existence of the Proven,—'the fact of being Eternal,'—and not 'the fact of being Eternal' to the Non-existence of the Mark. Accordingly, the statement of Difference in the given argument does not show that the Mark necessarily leads to the Proven. Thus, an argument in which the Difference is stated in a Reverse way, is bad owing to the fault of the Speaker.

न ह्यभिदृष्टान्ताभासैर्ज्ञेयोः सामान्यलक्षणं सपक्ष एव सत्त्वं
विपक्षे च सर्वत्रासत्त्वमेव निश्चयेन शक्यं दर्शयितुं विशेषलक्षणं वा
तदर्थोपपत्त्येषां निरासो वेदितव्यः ॥

"These Fallacious Examples are not capable of indicating, for certain, the general characteristic of the Mark—viz., its Existence in the Similar Abode and its Non-existence in the Dissimilar Abode,—nor, its special characteristic. Hence their invalidity is to be understood by implication."

Commentary :—This shows the test of the invalidity of an Example. The Examples are intended to indicate that the Mark necessarily leads to the Proven. The Fallacious Examples cannot determine for certain the general characteristic of the Mark viz., that it exists in the Similar Abode and that it does not exist in the Dissimilar Abode. It is true of course that this general characteristic, stated abstractly, is always unintelligible, unless it is concretely put and illustrated. The Fallacious Examples, however, cannot be such concrete instances. Hence we get the test of the invalidity of Examples. Examples are to show that the Mark necessarily leads to the Proven. By implication, we get the fact that those Examples will be Fallacious which fail to establish this necessary relationship between the Mark and the Proven.

The consideration of the nature of the Mark ends here.

दूषणा नूनताद्युक्तिः । ये पूर्वं नूनतादयः साधनदीपा उक्ता
स्तेषामुद्भावनं दूषणं तेन परेष्टार्थसिद्धिप्रतिवन्धात् ॥

Refutation (Dushaṇā) consists in the statement of the Less etc. Refutation consists in pointing out the Mark-Fallacies e.g. the statement of the Less etc., described before. Because thereby the establishment of a matter intended for others is opposed."

Commentary :—This is the definition of Refutation. It consists in the statement of the Fallacious Marks. The Mark-Fallacy occurs where less than the usual number of the limbs are stated or where the Mark is either Unproved or Contradictory or Uncertain. Refutation consists in pointing out the Fallacious Mark. It is contended that the statement of the Less (*Nyunatā*) is not Refutation as it does not establish the opposite of what is intended to be proved. It may, however, be said that the statement of the Less cannot establish for certain what is intended to be proved for others. Hence it is opposed to the certainty of others' knowledge and its discovery consequently, leads to the Refutation of an argument.

दूषणाभासास्तु जातयः । अभूतदोषोद्भावनानि जातुत्तराण्यौति ॥
 "Fallacies with regard to Refutation are Futilities (*Jāti*). Futile-Counter-Arguments (*Jātyuttara*) consist in finding fault where it is not."

Commentary :—Fallacies with regard to Refutation occur where attempts are made to find out faults in arguments which are free from them. When to oppose an argument, a counter-argument based on false analogy is put forth, the latter is an instance of Fallacious Refutation and is called a Futile-Counter-Argument.

इति तृतीयपरिच्छेदः समाप्तः ॥

"Here is the end of the Third Chapter."

न्यायविन्दुः समाप्तः ॥

"Here is the end of Nyāya-vindu."

OBSERVATIONS MADE IN THE FAR EAST

BY MR. N. CHATTERJEE.

(Continued from page 632 of the last issue.)

At Chingling Chia Ao we were met by a number of men with donkeys for hire. The tourists take the donkey ride to reach the foot of the wall. It is the hilly part of the country, and the hill road from the station to the wall is fairly well metalled and smooth. All the tourists but two rode the whole distance. One of the ladies hired a sedanchair. Her little son would ride a donkey and looked immensely pleased on the back of it. Waliulhug refused to hire a donkey and preferred to walk. The careful Scotchman in order to stretch his legs footed the distance. Penny saved is penny earned. Waliul and the Scotchman and a lady accompanied by a guide executed the feat. The poor guide was compelled to walk and his look of disgust was a study in emotion. We did not

take the road but went down the valley and crossed many delightful streams. This way is the short cut to the wall. We looked like pious pilgrims on the sands of Samaria. The owners of the donkeys walked along side us with whip in hands. I let the ladies ride ahead of me. The saddle was made of soft cushion. The ladies pulled up and my donkey with the instinct of a dweller and a drudge in the hills halted abruptly. I jumped off and showed to the ladies the cross like mark on the back and the neck of the donkeys; and related the legend which has gathered round it. It is said that the sign of the cross appeared on the back of these creatures since Jesus had ridden one of them. They were surprised to see it and confessed they had not been careful to notice it before. At last we arrived at the foot of the steps of the Great Wall and had a copious view of a portion of this magnificent structure. It was built during the reign of Emperor Ce Chin-shy Huang Hai 200 years before the Christian era on to the top of the hill separating China from Mongolia. The base is 25 feet in breadth, the height is 15 feet and it is 3,200 miles round. It is a glorious sight. The military genius of those ancient days had not neglected the minute detail of the defence of the country. He had the sagacity and quickness of intellect to have watch towers and sentry boxes built at short distances. There is a broad, extensive, short tunnel connecting China with Mongolia. I walked through it and entered a village in Mongolia. They have distinctive features but in all other respects are Chinese. The Mongolians and the Manchurians used to raid the country and caused distress and annoyance to the Chinese. The wonderful wall was constructed in order to guard against the inroads of these brave warlike tribes. In those barbaric times the despot had engaged and pressed in to the service millions of men to erect the colossal edifice. Thousands upon thousands of men must have met with premature death in the building of it. In barbarous feudal days of Europe the tyrants had recourse to *corvée*.

Even at the present day notwithstanding the so-called civilisation and enlightenment we have abject and forced labour slaves. In the remote ages each country had a single despot ; in modern times each country has a confederacy of despots and tyrants who employ labour and compell them to work like beasts of burden. During the long passage of years the Mongols and the Manchus mingled with the Chinese ; the usefulness of this gigantic fabric has vanished and the Great Wall stands as an ornament and a record of engineering feat of the remote age. We all of us walked up to the lower watch tower and sentry box without much exertion and hard breathing. The young Scotchman had gone up and was coming down from the top tower on the crest of the hill. I began to climb. The rest of the tourists commenced to descent from the first tower. The ascent from the first sentry box to the top is rough and steep. The steps are high and decayed ; the stones and bricks released from the steps gaped in rude fashion. I slowly worked my way to the top accompanied by two Chinese lads flattering me to buy old souvenirs of that part of China. I bought one from each of the lads. When I reached the top the glorious and magnificent view of the whole country round and the encompassing wall from hill to hill as far distant as my naked eyes could peer made me forget the sweat and labour of the ascent. One could espy the hills and the plains of Mongolia. On this occasion the spring and vigour clung to me and I put time to blush and shame. It is facilis descensus when one comes down ; but it is hic labor hoc opus est as you begin to ascend. When I came down, my friend and the party had left ; I found Mr. Lin waiting with the sure footed, speechless, uncomplaining donkeys and their keepers. The donkeys might have cursed me for keeping them waiting had I been a modern Baalam. The poor gentle animals carried me back to the station. Mr. Lin and I rode side by side. I wanted information and he answered all my questions and kept back nothing from me. My bones were not broken, my joints

and thighs had not become stiff and sore. I jumped off the back of the quiet animal and patted him in gratitude for leaving the bones whole in my body. We went into the waiting room where the tables had been spread ; the assembly had already begun to eat the tiffin which the respective guides had brought from the hotel. I noticed the happy look and pleasurable sensation on the faces of them all. Nature's first law is hunger. It must be obeyed, but it is a source of all the troubles in the world. It gives rise to socialism, bolshevism and anarchism. It produces prostitution, the curse and shame of civilisation and humanity.

Those who have intelligence, and education and desire to travel should come and visit these places in order to realise the beauty and grandeur of eastern conception of art and of the ease and comfort of life. They will also have the opportunity of realising man's unlimited capacity for ambition, greed, selfishness and frigid insouciance for the lives of the millions of human beings, who strain and struggle in the rough and steep path of life and die without feeling the glow and sun shine of existence. The Russian refugees, who had aided and upheld the unfeeling and contumelious administration of the Czar, fill the streets and sneak about in Peking. They crowd all the important cities of China in quest of livelihood, and assume the look of injured innocence and solicit sympathy and commiseration from the well-to-do classes of other countries. The orchestra which regales us with the music is composed of Russian artists.

The Chinese put spittoons in the trains, in the stations and in all public places on account of the bad habit of coughing and spitting. We returned to Peking after two days enjoyable trip to the Ming tombs and the Great Wall. We visited a temple wholly dedicated to Confucius. The stones on which he laboriously carved the moral code are preserved with great care and reverence. Confucius was a majestic and sublime thinker and teacher of truth and humanity. He was the

greatest of Chinamen. He preached to deaf ears ; to the spirits of the cave in which he dwelt and the stones on which he chiselled his magnificent philosophy.

Excepting an insignificant group, the vast remnant of his countrymen and women have been left unaffected by his teachings and are ignorant of his name. The cold rigidity of death is manifest over the face of China. She imprisoned the woman, crushed her feet and cudgelled her brain. She never cared to follow heartily the precepts of Buddha and Confucius. Buddha addressed men as well as women and never uttered an unholy word against woman and proclaimed her emancipation. Confucius gave his exquisite moral code to the world of men and women. China like Korea, India and the Muhammadan countries has for generations deprived women of natural freedom and kept them in ignorance. In consequence, China has not been able to move with the changes and progress of the modern world. I am not a fatalist nor do I believe in predestination. The Italians in the days of degeneracy used to say "what will be will be, *chic sara sara*." Since the republic there has begun the stirring and the return of the warmth of life in the hitherto cold body of China. The return of animation will restore her health and vigour. Indian, a native of Sindh Mr. Pinayamal has opened a shop in Morrison Road in Pekin. He has a branch shop as well. His assistants, also natives of Sindh, were exceedingly hospitable to us. This is the first time our countrymen gave us a welcome since we left Calcutta. These young men have education and good breeding, and have travelled through out the Far East which has opened their inner eye. We discussed healthy subjects, on freedom of woman, on caste and Hindu Muhammadan unity.

The head assistant has brought with him his wife and has a boy born to them in Pekin. She is a charming woman and conversed with us with freedom and oriental modesty. She

too censured the Hindus and Muhammadans for shutting up women, untouchability and Hindu Moslem disunion.

(*To be continued.*)

THE MISSIONARY SPIRIT

Many years ago I met a young missionary to India. Realizing that, since the translation of the Sacred Books of the East, the missionary problem had altered, I asked the youthful aspirant whether she had read the Book of the Great Final Nirvana. She put on an air of scorn which I shall never forget, and replied that of course they had had some instruction in such books, but that they *did not take them seriously*. In a word, she acted like a superior going to teach inferiors and incapable of learning anything from them. Moreover, the look of malice that came into her ignorant face betokened anything but success in spreading the love of the Superman among the Hindus (who have had several supermen of their own, and know all about such things). In justice to my countrymen, I am happy to say that she was not an American.

It would have been well for that poor child if she had read something about the love of Buddha and the *mettā* which he made the subject of systematic meditation. Let the missionaries improve upon the ancient Buddhist practice of sending out affectionate thought waves toward all creatures (including the innocent calves and lambs whom they murder for their lusts), and we may yet hear that Christ has set a seal on their lips much handsomer than the curl of malice and conceit.

ALBERT J. EDMUNDS.

Cheltenham, Pennsylvania.

In a recent issue one of your contributors quoted the following:

Asuryā nāma te lokā
Andhena tamasāvrtāh ;
Tan te pretyābhigacchanti
Ye ke cātmahano janāh.

He did not quote the source. Moreover, I venture to translate *ātmahano* by *suicides*. As I am collecting anti-suicide texts, I am anxious to identify the quotation.

I very much appreciate your sending me the magazine, which I often show to others. Should my book ever rise out of the quagmire whereinto the war has thrown it, I shall hope to send you some return.

ALBERT J. EDMUNDS.

A REJOINDER

*Madame Neel's criticism of "Nirvānam" (at p. 605
of the December number).*

I welcome Madam Neel's criticism of my views about Nirvānam and would gladly accept even chastisement from her hands if I were wrong.

Is not the progress towards Nirvāna a pilgrimage, a continuous journey towards a goal which every devout Buddhist longs for (*cf.* Nirvānacchandam)? Is not the whole scheme of Buddhist discipline an attempt to reach this consummation—through self-control (*silā*) meditation (*samadhi*) and the attainment of the purified vision (*Pragñā*)?

"Nirvānam Bhagavā āhu sabbabandhappamocanam"—the Lord said that Nirvāna was the release from all bonds.

"Sense-bound soul" is simply an assertion of the fact that we are oppressed by the limitations imposed upon us by sense.

The principle of Citta is universally recognised by the early Buddhist and Buddha himself. When Buddha breathed his last one of his devoted disciples who were watching him in his last moments cried out that the Master had attained "Cetaso Vimutti" the liberation of the Citta.

The "Vision Ineffable" is that which is revealed when "Avijjā" is removed and "Pragna" is established. Tathāgata, as I have pointed out in my paper on "Nirvānam" speaks of an āgatanam which is beyond all mundane conditions.

I have simply translated a Pāli passage when I said that to a Buddhist death means the casting off of the body.

I am a humble student of Buddhism and if I have been professorial in my statements, perhaps that has been due to my 'sanskār' as I have been a professor for the best part of my life and what I have said has come out of long and anxious study of Buddhism from its original sources.

All *conditioned existence* is according to Buddha perishable. But beyond the conditioned, beyond the world of limiting Dharmas, the light of Nirvāna shines.

D. N. SEN.

CORRESPONDENCE

(TO THE EDITOR OF THE MAHA-BODHI JOURNAL.)

Dear Sir,

As a reader and subscriber of your interesting Journal, I venture to ask you to be so good as to insert this letter in your next issue.

I have read with much regret the article "My Experience of the Theosophical Society" by Mr. S. Haldar in the Maha-Bodhi Journal for October 1924. With the bulk of the article I have no concern, but as a firm believer in Madame Blavatsky

as a Messenger of the Masters of Wisdom, and in the Message she brought, I most indignantly protest against the implications against her which it contains.

Mr. Halдар does not appear to have studied that wonderful book "The Mahatma Letters to A. P. Sinnett" which was published at the beginning of this year. This work explains much that has hitherto been a mystery to many; the *bona fides* of Madame Blavatsky is shewn to be beyond question, and the calumnies, which seem to have infected the author of the article in question, are refuted beyond doubt. Mr. Halдар's disappointment at the failure of the Theosophical Society to bring about real "Brotherhood" among men is somewhat inexplicable, when one recalls the fact that the Masters stated emphatically that They could do nothing further for the Society when Madame Blavatsky was no longer there:—but these warnings were disregarded or passed over by those who have since posed as H. P. B.'s successors!

Mr. Halдар will find his remarks on the "Kiddle incident" answered in the Mahatma Letters, page 324; with regard to his criticism of "Isis Unveiled" and other works by Madame Blavatsky, I would draw his attention to an article published by her in Lucifer, Volume 8, entitled "My Books" which deals fully with this question. This article has since been issued among the Adyar Pamphlets (No. 77) and can be obtained for two or three annas from the Theosophical Publishing House, Adyar, Madras.

In conclusion, printers' errors in general are matters too trivial to be taken seriously:—the difficulty of perfect expression when writing in a foreign language is great:—a fact exemplified in Mr. Halдар's own article, the style of which is not above reproach.

Yours very truly,

M. GARRETT.

London, 4th November, 1924.

THE BLAVATSKY ASSOCIATION

22, CRAVEN HILL, BAYSWATER, W. 2.

3rd November, 1924.

DEAR SIR,

We deeply regret to read the unfair and untrue statements in reference to Mine. Blavatsky that appear in the article entitled "My Experience of the Theosophical Society" by S. Halder in the October issue of your Journal. It is all the more regrettable that such statements should appear in a journal which is the most important Buddhist organ, and has so frequently allied itself on the side of H. P. Blavatsky, who was such a great exponent of Buddhism.

In the first instance may we question what the writer means when he says :—"It was a great mistake on the part of H. P. B. to include occultism in her public programme"? Surely the Teaching of the Wisdom Religion includes that of occultism as an integral part! If he means occult *phenomena* why does he not say so, and thus make a statement with which H. P. B. herself was fully in agreement; for over and over again she is known to have expressed regret for having given the phenomena in response to the many demands for such manifestations. In this matter, we may add, she was merely obeying an occult law which obliges the Teacher under certain circumstances to respond to the demands of the pupil.

Secondly, he refers to a "cultured Bengali gentleman" who retired from the Society because he did not believe in the "miracles" performed by H. P. B. Does the fact that one man was incredulous prove that the phenomena were false? There were a very large number of eye-witnesses of those phenomena who would vouch to the contrary.

Again, on what authority does the writer of the article state that "H. P. B. confessed that the Shrine in the Occult Room at Adyar was made with three sliding panels at the

back"? If your readers will refer to Dr. Hartmann's Report on this matter made during 9 months stay at Headquarters at Adyar, they will find that in mentioning these sliding panels he says "All these panels were evidently new, it took a great deal of trouble to open them, and they opened with considerable noise, so that it is very improbable, if not impossible that they could have been used for the purpose for which they were said to have been intended. Mr. Coulomb confessed to have made all those tricks, holes and trap-doors." p. 30 "Report of Observations made during a nine months stay at Head-Quarters of the Theosophical Society at Adyar, (Madras) India, by F. Hartmann M.D. F.T.S." (It will be remembered that that Mme. Blavatsky was away from Adyar at this time, leaving the Coulombs at Head-Quarters). In the testimony above quoted by Dr. Hartmann he signs himself "*An American Buddhist.*"

The "Kiddle incident" to which Mr. Halder refers to the detriment (he hopes) of the Masters' reputation, has been effectually explained and disposed of in the recent publication "*The Mahatma Letters to A. P. Sinnett*" where on page 420 *et seq* Master K. H. gives his own explanation of the whole matter.

To sum up: we take the strongest exception to the unjust and untrue allusions to H. P. B. and her Masters by a writer who does not seem capable of discriminating between Those who brought the Gupta Vidya to the West, under the name of the Theosophical Society, and the present leaders of that Society,—which is quite another matter.

Yours faithfully,

JONA DAVEY,

Honorary Secretary.

For the Blavatsky Association Defence Committee.)

FOSTER ROBINSON FREE HOSPITAL, COLOMBO.

No. S. 1627/2365.

THE TOWN HALL

Colombo, 10th December, 1924.

DARLEY LANE

GENTLEMEN,

I have the honour to inform you that the name of the above lane has been altered to "FOSTER LANE" in commemoration of the donor of the Hospital situated in this lane.

I am, Gentlemen,

Your obedient servant,

E. H. JOSEPH

Secretary, Municipal Council,
Colombo.

Messrs. H. Don Carolis & Sons,
First Cross Street,
Colombo.

MRS. FOSTER ROBINSON MEMORIAL FREE HOSPITAL

Report read by the Honorary Secretary Mr. E. S. Jayasinha at the Tenth Anniversary Celebration held at the Santhagara Hall on the 20th October, 1924.

PRESIDED OVER BY H. E. NOWNHAM, ESQ., THE MAYOR OF
COLOMBO AND CHAIRMAN, MUNICIPAL COUNCIL.

Those who have taken more than a passing interest in the national awakening of the country cannot but recall, with pleasure on occasions like this, the interesting fact that it was the awakening of the conscience of a people that brought home to it the decadence into which the ancient indigenous arts and sciences had fallen. An interest in the revival of these began to manifest itself early in the eighties almost side by side with the renaissance of Buddhism which one might almost trace to the same period.

Among the causes that had contributed very largely to this sudden wave of progress, both spiritual and national, the two that had been connected directly with the FOSTER ROBINSON MEMORIAL FREE HOSPITAL in founding it, and extending its sphere of usefulness, had been the series of letters which the Anagarika Dharmapala had written to the Sinhalese Newspaper "Sara Savi Sandaresa" the organ of the Buddhists at that time, and the other had been the opening of the Vidyodaya Oriental College with which the distinguished oriental scholar the late Hikkaduwa Sumangala Maha Nayaka Thera was associated wherein every facility had been given to the study of the Sanskrit language in which the ancient medical books have largely been written. In the course of the letters written by the Anagarika he brought before the public mind, many matters of national importance, and of these, special mention has to be made of the proposal he put forward to open a Free Hospital and a Dispensary as the best means to arrest the fast approaching extinction of the ancient Sinhalese medical science.

It is gratifying to record that the Anagarika himself had been able to materialize the idea put before the consideration of his countrymen by founding this Hospital whose 10th Anniversary we are here assembled to celebrate today.

The circumstances that had enabled the Anagarika to find the means for its establishment were both unique and romantic. At the World's Fair in Chicago in the early nineties a Parliament of Religions was a prominent feature. Buddhism was represented by the Anagarika, and while there he met a noble lady of Honolulu in the person of Mrs. Mary Elizabeth Foster. The result was the foundation of a lifelong friendship between them, and the lady, after listening to the exposition of the Buddha Dharma from the Anagarika became a zealous Buddhist and her wealth came freely to him in princely sums for the propagation of Buddhism in distant lands and for carrying out projects for the common good of the country.

The sum donated by this lady for endowing this Hospital was originally Rs. 60,821.90 and on a recent occasion another sum of Rs. 16,000 was given for a permanent endowment of three beds in the Hospital to perpetuate the memory of Mr. Mark Robinson, Dr. Lakenby and Mrs. Mikhala Foster. The Anagarika who owns these premises donated a portion of the house and the necessary ground, and the project of a free Hospital and Dispensary for the good of the poor and needy became an established fact and his mother Mallika Hewavitane Lamaetene opened the Hospital on the 22nd November, 1914,

That the institution has been the means of bringing health and happiness to an enormous amount of poor people, is the general unanimous verdict. But it must be said and said with great emphasis much that had been done, could not have been accomplished (at least without undermining the efficiency with which the patients have been treated both in the Hospital and Dispensary and without crippling its finances) but for the heartiest co-operation of the members of the Hony: Medical Faculty whose services have been given for the working of the institution in its most efficient way as a labour of love.

There are seven officiating members of the Faculty who by turns examine and treat both the indoor and out door patients daily. Their names in order of precedence are:

J. P. Jayatilleke
J. S. Rsjasundera, Veda Aratchi
H. J. Alwis Senaratne, Veda Aratchi
M. S. P. Samarasinghe Pandita
B. L. Saranelis Silva, Ayurvedacharya
A. H. Alwis
T. Carolis Fernando

I deeply regret to record the death of Mr. R. J. Fernando Vaidyasekera one of the members of the Faculty who commanded a wide practice and enjoyed a great reputation amongst his countrymen. His death is a great loss to the Institution. The vacancy was filled by Mr. B. L. Sarnelis Silva Ayurvedachariya.

The firm of Messrs. H. Don Carolis & Sons who manage the Institution assisted by the Hony. Secretary owe a debt of a deep gratitude to these members, who I may mention are the foremost among the practitioners of the present day and brilliant products of the Vidyodaya College. They have laboured most incessantly for the good of the Institution and for the prestige of the ancient medical science.

I propose to speak a few words only with regard to the work the Institution has been able to do during the period of its existence. There are however one or two matters which require special mention, particularly I wish to invite your attention to the tables of attendance tabulated under nationalities, and according to the months appended to the fuller report that has been compiled in Sinhalese which I reproduce here. The institution is non-sectarian, and it gives admittance to every one who seeks its aid without distinction of colour, caste and creed.

You will see that a very large percentage of the patients

who had been treated in the Dispensary have been Moham-medans and I earnestly beg to commend this fact to the attention of the well to do of this rich community. The financial position of the institution, as shewn in the Statement of Revenue and Expenditure, which I give below, is I regret to say bad. The amounts contributed by the generous lady have been deposited with the firm of Messrs H. Don Carolis & Sons, and as security they have executed a Deed of Declaration a copy of which is attached to the fuller report. The institution is maintained by the interest accruing from the fund, which as shown in the statement amounts to Rs. 67,800-92. The financial year which ended on the 31st March 1923 had closed with a deficit of Rs. 2327-83. This is accounted for by the large number of patients treated during the year, and in this connection I beg to invite the attention of the public to the table of attendance which shows the increase of patients yearly treated in the dispensary. The increase has been very nearly 50% and it must be said with regret that unless the public contribute funds to meet the additional expenditure the authorities will have to consider means to regulate the attendance.

It is well known that the indigenous system of medicine had attained a state of great efficiency in both branches of medicine and surgery in the reign of the Sinhalese Kings particularly in the reign of Buddhadasa the author of a very *valuable medical work*. This King was both a surgeon and a physician of great eminence. Many men suffering with various malignant diseases nay even lower animals he cured during his life time.

A passing reference to historical facts on occasions like this may be pardoned because it breathes a theme of national pride. It is almost impossible to attempt by the founding of a single hospital to restore the ancient system of medicine to the position which it had occupied in the past. But a beginning has been made by the founding of the Foster Robinson Memorial Free Hospital whose foundation has been well and truly laid.

It remains for the public to foster it to guide it into channels of greater public utility so that it may blossom on some day in the future into a centre of ancient Sinhalese medical learning where we may now visualize the gathering of Professors of the science discoursing to listening students the wonderful achievements of the mighty Istavidadars and holy Rishis of old.

On behalf of the founders, the medical faculty, the Agents

and others I appeal to you, Sir, as the head of the Council whose primary duty is public health and particularly the health of the poor to give the due need of support to an Institution whose future is full of hopes for us.

We are very much indebted to you, Sir, for the encouragement you have given us in coming here this evening and presiding on this occasion. Ladies and gentlemen we thank you very much for your presence here in such large numbers.

The secretarial duties have been attended to before by my friends Messrs. D. W. Wickramaratchi and D. E. Wickramasuriya who have done much spade work for which we are very much indebted. Mr. D. F. Suraweera, Notary Public has been our honorary visitor. We thank him for the great interest he has taken in the Institution.

E. S. JAYASINHA,
Hon. Secretary.

H. DON CAROLIS & SONS,
Managing Agents.
Colombo, 20th October, 1924.

AN ADDITION.

In my report I have inadvertently omitted to thank Mr. Martinus C. Pereira who had taken a great interest in the Hospital at its early stage. I hasten to correct my mistake and to offer Mr. Pereira my sincerest regret.

E. S. JAYASINHA,
Hon. Secretary.

VEDIC IDEA OF GODHEAD

The earliest Aryan thought about Creation and Godhead is best shown in a hymn of the Rig Veda which I give below. The thought contained in it underwent considerable modifications in later ages. It is interesting to compare it with Buddhist notion of origin of the world.

SHEO NARAIN.

"Nor Aught nor Nought existed ; yon bright sky
Was not, nor heaven broad woof outstretched above.
What covered all what sheltered ? What concealed ?
Was it the water's fathomless abyss ?

There was not death—Yet there was not immortal,
 There was no confine betwixt day and night,
 The only one breathed breathless by itself,
 Other than It there nothing since has been
 Darkness there was, and all at first was veiled
 In gloom profound—an ocean without light—
 The germ that still lay covered in the husk
 Burst forth, one nature, from the fervent heat.
 Then first came love before it, the new spring
 Of mind—yea facts in their hearts discerned,
 Pondering, this bond between created things
 And uncreated, comes this spark from earth
 Piercing and all-pervading, or from heaven?
 Then seeds were sown, and mighty powers arose—
 Nature below, and power and will above—
 Who knows the secret? who proclaimed it here,
 Whence, whence this manifold creation sprang?
 The Gods themselves came later into being—
 Who knows from whence this great creation sprang?
 He from whom all this great creation came,
 Whether his will created or was mute,
 The most High seer that is in highest heaven
 He knows it—or perchance even He knows not."
 (Rig Veda X 129 Chips from a German Workshop 1869
 Vol. I, p. 78.)

BHIKSHUS

Endowments of old were made from various motives i.e. fame, hope of reward in the next world, a desire to propagate religion, humanitarian feelings for the poor, the diseased, and the needy, advancement of knowledge, etc., etc. Some of these endowments proved useful, others proved pernicious. Modern endowments are of a some what different type and the endower shows greater circumspection and care in the selection of trustees. The law watches them with a vigilant eye and it is at times invoked to prevent and correct abuses. In olden days sovereigns used to make endowments on a larger scale than the members of the public. We have instances in India of self-governing endowments like "*corporations sole*" where the manager in office is uncontrolled in the matter of disbursement of income. Herbert Spencer was one of those modern thinkers who did not view endowments with much favour. Whether he was right or not one thing is clear, that

if we have in a country lacs of fakirs and monks, contributing no quota of labour to society but waxing fat over other peoples hard earned money, it cannot be a happy state of things. Buddha no doubt founded a Monastic order, the male members of which were called Bhikshus. He unwillingly yielded to women also entering the order. He, however, laid down very strict rules of conduct, with an option to revert to secular life if the rigidity of the rules could not be adhered to by a Bhikshu. After his Pari-Nirvana, we discover from various sources that Hindoo and Buddhist Rajas and private gentlemen founded a very large number of Buddhistic institutions and endowed them very liberally and extensively. Buddha never discouraged secular life; on the contrary, he regulated Monastic order so rigidly as to allow very few to enter it. Yet what do we find, countless men and women left off domestic life and joined the order. Thus a multitude of Bhikshus and Bhikshunis, burdens on the public, became denizens of monasteries which sprang up in India in thousands. The two Chinese travellers, Fahian and Huan Tsang, give us a fair account of their large numbers in the places they visited. We can imagine a very large number in other places not visited by them. Obviously only a few of the Bhikshus could be useful and the vaster majority must be idlers. Teaching of scriptures, preaching and secular teaching as school masters may well be regarded as useful work but for this work colonies of the thousands of indolent Bhikshus were not required. It is true that the rules of conduct enjoined by the founder of the Monastic order were probably rigid enough to prevent, to a certain extent, the abuses which were prevalent, centuries later, in catholic convents. Nevertheless, the insolation and segregation of huge numbers of able bodied men, however moral, from the working population cannot be wholesome to society. We would concede that until a goodly number entered the order there could not have been opportunities of migration to foreign lands for the propagation of the Dharma. But the number of those who stayed in India was much too large to be of any real utility. Most of the present day Bhikshus are of little use for teaching or preaching. Not possessing requisite qualifications to teach or to preach, they simply idle away their time in indolence. Yellow robes alone cannot place them on a higher footing than lacs of ordinary mendicants or fakirs of so many denominations abounding in India. We have no materials from which we can ascertain the number of monks and nuns in Buddhistic times in India, Fahian the Chinese traveller mentions enormous numbers of monks in the Monasteries he visited. Later Huan Tsang also notes some-

thing like a lakh and a quarter of monks studying different schools of Buddhism in the Monasteries he visited.

Mahavansa (Ceylon Chronicle), which brings Ceylon history to the end of the 4th Century A.D., mentions in the account of the consecration of the great Stupa *Maha Vihāra*, in the third century A.D., that about fourteen lakhs and twenty five thousand monks came to Ceylon from out side mainly from India. This number is of course approximately stated but one can form a rough idea of the appalling numbers of monks in India. All endowments devoted to Buddhist interests vanished with the disappearance of Buddhism in India. A large number of Bhikshus must have been absorbed in Neo-Brahmanism, and the remaining number converted to Christianity and Islam. So that Monasteries and Nunneries vanished from India proper. In Ceylon there are seven thousand monks at the present moment and I expect an equal number, if not more, in Burmah.

Celibacy or Brahmacharya is probably essentially necessary up to a certain period in student life but not necessarily for ever. It has now lost its sanctity and attraction though it survives to a certain extent among Roman Catholic Church. The Protestant Churches have abolished it altogether. Islam has always been dead against it. In Buddhistic countries celibacy is still necessary for Bhikshus except in Japan where married pastors are tolerated if not encouraged.

Can we not surmise that among so many other causes one of the causes for the decline of Buddhism in India was the over abundant and redundant multiplication of Bhikshu class in the country?

Buddhism has recently emerged from its long slumber, it has a good chance of revival in India and Asia, perhaps a better chance of success in Europe and America, but it has to abandon customs, practices and institutions which have out lived their utility or have proved positively harmful. Buddhism has to contend against a gigantic Christian missionary work all over the globe. It is to struggle against Islamic propaganda and in India it has to grapple with thousand and one impediments. It has therefore to adapt its scheme to modern circumstances. It need hardly be said that Bhikshus with no knowledge of the modern languages or without a comparative study of extant religions cannot achieve any thing. We require efficient teachers and preachers, Buddhistic Societies and Missions all over the world, mere yellow robes will not do. Drones always hamper work, hence unrestricted entry into monastic orders of celibate Bhikshus will not be productive of much good. Married pastors supported by Buddhistic missions

like Protestant missionaries or Moslem Mulvies are required. Reform of monasteries outside India shall have to be undertaken to bring them in line with modern needs. We have to dispense with tombs and monuments of dead Bhikshus which used to be at one time in great favour, we do not any longer require Stupas on which money be wasted or lavished. Instead of these we require Seminaries, Schools and Colleges, and well equipped Missions supported by foundations and endowments. We require to learn Pali, which contains most of the Buddhistic scriptures; and these scriptures have to be translated in all known languages of the world. Extensive libraries are also essential necessities.

Sarnath promises to be a centre of Buddhistic activities. From here will go forth to the world, once again, the sermon first preached here by the Lord. It should be the effort of every Buddhist to make it a success.

SHEO NARAIN.

MULAGANDHA KUTI VIHARA FUND.

ACKNOWLEDGMENT OF DONATIONS.

	Rs.	A.	P.
Previously acknowledged	36,505 12 6
Mr. Baburam through C. Radford Esq.,	1 0 0
„ M. S. Subramaniam, F. M. S.	2 0 0
„ Maung Ba Ohn, Burma	6 0 0
From labourers of Allanmyo through Mg Tha			
Myat, Burma	2 0 0
Daw Hpwa, Lime merchant, Kyaukse, through U			
Mg Gyi	30 0 0
TOTAL	36,546 12 6

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,

General Secretary,
Maha Bodhi Society:

ACKNOWLEDGEMENT OF DONATIONS RECEIVED

SARNATH (RISHIPATTANA) MULA GANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 36,546-12-6. Maung Tin, History Expert. Pavyudang, Rangoon, Rs. 20/- Lady Emily Lutyens, Government House, Calcutta, Rs. 5; Mr. M. Sardial Appu, Bakery, Kadugannawa, Ceylon, Rs. 5; Mr. Rana Bas, Kadugannawa, Ceylon, Rs. 2; R. C. F. Dirac, Esq., Birmingham, England, Rs. 13-5; Two Tibetan pilgrims (through D. A. Dharmacharyya) Bhutan, As. 7; Collected at the Sarnath M. B. S. Free School by Rev. K. Srinivasa Thero:—Mr. Kolliya Chandra Barua, Haid Chakka, Chittagong, Rs. 5; Mr. Ramdas Mahajan, Pantasala Chittagong, Rs. 5; Mr. Purna Chandra Mahajan, Mainee, Chittagong, Re. 1; Mr. Harish Chandra Chowdhary, Pantasala Chittagong, Re. 1; Mr. Nalini Ranjan Chowdhary, Pantasala Chittagong, Re. 1; Mr. Nobin Chandra Barua, Chittagong, Re. 1; Mr. Nishi Chandra Barua, Chittagong, Rs. 2; Mr. Ambica Chandra Barua, Chittagong, Rs. 3; Mr. Hara Kishore Barua, Nanupur Chittagong, Rs. 2; Mr. Munshi Ram Barua, Nanupur Chittagong, Re. 1; Mr. Joyadhan Barua, Nanupur Chittagong, Re. 1; N. Blount, Esq., through G. N. Tagore, Esq., Secretary, Indian Society of Oriental Art, Calcutta, Rs. 10; Rev. G. Hara, Buddhist missionary and priest, Eastern Hongwanji, Kyoto, Japan, Rs. 2; Donations collected by Ven. Bhikkhu U. Kondañña of Mingala Kyoung, Visuddhadama Taik, Burma Mandalay:—Saya Thaung, Rice Merchant, Mandalay, Rs. 5; Ko Pwint, Paddy broker, Ywathiti Mandalay, Rs. 2; Maung Nyilay, Brass Trader, Mandalay, Rs. 3; Ma Pwa Thet, Rice Seller, Mandalay Re. 1; S. T. Raman Chettia, Banker, Mandalay, Rs. 3; U Kyaw Yan, Mandalay, Rs. 5; Maung Thein, Minhlai, Mandalay, Rs. 5; Daw Thaung, Sadau, Ava, Rs. 5; U. Myit, Mandalay, Rs. 3; Ma Khin and Bro. Mg Aungkhant, Oil miller, Mandalay, Rs. 10; Ma Bakin and Ma Khant, Amarapura, Rs. 3; Ma Su Amarapura, Rs. 2; Ma Thi Amarapura, Re. 1; Mg Aung Ba, Amarapura, Rs. 2; U Nga, Amarapura, Rs. 3; Ma Theit, Amarapura, Re. 1; Daw Youk and Ma Ohn, Amarapura Re. 1; Daw Kyi and Daw Theint, Amarapura, Rs. 2; Maung Shein and Maung Shwe, Amarapura, Rs. 2; Maung Ba Thun, Amarapura, Rs. 0-4-0; Mang Ba Ohn, Amarapura, Rs. 5; Maung Tun Bwint and Ma Thein, Amarapura, Rs. 2; Maung Pyon Chyo and Maung E. Saung, Amarapura, Rs. 2; Daw Teint, Amarapura, Rs. 10; Daw Bwint and Ma Shein, Amarapura Re. 1. Total Rs. 36, 708-12-6.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

FEBRUARY,

B. E. 2468
A. C. 1925

[No. 2 .

THE HOLY WAY

Through life's way of pain and sorrow
Gleams the Buddha's pathway bright ;
Onward, upward, straight it leadeth
Unto freedom, joy and light.
He, the Lord, Himself hath trod it,
Gaining vict'ry and release ;
Following Him, we too shall enter
Blest Nirvana's calm and peace.

Holding steadfastly His Doctrine,
With a purpose firm and true ;
Pure and kind in Word and Action,
Seeking worthy deeds to do ;
Living nobly and for others,
Pure in Thought, in Effort Right ;
Oft in holy Meditation—
Thus we tread this Pathway bright.

Come ye weary, heavyladen,
 Burdened with your load of care ;
 Cast aside earth's vain illusions,
 Fear no more temptation's ~~snare~~.
 Take your Refuge in the Buddha,
 In His Law, His Brotherhood ;
 Thus the holy Way pursuing,
 Ye shall find the highest good.

[The above poem written by an English speaking Buddhist A. R. Zorn (California) was kindly sent by Mrs. Louis Grieve of the Buddhist Church, California, for publication. It is sung in the Buddhist Church at Los Angeles, California, U. S. America and to the National Anthem of Austria.—Ed.]

BUDDHAGAYA TEMPLE QUESTION

BY MAHATMA M. K. GANDHI.

Mahatma Gandhi writes in his weekly 'Young India' on this subject as follows :—

Mr. Pereira of Ceylon wanted me to interest the Congress in the Buddha Gaya temple. The reader will remember that a movement has been in progress for some years for the restoration to Buddhists of the great and historic temple at Buddha Gaya. But it seems to have made no tangible headway. At the Cocanada Congress Babu Rajendra Prasad was appointed to inquire into the matter and report. He had not been able to do so upto the time of the meeting. A Buddhist deputation came from Ceylon to Belgaum during the Congress week to plead the Buddhistic cause personally before the Congress. Mr. Pereira had seen several leaders and then saw me. He really did not need to plead his cause before me. I was already a convert. But here again what was I to do? I had no time for anything else beyond what I had already undertaken. But Mr. Pereira was irresistible. I told him that I

believed in his cause as much as he did, but that the Congress might not be able to help him much. He was persistent and took away from me the promise that I should at least let him address the Subjects Committee and let him take the chance of being rejected. Mr. Pereira had confidence in himself. His pleasing manners and his brief but eloquent speech made an impression upon the committee which decided to consider the question there and then. But alas! upon discussion the committee discovered that it could not materially assist Mr. Pereira; it had not the report of its own deputy; it had exhaustively discussed the subject at the previous session and owing to sharp differences was obliged to drop it. The only thing, therefore, the committee was able to do was to ask Rajendra Babu to hasten and let the Working Committee have his report on or before the end of the present month. There is no doubt that the possession of the Temple should vest in the Buddhists. There may be legal difficulties. They must be overcome. If the report is true that animal sacrifice is offered in the temple, it is a sacrilege. It is equally a sacrilege if the worship is offered, as it is alleged, in a way calculated to wound the susceptibilities of Buddhists. We should take pride in helping the restoration of the temple to the rightful trustees. I hope Rajendra Babu will secure all the literature on the subject and produce a report which can serve as a guide for all who wish to advance the cause of the Buddhist claimants. Let me hope also that Mr. Pereira will be able to remain in India for assisting Rajendra Babu.

BUDDHISM IN BENARES AND ITS SUBURBS*

BY

NALINAKSHA DUTTA, M.A., B.L., P.R.S., LECTURER,
CALCUTTA UNIVERSITY.

Buddha's First Converts.—Buddha's ministration commenced with the conversion of two foreign traders Trapusa

* A paper read at the Second Buddhist convention held at Calcutta in May 1924.

and Bhallika who were travelling with a caravan along the trade-route from the Dakkhināpatha to Ukkala,* a town in the kingdom of Gandhara. Their conversion at Uruvela was later on commemorated by the erection of stupas in their native villages in Gandhara.*

Conversion of Buddha's five Brahmin comrades in asceticism.—Buddha after enlightenment turned his thoughts first to his comrades in asceticism then residing at Isipatana near Benares. He started from Uruvela and passed through Gaya, Aparagaya and reached Vasala where he was invited to a meal by a huhuñka Brāhmaṇa to whom he pointed out as to what makes a true Brāhmaṇa and tried to convert him to Buddhism. Thence he passed through Cundadvilam and Sārathipura, crossed the Ganges and reached Benares.† Here at Isipatana he visited his five comrades who would not accept Buddha's arguments regarding the futility of extreme self-mortification in taking them to their spiritual goal. Their conviction had to be slowly overcome by Buddha through teachings from day to day impressing upon their minds the impermanence of all worldly things. They were enjoined to live as recluses, practising jhānas and self-control'. It was for them he delivered his famous discourse, the Dhammacakkapavattana which

* *Lalitavistara* (Lefmann's ed.), pp. 381; *Mahāvastu* (Senart's ed.), Vol. III, pp. 303, 310, 313—"Uttarāpatha Ukkalam namādhīsthānam...Tehi dāni yathā Kesasthali nāma adhisthāno tahiṃ kesa-stupam kārāpitam...Trapusabhallikānām Silaksu nāma nigama āvasitānām...adyāpi Gandhārāraṇḍe adhisthānam Silanāmena jñāyati." There has been great difference of opinion with regard to the identification of Ukkala and the birth-place of Trapusa and Bhallika. Though the phonetic similarity between Ukkala (Orissa) and Ukkala is very great and its identification with Orissa is alluring, yet in view of the evidence supplied by the *Mahāvastu* and supported by Yuan Chang, Ukkala should be identified with a place in Gandhāra. Yuan Chang noticed the remains of the two of the stupas in course of his journey from Balkh to Bamian. (Watters' Yuan Chang, I, pp. 111-113.)

† *Mahāvastu*, Vol. III, pp. 324-329; *Lalitavistara*, p. 406.

embodies truths revealed to Buddha under the Bodhi tree. It explains the *majjhima patipadā* or in other words the practice of control over *citta* which included *dhyāna*, attainment of *paññā* or true knowledge and perfection in the *sīlas* by pursuing the golden mean. The discourse shows the hollowness of extreme self-mortifications practised by the five Brahmins as the only path leading to *mukṭi* (salvation). The accumulated effect of the discourse and the teachings was the conversion of the five Brahmins to Buddhism.*

Yasa's Conversion—Buddha accompanied by the five new Bhikkhus passed from Isipatana to Benares and stopped on the bank of the river Varanā under a *nygrōdha* tree where he met Yasa a rich Setthi's son, who had already become sick of this world. Buddha found his mind a *tabula rasa* fit to receive his doctrines. He therefore addressed to him his discourse on *dāna* (charity), *sīla* (moral precepts), *sagga* (heaven), etc., suited so much to house-holders because through them the goal was reached by a well-regulated scale of those practices.† Yasa was ordained as a bhikkhu after which his fifty four friends followed suit.

Buddha's Missionary Idea.—Thus far successful in his mission Buddha entertained the idea of spreading his religion far and wide by utilising the service of these sixty converts as preachers. After sending them to their respective tasks in different places, he himself went to Uruvela for preaching his religion.

Isipatana as a Centre.—Buddha spent his first Vassā at Isipatana and it was long before he visited it for the second time ; for he came to this place after the 12th Vassa on his way from Verañja to Vesāli. But though his visits to these places were not frequent, it was nevertheless a very important

* *Majjh. Nik.* I. pp. 173-175; *Sam. Nik.* III. p. 66.

† *Vinaya. Mv.* i. 6; *Mahāvastu* Vol. III. pp. 405ff; Rockhill's *Life of the Buddha*, pp. 38-39.

centre of Buddhism through the missionary efforts of some of the most prominent of his disciples namely, Sāriputta, Moggallāna, Mahākotthita, Mahākaccāna. When Buddha was staying here during his second visit, he delivered a discourse on the true meaning of *avijjā*,* and advised the upāsaka Dhammadinnā to follow practices enjoined in the Suttantas. If these practices were too difficult for him to follow, he was asked to place faith in Buddha, Dhamma and Sangha,† for faith alone could make him a *sotāpanna*, that is one who is in the first stage of sanctification.

The delivery of the first discourse by Buddha at the deer-park brought the place into prominence. As it was the first scene of Buddha's missionary activities, he himself clothed it with a sacred memory and ranked it among the four places of pilgrimage most sacred to a Buddhist.‡ There is a sad gap in the account of the growth of this locality as a centre of Buddhism during the three centuries immediately following Buddha's *nibbāna*. The inscription on the Asoka pillar containing the warning to the *sanghabhedakās* (schismatics) shows that it continued at the time to be a resort of Buddhist monks. The beginnings of a monastic establishment here are found in the Nikāyas where it is stated that bhikkhus often sat in a *mandalamālā* and had discussions over *abhidhamma*,* the interpretation of verses uttered by Buddha,† the meaning of *avijjā* and such other topics. As Mahākotthita figures so often in the discourses as taking part in the discussions described therein, it seems reasonable to infer that he was permanently associated with the locality.

In the Gupta period, the monastic establishment had grown

* *Sam. Nik.* V. p. 429.

† *Ibid.* V. p. 407.

‡ *Digh. Nik.*, Mahāparinibbāna Suttanta.

* *Ang. Nik.* III. pp. 392-393.

† *Ibid.* III. p. 399.

sufficiently large and was called *Saddharmacakravihara*. It had its own seal like the more prominent of the other contemporary Buddhist monasteries. During Yuan Chang's travels in India it could accommodate as many as 1500 monks while Benares itself could accommodate 3000 brethren of the Sammitiya school in its thirty monastic establishments. The monastery at Isipatana was destroyed more than once but was restored by pious devotees, names of three of whom are known to us, namely Queen Kumāradevi the wife of Govindachandra and the two brothers Sthirapāla and Vasantapāla (11th century A.D.) related to the Buddhist king of Bengal Mahipala. The monastery was presumably demolished by Shahabuddin Ghorī.

The most notable feature in the history of this place is the predominance of one school of Buddhism after another. The original school probably that of the Theravadina was, as Dr. Vogel and Mr. Daya Ram Sahni suppose, supplanted by the Sarvāstivādins at about 300 A.D. The latter again had to make room in or about the 4th century A.D. for a branch of the Vātsīputriyas, known as the Sammitiyas who continued till the time of Yuan Chang. As the Sammitiyas mark a stage in the growth of Mahāyāna from the Hināyānic Mahāsāṅghikas, it is natural that in latter times the Mahāyāna form of Buddhism should prevail at the place. The images of Tārā, Avalokitesvara, Manjusri and other gods of Mahāyānic pantheon indicate that by the 10th or 11th century A.D., Isipatana rose to be the stronghold of Mahayanism.*

ASOKA THE GREAT†

SATYENDRA NARAYAN GUHA, B.A.,

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"Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and"

* Mr. Daya Ram Sahni's *Catalogue etc. of Saranath*; Arch. Sur. Reports, 1903-4; Babu Brindaban Bhattacharyya gives a lucid and detailed account of Saranath in his Bengali book '*Sāranāther Itihāsa*'.

† A paper read at the Second Buddhist convention held at Calcutta in May 1924.

graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan, his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne.”—says Mr. H. G. Wells in his “The Outline of History.”

In a recent conversation, Mr. H. G. Wells is reported to have put forward the name of Asoka as one of those whom he considers “world’s six greatest men”. The five other names with whom, as is reported, Asoka has been associated in the above remark, are so great names as The Buddha, Jesus Christ, Aristotle, Abraham Lincoln, and Bacon,—evidently, all past ages being subjected to survey. The remark keeps in with his estimate of Asoka’s life and character, in his well-known work, “Outline of History.” The query naturally suggests, what are there about the character and achievements of Asoka that lead Mr. Wells to uphold his name as one of the few brightest luminaries in the firmament of world’s history? I attempt below a survey of his life and activities.

Asoka ascended the Imperial throne of Hindusthan, about 269 B.C. The Empire at the time of his accession extended from what is now Eastern Afghanistan down to what is now Mysore. Asoka was born in the purple,—heir to the vast dominion, acquired by his grandfather, Chandragupta the Great, and sustained in peace and prosperity, during twenty five years of his reign, by his father, Bindusāra. During the first few years of his reign, he seems to have lived a commonplace life, until came the remarkable change on him, about 261 B. C., the year in which he invaded, and effected the conquest of, Kalinga, a territory on the west coast of the Bay of Bengal. The miseries and sufferings of the innocent people of Kalinga,—which he witnessed,—exercised a far-reaching influence on him. Disgusted with the miseries and sufferings

of millions that that war involved, he changed his way, and all his state policies. He directed all his energy and the vast resources at his command to humanitarian activities.

He gave up his former creed, and took refuge in The Buddha, and his ethical teachings. He organised charitable dispensaries and hospitals, throughout his empire. He built high roads and planted trees by their side, and set up inns and rest-houses, all over the country. His charities—though running into enormous sums,—were all carefully planned, and the empire was so well organised that any body could travel quite comfortably from one end to the other, even if he had absolutely no money with him. He spared no pains to improve the social and religious life of his people. He broadcasted the ethical teachings of The Buddha ; set up edicts on Rocks and Pillars, exhorting the people to lead virtuous lives. He organised large religious missions ; his missionaries were sent, in their hundreds, to all parts of his Empire, and to as distant lands as Egypt and Cyrene and Epirus. Asoka was not unknown to his Grecian contemporaries ; Antiochos, Magas, Alexander, Ptolemaeus and Antigonas ; his missionaries were received with honour and allowed the privilege of preaching. He sent his son, Mahendra, and his daughter, Sanghamitrā, at the head of a large mission, over to the island of Ceylon. The influences that the mission exerted on the island is evident,—Buddhism, to this day, being the outstandingly predominant religion there. It is Asoka's activity that raised Buddhism to a world-religion that it is to this day.

His compassion extended even to the birds and animals and insects. It is recorded that he built hospitals for the lower creatures, too. He gave up meat-eating, and exhorted his people to do so. He took every care to prevent cruelty towards animals. Some of his Edicts, engraved on rocks and pillars, may prove interesting. I quote below some of them, from Vincent Smith's translation.

I. "Thus saith His Sacred and Gracious Majesty the King :—

For a long time past it has not happened that business has been dispatched and that reports have been received at all hours. Now by me this arrangement has been made that at all hours and in all places—whether I am dining or in my bed room, or in my closet in my carriage or in the palace gardens the official Reporters should report to me on the people's business and I am ready to do the people's business in all places.

II. Thus saith His Sacred Majesty :—

"Father and mother must be hearkened to ; truth must be spoken ; respect for living creatures must be firmly established. These are the virtues of the Law of Piety which must be practised. Similary, the teacher must be revered by the pupil, and towards relations fitting courtesy must be shown.

This is the ancient piety—this leads to length of days, and according to this men must act."

III. His Sacred and Gracious Majesty the King desires that in all places men of every denomination may abide, for they all desire mastery over the senses and purity of mind.

Man, however, is various in his wishes, and various in his likings.

Some of the denominations will perform the whole, others will perform but one part of the commandment. Even for a person to whom lavish liberality is impossible, the virtues of mastery over the senses, purity of mind, gratitude and steadfastness are altogether indispensable.

IV. By command of His Sacred Majesty :—

The officers in charge are addressed as follows :—

Whatever my views are I desire them to be acted on in practice and carried into effect by certain means. And in my opinion the chief means for attaining this purpose are my

instructions to you, because you have been set over many thousands of living beings that you may gain the affection of good men.

All men are my children, and just as I desire for my children that they enjoy every kind of prosperity and happiness in both this world and the next, so also I desire the same for all men.....

With certain natural dispositions, success is impossible, to wit, envy, lack of perseverance, harshness, impatience, want of application, laziness, indolence. You must desire that such dispositions be not yours. The root of the whole matter lies in perseverance, and patience in applying the principle. The indolent man cannot rouse himself to move, but one must needs move, advance, go on".

It is worth while to note that Asoka is the only instance on world's record, of deliberately giving up the idea of conquest after an indisputable victory. Moreover, it is to be remembered that, at the time, he was strong and vigorous and full of undamped, youthful fervour.

Throughout his reign, since his change, he lived a sober life,—simple and austere. It is recorded, he gave away all his personal income in charity, and on one occasion, he had nothing to eat from, save earthen plates, and nothing to sit upon, save the bare ground.

His idealism was happily blended with administrative ability. With reference to the institutions and state organisations of his empire, so cautious a scholar as Dr. Vincent Smith makes the following observations, in his "Oxford History of India": "The perfection of the arrangements thus indicated is astonishing, even when exhibited in outline. Examination of the departmental details increases our wonder that such an organisation could have been planned and effectively operated in India about 300 B. C.....it may be doubted if any of the ancient Greek cities were better organised"—

He took fatherly care of all the religious sects of his vast empire. Early in his reign he appointed officials, known as law-superintendents, whose duty it was to look after the welfare of the different religious sects, to preserve harmony among them, to control the distribution of their legacies and endowments.

"BUDDHISM": AN ASSET TO THE BRITISH EMPIRE*

BY S. C. MOOKERJEE, BAR-AT-LAW.

To be a World Religion its tenets and doctrines must be broad based in sympathy with the sorrows of Humanity. Its compassionateness should embrace not only all Humanity but all sentient beings. Its Heart must be on a level with the clay of this Manifested World and all that it contains and its Head should intellectually transcend all Creation. Through all the changes in this Changeful World the cardinal and basic principles of that Religion must remain changeless showing the pathway to that higher grade of Evolution towards which notwithstanding set backs, Humanity, bleeding and sorrowing, is marching forward.

The culture that such a Religion is expected to impart to its followers would be verily that of a fond mother nursing her children.

No scientific discoveries can be hostile to it ; nor can such a Religion and Culture harbour any partiality for any particular Community or Nation. Standing for Humanity, for universal brotherhood, caste distinctions must be repulsive to it.

Can it harbour "Himsa" or hatred, jealousy and covetousness in its bosom? No.

* A paper read at the Second Buddhist convention held at Calcutta in May 1924.

Every individual atom of Humanity is its constituent and like the Physical-light giver, the Sun, the imparting of enlightenment broad cast to all, for the uplift of all, can only be its object.

Such a glorious World Religion we have in Buddhism. Man being composed of the dual element, of the Flesh and the Spirit, all it in effect says is that man's further progress in the process of Evolution being dependent on his Spiritual Progress (*i.e.*, Progress through the betterment of human nature, human mind) the habits and desires of the flesh should be gradually but firmly brought under the control of one's better mind so that the fleshly desires may not carry one away by their sheer force and impulse.

All its rules and regulations are framed for the attainment of that object—for the advancement and growth of the mental forces in Man and incidentally for the curbing of those fleshly desires in Man which are likely to thwart him in his mental growth.

The Truths which Lord Buddha discovered for himself he gave out for the benefit of all—for his contemporaries and for all future generations to come after him.

He advised his followers "Go ye, O Bhikkus and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men, Proclaim O Bhikkus, the Doctrine glorious, Preach ye a life of holiness perfect and pure."

What is this "life of Holiness"—can be found in any Buddhist Primer, but it will bear repetition:—(1) *Samyak Drishti i.e.*, Regarding all as on an equal level with yourself. This itself would kill all arrogance and haughtiness and the alleged superiority of one caste over another. (2) *Samyak Sankalpa i.e.*, adherence to your determination. (3) *Samyak Vakya i.e.*, to speak the Truth. (4) *Samyak Ajeeva i.e.*, to practice *Ahimsa* towards all created beings. (5) *Samyak Karma*

i.e., Honesty in your dealings. (6) *Samyak Vyāyāma i.e.*, such physical exercises as would help you to control your appetites and give you health. (7) *Samyak Smriti i.e.*, Exercises of the Mind for increasing its powers. (8) *Samyak Samadhi i.e.*, To think and ponder over deeper things of life ; meditation.

For by these processes as Lord Buddha considered, Man can attain to (1) Equanimity of Mind and Spirit and Perception (2) Control of the six senses. (3) Power of valuing what is transient and ephemeral and what is abiding and eternal. (4) Renunciation *i.e.*, cultivating the Spirit to surrender one's life and everything for the sake of the good of another, something higher, nobler, better.

The personality of Lord Buddha is the greatest asset we in down-trodden India of to-day possess for our uplift, for putting our own house in order (1) by abolishing caste and untouchability (2) by abolishing Purda (3) by conferring universal mass education with special stress on scientific agriculture, spinning (4) by giving up meat and fish eating and liquor drinking and all extravagance (5) and by our active cooperation and persuasion with the Government of India to take every measure in our upward growth as a united nation in India, Burma and Ceylon. If the British Empire in Mid-Asia is to be a glory to England for all time in the eyes of future Historians, then England should help her Mid-Asian subjects forward in the pathway of that FREEDOM and PROGRESS which have made Japan the Ideal in Asia.

Lord Buddha's personality being the unifying element as between the British Empire in Mid Asia and the Independent Buddhistic Empires of China and Japan which are in all respects contiguous, English people should not attempt to Christianise us by their Missionary movements but should rather help us to grow in our own way through the Renaissance of the spirit of Buddhism and Buddhistic Culture. ♫

As the saying is, scratch a Russian and you will find him a Tartar—similarly if you scratch a Hindu, a Burmese or

Singhalese, a Chinaman and a Japanese you will find them at bottom to be adherents of Buddhism in one form or another.

This Unity of Culture, the English people should not try to destroy by pushing forward a foreign Euro-semitic Culture as represented in Modern Christianity.

English people should take it as an axiomatic truth that Indians cannot be Europeans and as English people want to thrive on a footing of cooperation with Indians they should encourage Indians to get back their heritage of Buddhistic Culture, a Culture which alone can place Indians at a par with the Free Buddhistic Empires of China and Japan.

This alone can be the true paliative to India's present unrest. As the advent of the Mussalmans as conquerors, has lowered India's status in Asia and as the English People through the East India Company are the inheritors of that possession, the Karmic law demands that the English People should undo that mischief, that great wrong done to India by the lowering of her status. The Peoples of the Indian Empire demand that every facility should be given to them to be equal in rank with the Chinese and the Japanese in Asia.

To yield to such a demand would be an act of real statesmanship. Then at a stroke, Britain would rank as the friend and champion of the Buddhist masses in Asia and the dreaded yellow Peril would be a thing of the past. Not only this: but as today her boast is that her empire contains the largest number of mussalmans, so her proud position then would be that next to China her Buddhist subjects were numerically the largest. British Power in India would then be truly resting on a tremendously strong and cohesive Buddhist foundation supported by far flung rivetments from throughout the Far East. Thus alone can the British Empire in India be preserved and continued.

To achieve this end, to preserve Britain's hold on India on moral grounds and through the love and affection of her Indian

subjects she should play the roll of that Great Emperor Asoka and be the foremost in reviving Buddhism in the land of its birth.

WHAT IS THE KHUDDAKA-PATHA*

BY P. K. DAS, M.A., B.L.

The Khuddaka-pāṭha is, according to Buddhaghosa's enumeration, the first of the 15 books composing the Pāli Khuddaka-Nikāya. It is a Pāli Hastasāra or religio-moral Handbook, the like of which cannot be found in any other recension of the Buddhist Canon. It combines the moral discourses typified by the Mangala-Sutta and the *Parittas* or saving chants typified by the Ratana-Sutta harmoniously into a system. I mean that it is not a promiscuous collection or collection of utterances ascribed to the Buddha or to his immediate disciples. It is not a mere selection of striking passages but a treatise setting out a complete programme of practical or popular Buddhism furnishing the community with a handy manual to be used as a ritual by the Buddhist people at large and a text-book by the novices or beginners. It contains altogether nine pieces or short lessons of which the first four are in prose and the rest are in verse barring the short prose introduction of the Mangala-Sutta. The first piece called *Saranattaya* or *Saranāgamana* elaborates the Refuge-Formula that can be traced in several Dialogues of the first four Nikāyas. The second lesson called *Dasa-Sikkhāpadam*—enumerates the ten moral precepts intended to be followed by the Buddhist *Srāmaneras* or novices of the Buddhist Order, as well as by the most advanced among the Buddhist laity. This piece seems to have been extracted from the Vinaya-Pitaka. The third

* A paper read at the Second Buddhist convention held at Calcutta in May 1924.

lesson called *Dvattimsā-kāram*, enumerates the 32 constituent parts of the human body. The passage is undoubtedly an extract from the first section of a discourse like the *Mahasatipatthāna-Suttanta* of the *Digha-Nikāya* or the *Satipatthāna-Sutta* of the *Majjhima*. The inclusion of *Matthake Matthalungam* is decidedly an improvement on the original enumeration. The fourth Lesson called *Kumārapañham* or Novice's Questions, sets forth in the form of questions and answers certain fundamental truths and technical terms of Buddhism. The passage which was taken over from an older canonical collection adumbrates the *ekōttara* or *Angōttara* method of arrangement of concepts and verses in an ascending numerical order. *Eka nāma Kim*—What is meant by one? By one is meant that all beings live on food. *Dve nāma Kim*—What is meant by two? By two are meant the two fundamental aspects of being—the *nāma* and the *rūpa*. In this way the questions and replies are carried upto the number ten. The *Sangiti-Suttanta* of the *Digha-Nikāya* or the *Sangiti-paryāya-Sutra* of *Sarvāstivāda* *Abhidharma* ascribed to *Sāriputra*, is but an elaboration of this passage, while the whole of the *Anguttara-Nikāya* or *Ekōttarā-gama* is the final development of it. The verses are similarly grouped according to the ascending order of numbers in the *Thera-Therigāthā*. The fifth Lesson called the *Mangala-Sutta* is designed to teach the whole duty of a good Buddhist householder. The discourse is precisely the same as the *Mahamangala-Sutta* of the *Sutta-Nipāta*. It was nothing but a later poetical summary of the *Singalōvāda-Sutta* of the *Digha-Nikāya* and an improvement on the teaching of the *Mahāmangala-Jātaka*.

The 9th Rock Edict of Asoka presupposes the *Mahā-Mangala-Sutta* as well as the *Jātaka*. The next Lesson called the *Ratana-Sutta* teaches how to extol the virtues of the Three Jewels—Buddha, Dharma and Sangha, and secure well-being by the exercise of *Satya-Kriyā* or the power of truth. This *Sutta* also occurs in the *Sutta-Nipāta* and the mixed Sanskrit

counterpart of it is contained in the Mahāvastu which is the first book of the Vinaya-Pitaka belonging to the Lokōttaravāda denomination of the Mahāsaṅghika church. The discourse is indeed one of the finest lyrics in the entire—canonical collection.

But for the element of *Satyakriyā* it must be regarded as a later poetical reproduction of the prose *Dhammādāsa* in the Mahāparinibbāna-Suttanta. The poem, according to the commentator, consisted originally of just five stanzas. The remaining stanzas differing considerably in metre and tone were later interpolations. The seventh Lesson called the Tirokudda-Sutta teaches how to express true sorrow for the departed relatives and do one's duty towards them. It supplies the want of a *Tarpana-mantra* among the Buddhist laity, whose fore-fathers were Hindus, really or potentially. This sutta was apparently taken over from a book like the Petavatthu. This, too, can be shown to be a poetical elaboration of a prose statement in the Singālōvāda-Sutta. The eighth Lesson called the Nidhikanda-Sutta teaches the safe method of hoarding for man's spiritual advancement instead of the prevalent method which is unsafe. This also can be proved to be a later poetic elaboration of a prose injunction regarding hoarding in the Singālōvāda-Sutta. Many verses of this discourse are found quoted in the Kathāvatthu which was a compilation of the Asokan period. The ninth or concluding Lesson called Karaniya-Metta-Sutta inculcates the duties of a person aspiring for the tranquil state of Nirvāna, and particularly insists on the cultivation of friendliness towards all living beings and indwelling on four high principles of humanity. The middle portion of this discourse is a poetical reproduction of the contents of the Metta-bhāvanā-sutta in the older portion of the Nikāyas. The contents of our Pāli Manual have thus been summed up by Dr. Barua of the Calcutta University:—

"The canonical treatise teaches how a Buddhist should profess his faith in the Three Refugees, what precepts he has

to keep, how the body is to be reflected upon what Buddhist technical terms are to be acquainted with, what constitutes real good, in what light the Three Jewels are to be understood and praised, how one's debt to one's departed friends and kinsmen is to be paid, how spiritual wealth is to be contrasted with material, and lastly, how by cultivating friendliness and other high principles and virtues of humanity the tranquil state can be reached."

Of all the Buddhist canonical texts, the Khuddaka-Pāṭha is certainly the smallest in compass and was possibly the last to be compiled and incorporated. It is none the less the most handy, useful and important text in the whole canon. It is the scriptural basis of all later handbooks prepared for the use and instruction of the laity. The Buddhists of Ceylon, Siam, Burma and Chittagong can do away all other books of the canon but not with this. One must read the text in the original or at least in translation, and chant it or hear it chanted by the Bhikkhus and the laity in order to grasp its usefulness, measure its intrinsic value, and above all, to appreciate its music and moral grandeur.

KARMA *

If one is to find out a doctrine which not only distinguishes the philosophical thought of India from that of all other countries of all times but which is accepted and emphasised by all the varied Indian systems of philosophy, it is impossible for him not to fix upon the doctrine of *Karma*,—the theory that an act is sure to be followed by its peculiar fruit. The *Purva-mimāṃsā* differs from the *Uttara-mimāṃsā* in not recognising an Ultimate Being,—the *Paramātmā*. The *Sāṅkhya* and

* A paper read at the Second Buddhist convention held at Calcutta in May 1924.

the Yoga again differ from the Vedānta in admitting the plurality of Souls. The Nyāya and the Vāiseshika are opposed to the Sāṅkhya and the Yoga in as much as the former invest the Souls with *attributes* (Guṇas). The Jaina philosophy again differs from the Nyāya and the Vāiseshika in holding that the attributes of the soul pertain to its very essence and modify its nature from time to time. The Buddhist philosophy lastly is characterised by its non-recognition of a permanent psychical substance. But all these systems of Indian thought,—different as they are, from each other,—are agreed on the doctrine of Karma,—the doctrine, "What one soweth, that shall he also reap." One is indeed tempted to think that the doctrines of Grace and of Vicarious Atonement, as accepted by the Mahomedan and the Christian people, were unknown in ancient India. All that knowledge, faith and meritorious acts were supposed to effect was to neutralise the effects of the past deeds and to stop the growth of new Karma and the miserable births and rebirths, consequent thereon. But the dynamic force of the already performed acts,—the Prāktana Karma—was never denied. So inexorable indeed was the law of Karma supposed to be that even an emancipated Being,—a Mukta or Kevali—is said to be bound to remain confined in his body,—to him, a veritable prison or worse than that—as long as the effects of his acts were not exhausted. Sihlana Misra, a thinker of the orthodox Indian school, sings,—

आकाशमुत्पततु गच्छतु वा दिगन्त-

मश्नोनिधिं विशतु तिष्ठतु वा यथेष्टं

जन्मान्तराज्जित शुभाशुभ कुन्तराणां

ह्ययेव न त्यजति कर्म फलानुवन्धि ॥ ८२,—शान्तिशतकम् ॥

"One may transcend the sky ; go beyond the horizons ; dive deep into the sea ; or stay wherever he likes ; the Karma, however, chained with its effect,—of men who did the acts of a good or bad nature in their previous incarnations

will not leave them just as shadow does not leave a man." Lord Buddha also warns,—

न अन्तर्लिखे न समुद्रमभी
न पर्वतानं विवरं पविस्स
न विज्जती सी जगति प्पदेसो
यत्थद्वितो सुच्चैथ पापकम्मा ॥ ६।१२—धम्मपद ॥

"There is no place in the universe either in the sky or in the depth of the sea or in the cave of the mountains where one may hide to escape the effect of his bad acts."

And Achāryya Amitagati, a Jaina sage, says,

स्वयं कृतं कर्म यदात्मना पुरा
फलं तदीयं लभते शुभाशुभम्
परेण दत्तं यदि लभ्यते स्फुटं
स्वयं कृतं कर्म निरर्थकं तदा ॥ ३०,—भावनान्दात्रिंशत् ॥

"One experiences the fruits, whether good or bad, of acts which he himself did in the past. If it were possible to enjoy the results of the acts done by another man,—well, then, the acts done by one's own self are clearly fruitless."

In this short essay, it is proposed to make a comparative study of the nature of this inexorable Karma, and of its relation its effect, the Karma-Phala. In other words, the question to be discussed here, is : What is Karma and how does it produce its effect?

At the outset, we think we should mention that for the purposes of this essay, we need not enter into the dogmatic disquisitions of the Purva-mimāṃsā. No doubt, it deals with the Karma-kāṇḍa, but its business is solely or mainly to show how the Vedic Karmas are of supreme merit ; accordingly, we do not meet with the *philosophy* of Karma in this system. The Vedānta is engrossed with the discussion of the nature of the One and the Second-less Brahma and is not much con-

cerned with the nature of Karma. So is the case with the Sāṅkhya and the Yoga too. The Vāiśeṣika philosophy also does not enter into the spirit of Karma. All these systems take for granted that the Karma is sure to be attended with its fruit, or, in other words, that a man is made by his previous Karmas but none of them seriously attempt to discuss the nature of Karma itself.

It is in the Nyāya system of philosophy that we come across something like a metaphysical theory of the Karma. The Jaina system too presents among other things a peculiar and elaborate doctrine of Karma. And it would not be too much to say that in the philosophy of Buddha, the law of Karma is the very basal principle. Our business in this essay is simply to state the theories of the Karma, as propounded in these three systems of philosophy,—the Nyāya, the Jaina and the Buddhist.

The problem before the author of the Nyāya philosophy was: How is the effect of the Karma related to the Karma? Karma, to him, is the act done by a man. Gāutama is not prepared to deny that an act is to produce its fruit. But he knew also that often-times one's acts seemed to be unattended with their fruits. This raised a reasonable doubt in his mind as to the sole competency of the Karma to produce its effect and Gāutama accordingly introduced a foreign element in the nexus of the Karma and the Karma-Phala to explain the occasional non-connection of the Karma with its fruit. His aphorisms are:—

ईश्वरः कारणं पुंश्चकर्मोपलब्धदर्शनात् ॥

न पुंश्चकर्मभावे फलानिष्पत्तेः ॥

तत्कारितत्वाद्देतुः ॥ ४।१।१८-२१ ॥—न्यायसूत्रम् ॥

"God is the cause of fruits, for man's acts are often found to be unattended by them."

"To this position, some object on the ground that a fruit is impossible without the act of man."

"The true position is that since the fruit is brought about by God, the act itself is not the sole cause."

Curious as the position of Gāutama seems to be, it can be sufficiently made clear in this way. He does not object to the theory that the fruit of one's action is dependent on the action ; but he is not prepared to say that the action is the only and the sole cause of the fruit ; for, if it were so, every action would have been invariably followed by its fruit. It is true that the fruit is dependent on the action but it is not in action itself to bring about the actual realisation or materialisation of its result. The fact of non-connection of the fruit with the action,—instances of which are by no means few and far between,—points to a

"Divinity that shapes our ends

Rough-hew them how we will,"—

—a Divinity that is thus the proximate cause of the fruits of actions. The example, given by the Nyāya philosophers in this connection is that of the Seed and the Tree. The Tree is no doubt dependent on the Seed, just as the Karma-Phala is, on the Karma. But to bring about the actual growing of the Tree, not the Seed alone but Water, Air, Light, Soil etc., are necessary. Just so, the result of an act is actually brought about by God.

The sum and substance of the Nyāya theory is that it is God or Iswara who intervenes from without and joins the fruit of action to the action. But there may be thinkers who may object to the doctrine of the Divine intervention from without. It seems that the Neo-Nyāya thinkers themselves did not much rely on this doctrine to prove the existence of God. Instead of admitting a God who joins the Karma to its Phala from the outside, it is possible to attribute the whole thing to the Karma itself,—to hold, in other words,—that the Karma itself produces its own effect. This is exactly the position of the Jāina philosophy.

The thinkers of the Jāina school approached the problem

in this way. According to them, the Jiva or the Soul in its essence is absolutely free and omniscient. But in its Samsāri State,—the finite and impure state in which it is ordinarily found, it is not free but limited in its powers of cognition. It is 'in bondage', as is commonly said. And Jāinism accepts the common and prevalent doctrine of India, that this 'Bandha' or Bondage of the Soul is due to Karma. What, then, is the nature of the Karma? To this question, Jāinism offers an entirely novel and peculiar answer. Karma is 'Pudgala'.—non-psychical Matter, essentially opposed to the Soul, because it is what limits or keeps in bondage the Soul, Karma with the Jāinas, is thus not merely an unsubstantial ethical or moral act, as it is with the Nāiyāyikas; it is a Substance—material in its essence, as potent as the Soul itself and ever opposed to it, although joined to it in its finite state. No outside agent but the Karma itself brings about its fruit. As Kundakundāchāryya says.—

जीवापुगलकाया असोसागादगहण पडिवद्वा

काले विजुज्जमाणा सुहृदुक्खं दिन्ति भुञ्जन्ति ॥

७३,—पञ्चास्तिकायसमयसारः ॥

"The Souls and Material bodies (i.e., the Karmas) adhere to each other closely. At the proper time, they separate. Otherwise the latter offer pleasure and pain as their results and the former enjoy them."

The Jāina philosophers maintain that the world is filled with very fine molecules of Kārmic matter, called the *Karma-vargañā* and it is also filled with the Jivas or the Souls. The *Karma-vargañā* and the Jiva are thus always closely associated with each other in this world. Now, suppose the Soul which is free and omniscient in its nature or pure state, is modified in its essence, owing to Rāga or attachment, Dvesha or hatred etc. At once there is a change in the Kārmic matter, which as we have said already, is proximate to the Soul. The Karma-

vargañā has always a tendency to stick to the Jiva and now that the Jiva itself is modified, the Karma-vargañā modified in a corresponding fashion approaches, sticks to or rather mixes itself up with the Jiva. And thus the Jiva is entrapped or gets into bondage. The Jaina philosophers compare the Soul to pure and transparent water and Karma to mud and they say that the Sainsāri Jiva is like turbid water,—a Soul vitiated by the Karma. Every phenomenon or state of the Sainsāri Jiva is due to Karma, according to the Jaina philosophy. According to it, the Karma-Pudgala is of eight kinds,—1. *Jñānāvaraṇīya*, that which obscures knowledge. 2. *Darsanāvaraṇīya*, that which obscures perception. 3. *Mohaniya*, that which deludes or intoxicates the Soul. 4. *Antarāya*, that which obstructs the tendency of the Soul. 5. *Vedaniya*, that which gives pleasure or pain. 6. *Nāma*, that which determines the peculiar state of existence. 7. *Gotra*, that which determines the family in which the Soul incarnates. 8. *Ayu*, that which determines the duration of a peculiar existence. The *Jñānāvaraṇīya* is of five kinds ; the *Darsanāvaraṇīya*, of nine ; the *Mohaniya*, of twenty-eight ; the *Antarāya*, of five ; the *Vedaniya*, of two ; the *Nāma*, of ninety-three ; the *Gotra*, of two ; and the *Ayu*, of four. The eight kinds of the Karma are thus of 148 modes. They need not be defined or described here ; it would be sufficient to mention here that according to the Jāinas, everything,—even the nature of bones to be had by a Jiva in any of its existences,—is determined by the influx of the peculiar Karma-vargañā into the Soul.

If according to the school of Nyāya, the Karma is no more than an unsubstantial personal act depending on an external Divine agency for its fruition, it is according to the Jaina philosophy, a real substance, material in nature, producing its effects by itself alone. Thus, if according to the Nyāya, Karma is a variously dependent phenomenon, it is according to the Jaina philosophy, an independent substance ; and secondly, if according to the Nyāya theory, the sphere of Karma is limited within

the ethically disposed humanity, it extends to the whole range of the material universe, according to the Jāinas.

Can the nature of the Karma be made more universal and its range, wider still? The Jāina philosophers, although they established the independence of the Karma, conceived it to be a concrete material *substance*; it is not a *Law*, according to them. In other words, it circumscribes and limits the Jiva, not as a Law governing and controlling the latter but by clinging to it as a 'Sindbad's monster.' And secondly, the Karma, as described by the Jāinas has still its scope limited, in as much as it is powerless, so far as the intrinsic and essential nature of the Jiva is concerned. No doubt, the Jāina thinkers often talk of the Karma as affecting or modifying the nature of the Soul. But this is all from the ordinary point of view,—the *Vyavahāra*, as the Jāinas call it. From the *Nischaya* or real standpoint, the Karma has got nothing to do with the essence of the Jiva,—

कुर्वं सगं सद्भावं अत्ता कत्ता सगस्स भावस्स—

६७, पञ्चास्तिकायसमयसारः ॥

"Soul itself is the master of itself and is the maker of its own states."

Jāinism thus ends in a Psycho-physical Parallelism and this is, as is already clear, due to its looking upon the Soul and the Karma as *Substances*, essentially opposed to each other.

The Buddhist philosophy does away with the doctrine of Substantiality, both of the Soul and of Matter and with it, dispenses with the theory of Psycho-physical Parallelism. The independence and the supremacy of the Karma reach their culminating points in Buddhism.

The Buddhist philosophy also accepts the common doctrine in India,—that the Samsāra is due to the Karma. But the conception of the Karma in Buddhism is different from that in the Nyāya and the Jāina systems. To understand the nature of the Karma, as described by the Buddhists, it is necessary to

understand the nature of the Samsāra itself,—the cause of the cosmic series of phenomena. In one place, it is said,—

“*Ajñāna* i.e., ignorance about the real state of affairs gives rise to *Samskāra* or tendency or inclination. From *Samskāra* arises *Vijnāna* or series eugnition. From *Vijnāna*, arise *Nama* or naming and *Bhāutika-Deha* or material body. Names and material bodies generate the *Shat-Khetra* or six fields or spheres ; from them, the *Indriyas* or the senses and the *Vishayas* or the objects of the senses. The contact of the *Indriya* with the *Vishaya* gives rise to *Vedanā* or feeling. *Vedanā* generates *Trishñā* or thirst or lust. *Trishñā* leads to *Upādāna* or attempt to get what is desired. *Upādāna* generates *Bhava* or being. *Bhava* gives rise to *Janma* or birth. From *Janma*, one gets *Vārddhakya* or old age, *Mrityu* or death, *Dukḥkha* or misery, *Anusochanā* or repentance, *Yantrañā* or pain, *Udvega* or anxiety and *Nāirāsyā* or despair. The realm of Misery and Pain (i.e., the Samsāra) is thus originated.”

The Sainsāra, according to the Buddhists, is thus a course, —*Ajñāna* leading to *Samskāra*, *Samskāra* to *Vijnāna*, *Vijnāna* to *Nāma* and *Bhāutika Deha*, these to *Sad-khetra*, these to *Indriyas* and *Vishayas*, *Indriya* and *Vishaya* to *Vedanā*, *Vedanā* to *Trishñā*, *Trishna* to *Upādāna*, *Upādāna* to *Bhava*, *Bhava* to *Janma*, *Janma* to *Vārddhakya*, *Mrityu* etc. etc. Leaving aside the technical names indicating the varied aspects of the stream, one may say that the Samsāra is an uninterrupted flow of experiences—the *Vijnāna-Prabāha*, as it is ordinarily called.

So, when the Buddhists say that Karma is at the root of the Samsāra, it is to be understood as the supreme Law, governing the cosmic course. The Karma in Buddhist philosophy is not an act of an ethically disposed man, as it is in the Nyāya philosophy ; nor is it a fine kind of material substance, as it is with the Jāinas. The Karma with the Buddhists is a Law, the '*Kārya-kāraṇa-bhāva*', the Law of Causality itself ; it is supreme and inexorable ; it is absolutely independent, in as

much as every phenomenon,—the cosmic flow itself—is subservient to it.

Coming to the second point *viz.*, the mode of operation of the Karma, we find that here also the Buddhist philosophers attribute to it absolute independence,—independence in the sense of unfettered self-determination. The Karma according to the Nyāya philosophers, is joined to its effect by the agency of God. The Buddhists repudiate the idea of God and hold that Karma itself produces its own effect. The Jaina philosophers also, as we have seen, maintained the independent agency of the Karma. But the Buddhist theory gives a freer,—indeed, an absolutely free,—hand to the Karma. According to the Jaina philosophy, the Karma-vargañā must be modified and with it, the nature of the psychical substance also must be modified, before the Karma-Phala could emerge. In the Buddhist philosophy there is no such limitation in the operation of the law of Karma. No medium, no mediation,—the Karma itself directly produces the effect.

An example may better explain the Buddhist doctrine of the self-determination of the Karma. A man steals a thing ; this is the Karma ; well, the effect is, he becomes a thief *i.e.*, a being with a tendency to steal. Now, a thinker of the Nyāya school would probably urge that the Divine agency connects the act of stealing with the man's being a thief. The Jaina philosopher would argue that the act of stealing brings in a modification of the Karma-vargañā and a modification of the nature of the stealing Soul and that the man's becoming a thief is the result of the intermixture of the modified Karma-vargañā and the modified Jiva. The Buddhist philosophy on the contrary, would do away with all these mediations,—both the fact of the intervention of God from without and the fact of modifications in the nature of the Karma and Jiva. According to it, the fact of stealing directly leads to the man's becoming a thief. How? The fact of stealing is a *Vijñāna*,—a moment in the stream of experience. It goes,—for all experi-

ences as such are but momentary,—leaving only the *Samskāra* i.e., the effect of stealing. This *Samskāra* determines the *Vijñāna* or the fact of the second moment. And what is the fact of the second moment? Exactly, the man's becoming a thief. This fact of the second moment, the man's becoming a thief, is the direct effect of the fact of the first moment,—the man's stealing. The Karma, in the Buddhist philosophy is thus the law of direct Causation ; its operation is absolutely self-determined and unfettered.

To sum up,—Karma in the Nyāya philosophy is an act, dependent on the doer for its being and on God for its connection with the effect. In the Jaina philosophy, it is a substance and is consequently, independent of the doer. Jāinism repudiates the doctrine of God and thus makes its operation free from the intervention of an outside agency. According to the Buddhists, Karma is a Law,—the *Kārya-kāraṇa-bhāva*,—the Law of Causality itself. Buddhism does away with all sorts of immutable, stereotyped Substances ; the Cosmos is a flow, a 'continuum';—all the phenomena and the so-called substances are but moments or passing points in the flowing stream. By identifying the Karma with the Law of Causality, Buddhism not only made Karma absolutely independent but made all things and phenomena, subservient to it. It is the Law, universal and supreme. As regards its operation, it is not dependent on an outside agency ; nor is its operation hampered in the least by its being a definite, concrete and ponderable substance. According to the philosophy of Buddha, the Karma is absolutely self-determined. The so-called *Phala* of the second moment is the direct effect of the fact of the first moment. It is thus that the doctrine of the inexorableness of Karma, gets its unquestioned recognition and reasoned elaboration in the philosophy of the Buddhists.

THE TWO PATHS OF BUDDHISM

BY

MADAME ALEXANDRA DAVID NEEL.

Though no one amongst the learned and scholarly Buddhists will think of taking the Lalita Vistara for a genuine historical record of facts that have really happened, still from the whole of the Buddhist Scriptures but few pages are to be found in which the aim of the Buddha Dharma is expressed so vividly as in that sacred work.

In the beautiful words of this Sanskrit poem it is the story of a revolt which is told us. The extraordinary revolt of a powerful thinker, a fearless spiritual athlete, not against any petty kind of human tyranny but against nature itself and its most dreaded and, it seems, most unavoidable laws.

This strange story tells us that during countless lives the Bodhisatwa had concentrated his thoughts and his will upon one point: How to escape suffering. How to discover the way out of the empire of death. His repeated vow had been: "I shall qualify myself to be a guide to the troop of harrassed wanderers, I shall lead them to rest and peace. I shall free them from death and from all sorrow."

Leaving home for his great quest, Siddhartha Gautama continued a struggle begun long before and that time he won the battle.

He won; that is to say he discovered the way to the sorrowless, the deathless. And so, when later on, he shared his discovery with others, it was not a religion with a body of dogmas that he expounded but the result of an intellectual and spiritual survey made known for the guidance of the beings roaming in the samsāra.

Buddha declared it himself "One only thing do I preach: sorrow and the deliverance from sorrow".

Buddhism has no other teaching. It is established on the Four Truths viz. Sorrow—the Cause of sorrow—the

Deliverance from sorrow and the way that leads to the deliverance from sorrow.

Under these four headings the whole Doctrine is included and it can be summarised and printed on a single page.

The more or less clear comprehension of these Four Truths is what constitutes the difference between the two Buddhist Paths: the Wordly Path and the Path "beyond the world" with their subdivisions. There is no disclosure of a hidden teaching, no initiation which takes a man from the lower path and suddenly lifts him into the higher one. That higher path may be reached by two processes only: either by gradually improving ones spiritual insight by perseverent efforts or by a sudden flash of insight after reading the scriptures or hearing a discourse about it.

Useless to say that the words "beyond the world" must not be taken in a literal sense. It is not a question of reaching any place outside the universe but to get beyond illusion. The realisation of the compound nature in all things and of their perpetual change is the first step on these higher Paths.

So whatever may be said about the *two* paths in Buddhism, the way is but one and has been preached as such. It is the Eightfold Path. It belongs to each one who treads it to make it as of the world or of beyond the world.

The first branch of the Path is called *Right Belief*. To the ordinary man of the world it means the judicious discrimination between that which is truly beneficial to oneself and others and that which is truly harmful both to one's self and to others. This discrimination will incline the lay man towards a *right effort* in order to act according to the light he has already acquired and to increase it. A strictly moral and harmless *way of living* will follow. Proceeding a step further right thoughts of loving kindness, goodwill towards all beings will become habitual to the disciple and he may even attain to that universal Compassion of the Bodhisatvas which is the

true and indispensable qualification for the Path of Buddhahood.

The *Right Actions* of the worldling will be those which manifest the inner feelings of righteousness, kindness, benevolence, the research of truth through study and meditation and the spreading of the knowledge one has already acquired.

Right Speech will be the use of words unstained by falsehood, devoid of vile flattery or of anger ; comforting words spoken to the afflicted ones, instructive discourses delivered to those less learned than one's self.

Coming to the most important of the eight branches :— *right attentiveness* the indispensable condition for the acquisition of right belief, the lay disciple will find, around him, thousand objects of investigation in the events that he witnesses, the actions of those who surround him and what he may discover or guess of their thoughts. His own actions and the motives which prompt him will also, offer him, a most interesting and profitable field of investigation.

Such a methodical training of the mind will build strong characters, men of powerful will and determination capable of energetic manly acts, both in the material and the spiritual fields and widely different from the fickle minded puppets who form the largest part of mankind.

It would be an error to think lightly of the path of the lay disciple in Buddhism. No doubt the ultimate end of the way is beyond the "shadow show" of the *samsāra*, but we see in the Scriptures that the Buddha never turned away from him well meaning householders.

We read that, once, the Buddha on his way to his daily round of begging met the young householder Sijala. The young man wrapped in wet garment bowed to the six quarters and when questioned on the meaning of his worship he answered that he obeyed the words of his dying father who had commanded him to pay due reverence to the six quarters. Dis-

cerning the sincerity of his intention, the Master directed him out of the way of ceremonialism to that of social service.

"Those quarters that your father meant that surround each man" said the Buddha to Sijāla "are his father, mother, teachers, brothers, sisters, relatives, children, servants, neighbours etc. In such and such a way must an enlightened man or woman behave as a father, as a mother, as a teacher a disciple, a son, a daughter, a citizen and so on."

On another occasion some rich householders put the question of the path of the laity bluntly before the Master; "Bhagavan," they said "we are wealthy men; we have wives and children, we like jewels, costly garments, music, dance and all the pleasures that one takes in gay parties with friends. Have you something to preach to men like us?"

We may suppose that the Buddha smiled inwardly at these childish words, but he did not rebuke the enquirers and expounded to them a teaching akin to that given to Sijāla.

The Path that the Buddha pointed out to the laity was that of work: '*A Karma Marga*,' but not a "*Karma Marga*" binding the disciple to any fixed routine of ritualism or other invariable duties.

Never did the Buddha prescribe any special rule concerning worldly customs. As an instance he enjoined to Sijāla and to others to be loving husbands, to respect their wives, to support them, to honour them before other people and even, knowing the special weakness that worldly women have for finery, he prescribed that the husband ought to provide his wife with suitable ornaments.

He also described the duty of the housewife. How she must be the devoted partner of her husband, keep his house so as to make it a pleasant home, entertain her husband, relatives and guests, save money and so on. But these rules were for the use of already married people. No laws were laid down concerning the form of marriage itself. This was to be regulated by the special custom of each country. The same

abstention from interference with worldly affairs can be seen in many other cases.

What matters after all is the *mind*. What matters is what a man thinks, what he believes. Let him hold right notions, and right actions will follow.

The Buddhist's worldly Path will not lead the disciple beyond the round of death and birth, but if earnestly followed, it would transform his worldly associations, the family as well as the nation. Cheating, brutality and unrighteousness would disappear. Men would not follow blindly those who, out of selfish motives, push them to fight against each other. War would not be possible and many other evils which spring from the stupidity of mankind would very likely cease to exist.

Still, as highly as we may think of the Worldly Path of Buddhism, we must not lose sight of the fact that its beneficial methods are but a preparation to the Buddha Dharma itself.

Truly speaking, the Doctrine is meant for those who have experienced something of the state of mind which was that of Siddhartha Gautama himself before his enlightenment. One of the best instances that we can find is that of Yasa.

Yasa was the son of a wealthy official of Benares. He had been brought up in the most delicate way, all his wants and even his fancies had been satisfied. He was handsome, young, healthy, well read and had no cause whatever to grieve. Nevertheless, his mind could find neither joy nor peace; day after day he grew more distressed, more dissatisfied with the world. And one night, he left his house and seated at some distance in the dark, he lamented: "Alas! What distress! Alas! what danger".

The Buddha who, at that time resided in the vicinity, heard him and called him: "Come, Yasa," he said, "here there is neither distress nor danger".

After having listened to the teaching, Yasa became a Bhikkhu.

When without suffering from any discomfort, poverty, loss of loved ones or any other personal motive of grief one realises the insecurity, the utter misery of all existence ; when even the Lordship over the three worlds appear as a worthless thing, then the very time has come to answer the call of the Great Teacher : "Come Bhikkhu, live as a Brahmachari to put an end to sorrow."

Renunciation of the world, homeless life are to be found in a number of religions, but the emotional and pathetic aspect of it, the tears shed by those who sever their still cherished ties and reject that which they still consider as greatly enjoyable, have no place in Buddhist renunciation, as well—must it be fairly acknowledged—as in the renunciation of the Vedantin.

The Buddhist who leaves the world does not do it to please any one but himself. Just as we gladly go out from a dirty, ill-smelling house to breathe freely in the open air, or as we throw far from us, a useless soiled piece of rag, so is renunciation understood by those who have reached the Path "beyond the world".

I have said that the worldly Buddhist Path lead to a state of earthly happiness, so also renunciation brings to the Buddha's disciple a joyful freedom, a feeling of calm strength and the assurance of a victory that cannot be turned into defeat.

As Moggallana said ;

"We forest dwellers, beggars

Pleased with the Scraps placed in our (begging) bowl
The host of Mara we can smash.

Or again :

"He who would fancy he can paint the sky
With yellow or may be some other hue
Is to defeat foredoomed.

My heart is like that sky, beyond all reach.*

* This versified translation from the Pali is Mrs. C. F. Rhys David's.

To those who have, in that way, put the world under their feet, the Eightfold path will continue to be a safe guide, but now its meaning will change.

Right belief will apply to deeper subjects than the common good and evil. It will be the realisation of the universal impermanency and the non-existence of any *ego*. It will be the discarding of duality, the pair of opposites and the clear understanding that the Ultimate Reality is neither being nor non-being nor both together, nor none of them.

Right effort will no more be directed towards actions productive of new Karma either good or bad, but rather towards the cessation of craving for sensations, and for individual existence, either in this world or in any other. In brief, right effort will aim at stopping the production of fresh material for the building of the *samsāra*.

It is the effort "to let off", that is the *right effort* on the higher paths: letting off desires, fanciful notions and beliefs whose roots and bases are but in our imagination.

Right Speech will be enlightening words and often holy silence; *right thought* the checking of wandering cogitations. *Right action* will be the setting of examples showing the faithful practice of the path of wisdom, and deep meditation.

Right attentiveness will follow the trend of acts and thoughts tracing the origin of sensations and feelings even deep into the mystery of their previous existences and foreseeing their development in the future.

Right meditation will blow on the mirage of the world like the wind which scatters the clouds and then the great spiritual sky will appear of which the best we can say is that it is void, although it contains the three worlds.

BUDDHIST EDUCATION.

The pilgrim Hiuen Tsang's greater interest was in the educational activities of Buddhists. He observed more of them and perhaps as a result of a history of progress extending over a century these activities were dominant in the land.

It will be seen from Hiuen Tsang's notice of the monasteries how largely they justified themselves as educational institutions by producing some of the greatest men in the history of Buddhist learning and religion. It is to Hiuen Tsang that we owe the information by which we are enabled to trace the schools traditionally associated with the following Buddhist celebrities, *viz.*, Asanga, Vasubandhu, Parsva, Asvaghosa, Narayanadeva Dhamatara, Monoratha, Vasumitra, Dharmatrata, Isvara, Kumarlabdha, Deva, Nagarjuna, Madhyanitika, Sanghabhadra, Skandhila, Purna, Bodhila, Vinitaprabha, Katyayani-putra, Gunaprabha, Srilabhda, Buddhadan, Devasarman, Gopa, Dharmapala, Gunamati, Sthiramati, Dinnaga, Bhaviveka, Achara, Jinaputra, Bhadraruchi, Mahakatyayana, besides the distinguished scholars associated with the Nalanda Monastery to be treated later.

But the record of these monasteries in producing great scholars was also continuing even at the time of Hiuen Tsang's travels. Hiuen Tsang broke his journey at several monasteries which were renowned as seats of learning either for their teachers or for their libraries and rare books. Thus in Kashmir the king appointed Bhadanta with his disciples to minister to the needs of the pilgrim and 20 clerks to copy out the Mss, he wanted from the Palace Library, and under these satisfactory arrangements Hiuen Tsang spent two years studying certain Sutras and Sastras. In the Nagaradhana Vihara in Jalandhara country, Hiuen Tsang found a distinguished scholar named Chandravarma under whom he studied for four months. In one of the monasteries of the Srughna country he spent one whole winter and one-half of the spring following in

receiving lessons from the learned scholar Jayagupta. In a monastery in Matipur he came across a profound scholar Mitrasena by name, then 90 years of age, who was a disciple of Gunaprabha, one of whose works was found in the Library there by Hiuen Tsang, who remained for several months in studying it. The Bhadravihara was a noted college in Kanyakubja, where Hiuen Tsang stayed 3 months under Virasena. In the Svetpura Monastery in the Vaisali country the pilgrim obtained a copy of a Mahayana treatise. In the Tiloshika Monastery near Nalanda was then living a distinguished scholar, Prajnabhadra by name. In Monghyr the pilgrim stayed for a year, receiving instruction from the teachers, Tathagatagupta and Ksantisinha. The monks of the Purvasila and Avarsila monasteries were noted for their proficiency in Abhidharma works for the study of which the pilgrim spent there several months. In the Kanchipura Monastery the pilgrim discussed yoga texts with many Bhikkhus who had just arrived there from Ceylon. Lastly, on his way back the pilgrim stayed for two years in a monastery in Jummoo (Po-fa-to-) studying with a few learned monks he had found there.

COURSES OF HIGHER EDUCATION.

It now remains for us to dwell upon the kind and methods of education imparted in these monasteries as indicated by our traveller. It should however, be noted at the outset that these monasteries were in charge of the higher education of the country which was led up to by a well developed system of elementary education. The monasteries were like colleges to which students were admitted on completion of their preliminary education of which separate account is given by Hiuen Tsang. A child is first introduced to a *siddhin* (which is from the expression *siddhirastu*—May there be success!) or a primer of twelve chapters giving the Sanskrit alphabet and the combinations between vowels and consonants. After his mastery of the Siddham, he was introduced at the age of

seven to the "great Sastras of the Five Sciences." viz., Vyakaran (Grammar), Silpasthanuvidya (the Science of Arts and Crafts), Chikitsavidya (Science of Medicine), Hetu-Vidya (Nyaya, Logic, Science of Reasoning) and Adhyatma Vidhya (Inner Science), which according to Watters, included "the metaphysical and argumentative treatises of the great Doctors of Abhidharma." It is thus clear that the elements of both secular and religious knowledge, of philosophical and practical subjects entered into the composition of this elementary course of education meant for the sons of Buddhist parents, so that it provided that necessary basis of a good general culture upon which specialisation could be successfully attempted in the monasteries. Thus the Buddhist's qualification for the religious teacher or reader demanded a knowledge of the practical arts and crafts necessary in serving humanity, such as knowledge of medicine. We read, for instance of the great Buddhist leader Kumarajiva, that he studied the Sastras of the Five Sciences mentioned above, and of the famous scholar Gunabhadra that, he, too, had learnt in his youth the Sastras of those Five Sciences together with Astronomy, Arithmetic, Medicine and Exorcisms p. 158, Vol. I).

THEIR BROAD-MINDED POLICY.

In one monastery we find how the course of studies comprised the five redactions of the Vinaya of the Hinayana school under the names of Dharmagupta, Mahisasika, Kasyapiya, Sarvastivadin and Mahasangika (i. p. 226). Another specialised in the teaching of Sautrantika Literature, the study of which detained the pilgrim there (p. 322), while there were others known for the study of Abhidharma works by which the pilgrim was attracted (e. g., su. pp. 292, 297 etc). Sometimes, as we have already seen, a monastery would accomodate monks of different schools, and sometimes even students so far apart in their tenets and practices as the Tirthikas and Buddhists and Brahmanas (i. pp. 319, ii. pp. 100, 108).

These remarkable facts demonstrate that the so-called Buddhist monasteries were not run like denominational universities in the narrow spirit of sectarian exclusiveness. Here taught or studied side by side adherents of opposed and incompatible theories. No creed or articles barred the door of admission of a teacher or a student to the equivalents of the chair or the degree of such universities. Thus this ancient education, in a land noted for its many creeds and cheaply condemned for its sectarian divisions, stood boldly in practice for the abiding principle that the way to truth lies through Liberty!

PUNISHMENTS.

For offences against the Vinaya the community of Brethren has a gradation of penalties. If the offence is slight a reprimand is ordered. For an offence next above this in gravity there is added a cessation of oral intercourse with the Brethren. When the offence is serious, the punishment is that they will not live with the offender, and this involves expulsion and excommunication. Expelled from a community, the monk has no home; he then becomes a miserable vagrant or he returns to his first estate."—*Vedic Magazine*, November, 1924.

KESI—THE HORSE—TRAINER

Translated from Pāli of Anguttara—Nikāya

BY A. D. JAYASUNDERE.

Once, a horse-trainer (named) Kesi* drew near to where the Exalted One was. Having come, he made obeisance to the Exalted One and took a seat at one side. To the horse-

* An appropriate name, indeed, for a horse-trainer—"Man with a mane"!

trainer Kesi so seated at one side, the Exalted One spoke thus :—

"Indeed, Kesi, you are a skilled† horse-trainer : Kesi, how do you then train a horse that is to be tamed?"

"Indeed, Lord, I train a horse that is to be tamed by gentleness, I train by severity, and I train both by gentleness and severity."

"Then, Kesi, if the horse does not yield to your training, either by gentleness, or by severity or by both gentleness and severity, what do you do to him?"

"Then, Lord, if the horse does not yield to my training either by gentleness, or by severity or by both gentleness and severity, Lord, I destroy him. What is the reason? Lest it be a reproach unto the lineage of my teacher. Lord, the Exalted One is the peerless trainer of humans to be tamed. Lord, how then does the Exalted One train the human that is to be tamed?"

"I also, Kesi, train the human by gentleness, I train by severity and I train by both gentleness and severity. Kesi, this is how (it is done) by gentleness : Thus is good done by body and thus is the fruit of such deed ; thus is good done by word and thus is the fruit of such good ; thus is good done by thought and thus is the fruit of such good ; thus are the devas and thus are men."

"Kesi, this is how (it is done) by severity : Thus is bodily evil, and thus is the fruit of bodily evil, thus is evil done by word and thus is the fruit of such evil ; thus is evil done by thought and thus is the fruit of such evil ; thus is perigatory, thus is re-birth into animal life and thus is the spirit-world* of the earth—bound."

† P. T. S. text and Adyar MS. read *Saññato* and *sa-saññato* 'well-trained', *saññato* in Sinhalese text—meaning 'famous' is perhaps not so good.

* *Peta*—'ghosts'.

"Kesi, this is how it is done by both gentleness and severity: [Repeat the same as above]."

"Then, Lord, if the human to be tamed does not yield to the training, either by gentleness or by severity or by both gentleness and severity, Lord, what does the Exalted One do to him?"

"Now, Kesi, if the human to be tamed does not yield either to gentleness, or to severity or to both gentleness and severity, Kesi, I destroy him?"

"Indeed, Lord, the Exalted One does not destroy life. Still the Exalted one says: I destroy him, Kesi."

"True it is, Kesi, the Accomplished One* does not take life. But if the human to be tamed yield not to training either by gentleness, or by severity or by both gentleness and severity, the Accomplished One does not regard him as deserving of being told or admonished. Of a truth, Kesi, it is death in the discipline of the Noble Ones, when neither the Accomplished One nor the wise holy ones regard him as one deserving of being told or admonished."

"Slain indeed is he,† Lord, by the Happy One, whom neither the Accomplished One nor the wise holy ones regard as worthy of being told or admonished."

"Oh, wonderful, Lord! Oh, marvellous, Lord!..... Lord, may the Exalted One admit me as a lay-disciple, who has taken thee as Guide from this day forth as long as life endures."

* *Tathāgato.*

† *Vadho h'eso.*

‡ P. T. S. text and Adyar MS.—so *hi nuna yo bhante sugatahato.*
Sinhalese text gives *suvaḍḍho*, other MSS. give *suhato.*

MISSION OF INDIAN ART

(By T. L. Vaswani.)

It is significant to note that the West is taking more and more interest in India and the East as the years go by. The interest is not all centred in the political movements in India and Egypt. Culture is as important as, if not more than, politics in the life of a nation. And an important aspect of culture is Art.

Buddhist art has been brought to life in America by the famous Russian dancer, Anna Pavlowa. It may be remembered she visited India a short time ago. She saw the Ajanta Caves and was profoundly impressed with the paintings on the walls of the Ajanta temples. Out of these paintings Pavlowa has created a ballet dealing with the life of Buddha. This representation of the Life of Buddha has deeply moved American audiences. Scenes from the court-life of that ancient period are depicted in Pavlowa's tableaux, and the culminating scene is reached in the quiet departure of Gautam from the court-life to seek the life of meditation in the Forest.

The Ajanta Cave temples, doubtless, possess some of the finest paintings in world-art. They have been rightly spoken of as one of the Wonders of the East. They are the paintings of men who took joy in their work. They did not paint for profit. Simplicity and spirituality are two of the marks of these wonderful frescoes. Many are the scenes depicted,—processions, royal audiences, court ceremonies; but they all converge to the central theme,—that of Buddha the "Light of Asia", the Light of the World. There are scenes in these Ajanta cave temples which tell of Buddha's previous lives. They tell of how he came again and again, to the earth to publish the Law of mercy, the Law of Ahinsa. There are scenes which tell of his last birth upon this earth,—of his mother Maya who died when he was born,—of his early years spent in his father's palace,

of his resolve to go upon the Great Renunciation, of his tapasya and Illumination, of his great Mission of Healing and his great love for the Animals, of his first sermon at Kasi, of his fellowship with the Poor, of his passing away in the midst of disciples whom he asks not to mourn but to work out their salvation by obedience to the Law. Scene after scene in that wonderful Story is set forth in the paintings whose simple, direct appeal goes to the hearts of even the most illiterate. These paintings tell and teach more than all your schools and colleges. An English art-critic wrote :—

The supreme importance of these Ajanta paintings in the history of the world's art is self-evident. They stand in much the same relation to the art of Central and Further Asia that the sculptures of the Parthenon do to the art of Southern Europe. They represent the source and fountain-head of the deep, broad stream of art which flowed from India eastward in the wake of Buddhism, and profoundly influenced the art of Burma, Siam and Java on the one hand, of Central Asia, China, and Japan on the other. But there is another aspect of these paintings which invests them with a special interest for the European ; for the forces which gave birth to this classic art are the same forces which had given birth to the classic art of ancient Greece and which were destined later to give birth to Renaissance art in Italy and Spain.

The Servant, Calcutta.

SRIPADA VANDANA JANOPAKARA SAMITIYA, HATTON, CEYLON

The Sacred Foot-print that crowns the summit of the "Adams Peak", mountain is an object of veneration not only of the Buddhists but of the Hindus and the Mussulmans also. This sacred shrine presents to the world the unique phenomenon of a place to which flock for the one common purpose of

worship, thousands of men and women professing different faiths and hailing from different climes. This is a place where peace and harmony reign supreme ; for here, at the same spot and at the same time congregate together for worship the Buddhists, the Hindus and the Mussulmans.

Therefore, while the appeal we make below is intended primarily to the Buddhists, we do not hesitate to seek the sympathy and the support of the other Religionists.

The Sripada Vandana Janopakara Samitiya of Hatton was started by us to meet a long felt want.

The thousands of pilgrims who come annually to worship at this shrine, more especially the needy and the ignorant among them have to undergo manifold hardships and privations. The object of our association is to allenate their suffering to the best of our abilities.

We intend devising ways and means to afford them shelter, to treat them with light refreshments, to render medical aid to the sick and to give pecuniary assistance to the stranded ones.

For all this we require funds. The local residents, Buddhists, Christians, Hindus and Mussalmans have given us contributions ; but we want still more money. Therefore, we appeal to you that you will be pleased to give us your generous support for the furtherance of our object.

On the 9th and 10th January the members treated over 900 pilgrims with light refreshments. A couple of days previous to this a number of Burmese Pilgrims were also treated by the members.

Those who are desirous of sending contributions are kindly requested to send them to the Hony. Secretary of the Association. Contributions will be duly acknowledged through the medium of this Journal.

NOTES AND NEWS

Dr. Cassius Pereira, the Ceylon Buddhist Delegate to the Indian National Congress, Belgaum, has expressed his views about Mahatma Gandhi and C. R. Das in the *Ceylon Daily News*. Thanks of the Buddhists are due to Mahatma Gandhi and other Indian leaders who helped Dr. Pereira in his mission. It is a deliberate falsehood to say that the Great Temple belongs to the Mahant. The Government of India for political reasons recognised the late Mahant as a partner to keep off Buddhists from Buddhagaya and appointed a custodian to guard their interests at the sacred site. The Government officials know very well that the late Mahant gave over the ruins of the Temple in 1877 to the King of Burma to have it restored. The present Mahant has no more right to the Great Buddhist Temple than he has over the Vishnupad Temple at Gaya.

It is the Government that is an obstacle to the Buddhist. It is they who instigated the Mahant to bring a civil suit against the Buddhists who had been living in peace at the Burmese rest house at Buddhagaya. The Mahant was given to understand in August 1896 by the Government of Bengal that he had no right over the Burmese resthouse, and in Sept. 1897 the British Indian Association, Calcutta, was also informed by Government that the Mahant had no claim on the Burmese resthouse. The Mahant thence forward observed silence until he was provoked to activity by the Commissioner of Patna in 1905. Lord Curzon appointed a Commission to investigate into the claims of the Buddhists for Buddhagaya. The late Justice Sarada Charan Mitra submitted his report in favour while Mahamahopadhyaya Hara Prasad Sastri, in accordance with Lord Curzon's wishes, wrote against the Buddhists.

But for the unnecessary interference of the late Vivekananda Swami and Mr. K. Okakura at Buddhagaya to set up a Japanese Mahayana Temple in opposition to the Southern Buddhists the Sinhalese Buddhists would have been left

unmolested both by the Government and Mahant. The claim put forward by the present Mahant has no foundation whatsoever. The Mahant has an army of wirepullers ready to swear that the Temple belongs to him. There are some traitors in the Buddhist Camp who, for selfish reasons say that the Temple is the Mahant's property.

* * * * *

The Maha Bodhi Society was started at Colombo in May 1891 for the purpose of rescuing the holy site at Buddhagaya, from Mahant's hands and restoring it to Buddhists. It was international. Branches were formed in Burma, Siam, and Japan ; but after the law suit was decided by the High Court of Calcutta in May 1895, declaring that the Temple was not Hindu, Buddhists became inactive. The Maha Bodhi Society after 10 years of struggle succeeded in erecting the Dharmasala at Buddhagaya through the kindness of Mr. Oldham the Collector of Gaya. The sympathetic Lt. Governor of Bengal, Sir John Woodburn approved the decision of the Collector. But for their sympathy the Dharmasala could not have been built. The Burmese Buddhists of Mandalay failed to get the Bengal Government's sanction to erect the rest house in 1897 ; but the unsurving perseverance of the Anagarika Dharmapala eventually won. To his devotion the Buddhagaya agitation was kept up ; and now we are glad the Burmese are taking interest in the noble cause to rescue Buddhagaya.

* * * * *

The Anagarika Dharmapala being ill to attend the Hindu Mahasabha deputed Dr. Cassius Pereira to represent him at Belgaum, whose travelling expenses were paid by the Anagarika. For 34 years the Maha Bodhi Society has been unceasingly working to restore the holy shrine to Buddhist world.

* * * * *

The Sinhalese Buddhists are in possession of three great shrines in Ceylon. The Temple of the Holy Tooth of the Lord

Buddha in Kandy, and the Sripāda at the holy mountain of Samanta Kuta (Adam's Peak) and the Temple dedicated to the God Kartikeyya. These three shrines are under Sinhalese Buddhist Custody. The Branch of the sacred Bo Tree at Buddhagaya planted at Anuradhapura, 2230 years ago, has been under the control of Sinhalese Buddhists. The Pali Tipitakas were first reduced to writing by the Sinhalese Arhats about 100 years before the Christian Era. It was in Ceylon that the Sinhalese Commentaries were translated into Pali by the illustrious Buddhaghosa. The last high priest of the Buddhagaya temple was the *Thero* Sri Mangala of Ceylon according to an inscription discovered at Buddhagaya several years ago.

* * * * *

The Maha Bodhi Society built the first Vihara in Calcutta to enshrine the holy Relic of the Lord Buddha in 1920. It is the first Buddhist Society that started to propagate the Buddha Dhamma in foreign countries. Its organ the *Maha Bodhi* is the oldest Buddhist English Journal in existence. It has a valuable library of Buddhist works in Calcutta, it has a well equipped press in Ceylon. It has a valuable rubber estate in Hiniduma, Ceylon. It has a permanent endowment established by the gracious lady Mrs. Mary Elizabeth Foster of Honolulu which yields a permanent interest to carry on the Maha Bodhi Society's work in India and Ceylon. It has established the English Maha Bodhi College at Colombo and a Free Dispensary and Hospital in Colombo endowed by the same gracious lady in memory of her late parents, relatives and friends. It has property in Benares, Calcutta, Madras. It has paved the way for the re-establishment of the Buddha-sāsana in the land of its birth, and among the original founders only the Anagarika Dharmapala is alive to-day.

* * * * *

We have received information that the Anagarika Dharmapala's stay in Kandy has been greatly appreciated by the local

Buddhists. The property facing the Royal lake in Kandy, which he purchased out of the Mrs. Mary Foster fund will be used as an International Buddhist Seminary to train youths as Buddhist preachers. It will be called the Mary Foster Buddhist Seminary. The Anagarika expects to welcome students from all parts of the world who will devote themselves for the service of humanity. The Anagarika is expected to leave Ceylon for Calcutta on the 15th February next.

* * * * *

Owing to the delay in the arrival of the architect, Mr. A. B. Mendis at Benares the work of building the Mula-gandha Kuti Vihara at Sarnath could not be started in November last. He is expected to arrive at Benares early next month. We hope he will not disappoint us again.

* * * * *

We congratulate Rambukwelle Siddhartha Thero at his success in securing the M. A. degree of the Calcutta University. He is the first Sinhalese Bhikkhu to get admission into the Calcutta University. Suriyagoda Sumangala Thero is the first Sinhalese Bhikkhu to join a British University. He is at present the Pali lecturer of the Ceylon University College. We trust that these two *Thera Bhikkhus* will bring lustre to the Holy Sangha by their usefulness to humanity.

* * * * *

Education in Kenya: In a memorandum addressed to the Hon'ble Ormsby Gore, by a deputation of Mombassa Indians, the following statement was made regarding education in Kenya:—The first and the most important subjects, to our mind, is the subject of education. It will be useful to know what the local government had allotted for the education of the Kenya children, and we therefore, take this opportunity to show the educational vote which is as under:

Community	Population	Govt. Vote	Amount per 100 persons
European	9,000	£24,000	£266,666
Indians	22,822	£11,675	£ 50,760
Natives	30,00,000	£37,000	£ 1,233
*	*	*	*

Christianity and Education : Thus the *Indian Witness* writes :
 —The Christian leaders in Ceylon, confronted with the fact that the ratio of the Christian to the whole population of that Island is actually less than it was a century ago, recently met in conference to examine the position and inquire into the causes. Of their findings, the most interesting to Christian workers in India, who are accustomed to friendly and sympathetic relations with Hindu and Moslim thinkers, is the utter rejection of the belief that such relations are possible with Buddhism and that "nothing is to be gained by attempting to rise up to Christian concepts from the basis of Buddhist ideas."

* * * * *

*Lectures delivered at the Sri Dharmarajika Chaitya
 Vihara Hall, Calcutta.*

From 15th December to 18th January.

Presentation of Address to the Buddhist Congregation led
 by the Ven. U. Tejarama Mahathera of Akyab.

Message of Buddhism—

Importance of Buddha Gaya to Buddhism—Mr. S. C.
 Mookerjee, Bar-atLaw.

TO-DAY

To-day is life, the gushing spring of life,
 Though brief, it has the sanctities,
 And all the eternal verities,
 The thrills of joy through all the thronging strife,
 And Beauty, Love, and Truth, in it are rife.

Pale Yesterday is but a vanished dream ;
 To-morrow, though of roseate hue,
 Is but a vision, ever due ;
 To-day is happiness, all else must seem
 Reflections of a dazzling beam.

Speak well, act well, look well unto this day,
 And every yesterday shall be
 A blissful dream, joyous to see,
 And each To-morrow, come whatever may,
 A message born of Hope, shall be alway.

H. W. B. MORENO.

FINANCIAL

FOSTER PROPAGANDA FUND

STATEMENT OF ACCOUNTS FOR OCTOBER, NOVEMBER AND
DECEMBER, 1924.*Expenses for October, 1924.*

	Rs.	A.	P.
Madras M. B. S. A/c—teacher's salary ...	15	0	0
Rev. Saranankara—for October ...	10	0	0
Rev. Sugatakanti—for „ (incl. M. O. fee) ...	10	2	0
Rev. M. K. Dharmasiri—for Sept. and Octr. (ditto) ...	30	6	0
Foster Scholars a/c—(school-fees, teacher's salary etc.) ...	6	1	0
Monoranjan Barua—			
T. Wimalananda ...	4	0	6
Clerk's salary for September ...	40	0	0
Methar's salary for September ...	3	2	0
Cook's salary for September ...	20	0	0
Rev. Sugatakanta's mother for October ...	10	0	0
Charity ...	11	0	0
Food expenses for 1 priest, 3 students, 1 servant ...	106	4	0
TOTAL Rs.	225	15	6

Expenses for November, 1924.

	Rs.	A.	P.
Madras M. B. S. a/c—teacher's salary for October and November ...	30	3	6
Rev. Saranankara—for November (incl. M. O. fee) ...	10	2	0
Rev. Sugatakanti—for November (incl. M. O. fee) ...	10	2	0
Rev. M. K. Dharmasiri—for November (including M. O. fee) ...	15	3	0
Carried over ...	65	10	6

	Rs.	A.	P.
Brought forward ...	65	10	6
Foster Scholars a/c—(school-fees, teacher's salary, books, etc.) T. Wimalananda (clothes Rs. 6-10-6)	11	2	0
Ditto. Monoranjan Barua ...	4	6	6
Methar's salary for October ...	3	2	0
Cook's Salary for October ...	20	0	0
Rev. Sugatakanti's mother ...	10	0	0
Charity to a poorman ...	0	0	6
Charity to a Sinhalese poor man ...	5	0	0
Washerman's bill ...	3	0	0
Donation to Dharmankura Vihara, Calcutta ...	300	0	0
Foster Robinson Free Hospital, Colombo	2,254	15	6
W. E. Bastian & Co., for printing 1 Tamil pamphlet	25	0	0
Food for 1 priest, 3 students, and 1 servant	107	4	8
TOTAL Rs.	2,809	9	8

Expenses for December, 1924.

	Rs.	A.	P.
Madras M. B. S. a/c—teacher's salary for December (incl. M. O. fee) ...	15	4	0
Rev. Saranankara for December (incl. M. O. fee) ...	10	2	0
Rev. Sugatakanti for December (incl. M. O. fee) ...	10	2	0
Foster scholars a/c—(school-fees, teacher's salary, &c.)			
T. Wimalananda ...	17	4	0
Monoranjan Barua School fees, etc. ...	11	2	3
Sick bills and food ...	2	14	6
Train fare to Chittagong ...	7	8	0
Rev. Sugatakanti's mother for December ...	10	0	0
Charity ...	1	0	6
Methar's salary for November (incl. sweeper) ...	3	2	0
Cook's salary for November ...	20	0	0
Washerman's bill for November ...	5	0	0
Food expenses for 1 priest, 3 students and 1 servant	84	6	0
* TOTAL Rs.	197	13	3

SRI DHARMARAJIKA CHAITYA VIHARA.

STATEMENT OF RECEIPTS AND EXPENSES FOR OCTOBER, NOVEMBER
AND DECEMBER, 1924.

October 1924.

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Charity Box Collections	13 5 6	Durwan's salary balance	15 0 0
Deficiency	37 2 0	Durwan's salary advance	4 0 0
		Electric bill for Sept. ...	24 2 0
		Flowers	5 0 0
		Sundries (candles etc.) ...	2 5 6
	<u>Rs. 50 7 6</u>		<u>Rs. 50 7 6</u>

November, 1924.

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Charity Box Collections	16 5 6	Durwan's salary (bal.) ...	14 0 0
Deficiency	48 0 3	Flowers	5 0 0
		Electric bill for October	44 14 6
		Sundries(candles etc.) ...	0 7 3
	<u>Rs. 64 5 9</u>		<u>Rs. 64 5 9</u>

December 1924.

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Charity Box Collections	9 3 6	Durwan's salary for Nov.	18 0 0
Deficiency	51 12 0	Flowers	5 0 0
		Flowers a/c Ven. Seclak- khanda commemoration ceremony	0 11 0
		Electric bill for Nov. ...	22 2 6
		Souza's Electric Mainten- ance bills for Octr. and and Novr.	13 8 0
		Sundries (candles etc.) ...	1 10 0
	<u>Rs. 60 15 6</u>		<u>Rs. 60 15 6</u>

MAHA BODHI JOURNAL.

STATEMENT OF RECEIPTS AND EXPENSES FOR THE YEAR, 1924.

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Subscriptions realised	1,189 11 7	White Royal Ivory Finish	
Advertisements ...	31 0 0	Paper for printing the	
Deficiency in		Journal, 33 reams @	
Receipts ...	537 6 2	Rs. 8/4 per lb. ...	272 4 0
		Yellow Royal cover paper	
		3½ reams @ Rs. 9/10	
		per ream ...	33 11 0
		Press bills for printing	
		the Journal ...	1,264 6 0
		Stamps ...	168 0 0
		Brown Paper ...	7 4 0
		Advertisement ...	9 8 0
		Postage and duty for	
		block ...	1 8 0
		Coolies ...	1 8 0
Total Rs.	<u>1,758 1 9</u>		
			<u>Rs. 1,758 1 9</u>

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square. Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

ACKNOWLEDGMENT OF DONATIONS RECEIVED.

SARNATH (RISHIPATTANA) MULA GANDHAKUTI VIHARA FUND.

An error—Mg. Tun Bwint and Ma Thein Amarapura, paid only Rs. 1/8 and not Rs. 2/- as stated in the last issue. The actual amount would then be Rs. 36,708-4-6 and not Rs. 36,708-12-6.

	Rs.	A.	P.
Previously acknowledged (actual) ...	36,708	4	6
M. A. de Silva, Ulu Yam, F. M. S. ...	5	0	0
K. G. S. Wijeratne, Penang, F. M. S. ...	5	0	0
W. S. Singhappahamy, Akuressa, Ceylon ...	8	0	0
D. P. Arsekuleratne, Lunnuwilla, Ceylon ...	4	0	0
6 Buddhist Artware Makers, Pattana, Nepal ...	2	0	0
Maung An, Excise Inspector, Wakema, Burma ...	20	0	0
Ma Mi, C/o. U. Mg. Gyi, Wakema, Burma ...	10	0	0
Mg. Po Htin, Dabein, Burma ...	5	0	0

Acknowledgment of Donations Received.—(contd.)

Rs. A. P.

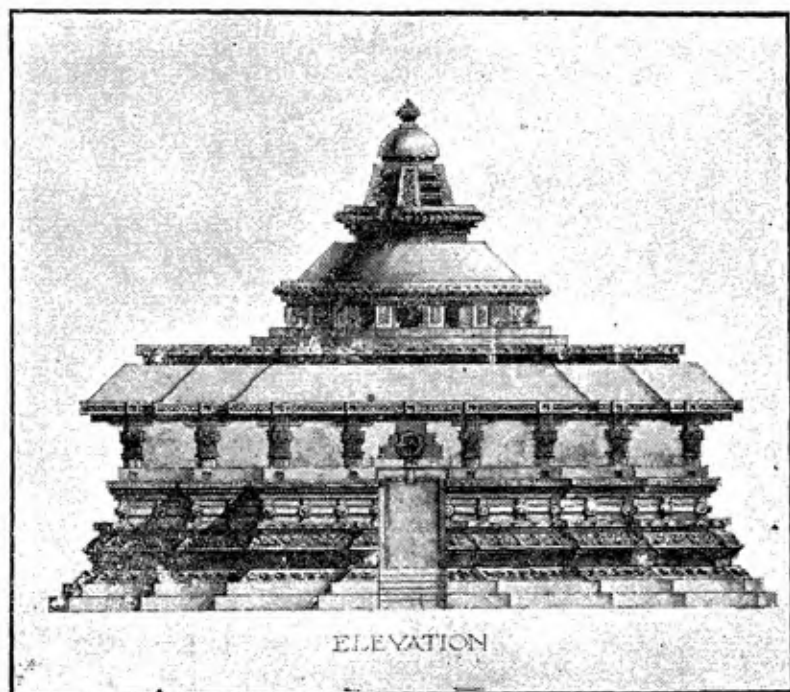
Collected by the Y. M. B. A., Peking, China :—

Hu Tze Fu	...	...	3	0	11
Low Tze Yu	...	...	3	0	11
Young Ti Fu	...	...	1	8	5½
Chang Ming Tse	...	...	1	8	5½
Mrs. Chang Ming Tse	...	...	1	8	5½
Peking Women's Buddhist Institute	...	...	15	4	8
Shao Fu Chen	...	...	7	10	4½
F. W. Shao, <i>Cadet Eng., Peking-Mukden Ry.</i>	...	...	14	0	0
Dr. Christian F. and Mrs. Karen Melbye, Denmark	...	...	4	4	0

Collected by Ven. U Kondañña, Mingala Kyoung,
Visuddharama Taik, Mandalay; Burma :—

1. U Ba Than, Hmya Rice Mill-Owner, Mandalay	...	...	5	0	0
2. Maung Nga, Paddy-broker, Mandalay	...	...	1	0	0
3. Daw Saw Hlaing, Ava, Sagaing Dist.	...	...	3	0	0
4. U Hlaing and Daw U. Amarapura	...	...	50	0	0
5. Mg. Ohn Mya, Amarapura	...	...	1	0	0
6. Mg. Ant, Amarapura	...	...	1	0	0
7. Mg. Tun U, Amarapura...	...	...	0	8	0
8. Daw Theit, in memory of her deceased father, Amarapura	...	...	2	0	0
9. Mg. Aung Hla, Amarapura	...	...	3	0	0
10. U Thein, Amarapura	...	...	1	0	0
11. U Taung Gyi, Amarapura	...	...	0	8	0
12. Mg. Ba Sein, Amarapura	...	...	1	0	0
13. Mg. Cheit U, Amarapura	...	...	1	0	0
14. Mg. Ba Gyan, Amarapura	...	...	0	8	0
15. Mg. Ba Kheine, Amarapura	...	...	0	8	0
16. Mg. Ba, Amarapura	...	...	0	8	0
17. Daw Kye, Amarapura	...	...	2	0	0
18. Ma Sein, Amarapura	...	...	2	0	0
19. Mg Pan Bu, Amarapura	...	...	3	0	0
20. Ko Mg. Gyi, Amarapura	...	...	0	8	0
21. Ma Thein, Amarapura	...	...	0	8	0
22. Daw Myel, Amarapura	...	...	1	0	0
23. Ma Shein, Amarapura	...	...	1	0	0
24. Ma Yein, Amarapura	...	...	1	0	0
25. Ma Tha Ya, Amarapura	...	...	1	0	0
26. Mg Wing, Amarapura	...	...	1	0	0
27. Ma Hla Yein, Amarapura	...	...	2	0	0
28. Ma Ting E., Amarapura	...	...	0	8	0
29. Mg. Dwan, Amarapura	...	...	0	8	0
30. Mg. Cho, Amarapura	...	...	2	0	0
31. Mg. Goon, Amarapura	...	...	0	8	0
Buddharatna Upasaka and 4 Nepalese Ladies	...	...	1	0	0
6 Nepalese Buddhists, East Nepal No. 3 ...	...	...	3	0	0

TOTAL Rs. 36,913 2 9



The design of
The Proposed Mula Gandhakuti Vihara at Sarnath, Benares.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

MARCH, $\frac{\text{B. E. 2468}}{\text{A. C. 1925}}$

[No. 3

BY THE SHORES OF CEYLON.

Pearl of the Southern Seas, divine thy face,
Caressed by verdant locks thy noble brow,
Soft melodies weep through thy rocky caves,
And murm'ring lingers oft the breaking wave,
When fondly at thy feet, it melts away
Back to the distant main. From the far North
Where endless snows control the awful calm
Unto the utmost pillars of the Globe,
Naught is there fairer than thy darksome face,
Naught more enchanting than thy half-veiled eye.
Pearl on the brow of Ind, the heart leaps high
When hid in palms, like an oriental maid,
Hiding her beauty 'neath the shrouding veil
The traveller first beholds thee, ling'ring soft
Beneath the shadows of the sinking day.
Then melt the whispers of the South wind's song

Into the distant murmur of the wave,
And ruddy after-glow sheds her soft light
Upon thy tender form in silent awe.
Ah, I have seen thee in those mellow nights
When star to star a whisp'ring message sent:
"Behold the sleeping Empress of the seas
Behold the beauty of her drooping eye,
And I have seen the Eastern moon's pale sheen
When soft her silver light caressed thy brow,
While through the night air came the rhythmic sound
Of bright-robed priests, chanting the midnight pray'r.
Then was the heart stirred to its inmost depth
And would fain cease to pulsate. Thus the isle
Where giants dwelt in ages long ago.
Where conquerors came and went,—subject alike
To the unconquered law. Still doeth thy grace
Abide, Oh Larka, and thy spirit live
Throughout the fleeting years calm and serene,
To quicken hearts, the more to understand
The unstayed hand of the all-controlling Force.
Lo, when time ceaseth and thy work is done,
Then may thou melt into the morning light
Of a new dawn with the same majesty
As in those silent magic nights thou lived—
In grace, in dignity and silent calm.

A. Christina Albers.

OUTLINE OF BUDDHISM.

Buddha means "The Supremely Enlightened One." Buddhism therefore, being the teaching of the Buddhas, is the religion of Love and Wisdom. It is Truth based on scientific facts.

Gautama Buddha (Shakyamu'ni) is the Founder. Five hundred million people look upon him as "The Light of the world," and daily say, "I take my refuge in the Buddha."

Gotama Buddha was born in 540 B. C. His father was Raja Suddhodana, who ruled over a little kingdom on the borders of Nepaul belonging to the Sakya tribe. His mother was Queen Maya. On the 5th day after his birth the child was brought before the wise men of the kingdom and given the name of Siddhartha, which means "The all successful one," for they said, "He will either be a King of Kings or the greatest of teachers." As it was the wish of his father that his son should be a great king, he made every effort to keep the kingly ideal in front of Siddhartha and did everything he could to prevent him from serious thinking. The Prince grew up handsome in face and figure and his manly vigour and strength were such that few were able to wrestle with him, or able to shoot an arrow as far as he. Nor was his mind in any way behind his body in capacity and accomplishments. He had the best teachers procurable and learned with ease all that the science of his time had to teach him.

At the age of 16 he married Yashodhara, daughter of Raja Suppabuddha Koli, and in due course a son, Rahula, was born to them.

Although the Raja Suddhodana tried to keep the facts of life hidden from his son's eyes, there came a time when Siddhartha saw the black cloud that hangs over all men—old age, sickness and death. Once he had seen the cloud and pondered on it, his riches, his palaces, his gardens, lost their beauty in his eyes and he became serious and troubled. Then came a day when he said, "Forth must I go and seek until I find some means whereby I and all men may escape these grievous ills—sickness, old age and death. As he resolved, so he did; he put off all his princely state and wandered forth as a beggar.

Meeting with ascetics, he determined to learn from them and to subject his body to every hardship and severity, gradually cutting down his food 'til he was living on a few beans a day. But by reason of these privations he became very thin—a living skeleton. After several years of these prac-

tises, he realized that he was no nearer his goal, in fact, if anything he appeared to be farther away, for with a wasted body, he had weakened his mind and it had become unable to bear the burden of continued meditation.

From this time forward he ate sufficient food and wore sufficient clothes. One day, coming to a pleasant place beside a broad flowing stream and seeing the cattle cross by the ford to the further side, he thought how it might be possible for him and all mankind to cross the great flood of ill and win to surety. And he sunk himself in profound meditation.

Then on the fullmoon day of May 2513 years ago great for him and great for all the earth's inhabitants—he found that which he sought. He clove in twain the veil of ignorance; he saw clearly the Four Noble Truths:

“That life is full of sorrow and pain.

That there is a cause for our sufferings

That there is a ceasing of sorrows.

That there is a Way whereby that ill (limitation) may be brought to an end for evermore. He saw that from within a man's heart will shine the light he needs to illumine his way, for within man is “The Way, the truth and the life.”
The way

“which brings to peace;

By lower or by upper heights it goes;

The firm soul hastes the feeble, tarries, all

Will reach the sunlit snows.”

It might be as well to mention here that it is absolutely beyond dispute that the Buddha was an historical person. His ashes were discovered some years ago and placed in charge of the Indian Government, who in turn presented them to the various Buddhist nations.

IS BUDDHISM A RELIGION OR A PHILOSOPHY?

It is both. It combines the sublimest moral doctrines with the profoundest philosophic truths. Buddhism teaches its adherents the laws and force of the Universe, it reveals

to man the essential nature of his being, points out his true destiny, enlightens his mind, rouses his latent moral powers, kindles in him the love for what is noble and good, and enables him to attain the supreme goal of all human beings—namely, deliverance, eternal peace, Nirvana.

Buddhism must therefore be called a religion. No war has ever been waged for the purpose of spreading Buddhism. This religion is not stained with blood.

Buddhism is also a system of philosophy, for it does not demand from its adherents blind belief, but a conviction founded on investigation and reflection. The doctrines of Buddhism are not based on the will of an incomprehensible God Creator or a supernatural revelation, but on knowledge of the facts of life, the laws on which the Universe is builded, the knowledge of what is eternal and unchangeable.

GOD.—Buddhism affirms the existence of Gods. Gods are not required for the attainment of moral perfection or salvation. All Gods pass away as we do, and are subject to birth renewal. The Arahats (saints) who have worked out their salvation and the Buddha are superior to any God. The words, "Brahmas" and "Devas" mean inhabitants of higher and brighter worlds. Anthropomorphic conceptions of God are now admitted by the cultured to be a thing of the past.

CREATION.—Creation is for the Buddhist only the renewal of an extinct world or system of worlds. Destructions and renewals of heavenly bodies take place continually in immeasurable space. Modern science stands in this respect (as far as outward circumstances are concerned) exactly at the point occupied by Buddhists for 2,500 years. The Buddha taught that there can be no beginning and end of the Universe. No explanation of ultimate secrets of existence are possible, because no form of finiteness can express the infinite.

PRAYER.—Petitionary prayer and sacrifice do not exist in the Buddhist religion. Buddhism, not being a revealed religion, has no forgiving God, hence no need for this kind

of prayer, but meditation, reading of the scriptures, listening to discourses, are of great value as they strengthen the courage of the follower, strengthen his confidence in his powers and in the doctrine.

MIRACLES.—There are no miracles. A miracle in the strict sense of the word would be an arbitrary violation of the laws of nature by some superhuman being. No such thing can happen. Everything that happens, happens in conformity with law without exception.

There are, however, phenomena which are inexplicable to us. They follow natural laws still hidden from us but known by the Buddha in their full conformity to the law.

SALVATION.—Nobody can be saved by another. No God and no saint, so teach the scriptures, can protect one from the effect of his own deeds. Everyone must work out his own salvation. The Buddha merely shows the way for everyone to become his own saviour. No vicarious atonement is possible, because justice is the fundamental principle of all that takes place. That a guiltless one should be able to take upon himself the sins of the guilty so that the evildoer should be released from the consequence of his deed is a foolish assumption, and rests upon the ignorance of the law of cause and effect.

SOUL.—Buddhism is monistic. It teaches that man's soul does not consist of two things, of self and mind, but is made up of thought alone. There is no separate entity concerned in the matter; it is a question of energy. We do not know what this energy is, but we see it manifesting itself in the shape of human beings. Neither do we know what electrical energy is, yet there is electrical energy (or something we call by that name), for there exist undeniably, electric lights, heaters, motors, etc.

PUNISHMENT AND REWARD.—There is neither a Heaven nor a Hell in the sense of the Christians, Jews and Mohammedans. But there are dark worlds or states of despair in which he who is heavily burdened with guilt must

abide until he has expiated the fruit of his evil deeds. Then his good Karma (merit) leads him to rebirth as a man, where he has fresh opportunities to gain knowledge and find the path of deliverance. So there are bright states of joy where a good man not ready for emancipation may enjoy the fruit of good actions; he also, however, must return as man as long as he retains the will to live. The sins of the fathers are not visited on the innocent children. This superstitious assumption is based upon an entire misconception of the moral constitution of the world.

KARMA.—Karma is the law of unfailing cause and effect, the law of causality, the fundamental law of all that happens. Just as in the physical world, so in the spiritual sphere, every cause must of necessity produce its corresponding effect. No living being can evade this law of nature. Its operation is explained in the simple language of the Buddha when he said, "All that we are is the result of what we have thought; it is made up of our own thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws it. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him." Karma is not a force working from without (as for instance a God) but one working within in the heart of every living being.

REBIRTH.—The being which is reborn is not the same which died, nor is it another. It only seems to be another to a man still in a state of ignorance, who wrongly identifies the personal ego-consciousness with his true being. He who has attained wisdom knows that his real being is his (Tanha) desire-to-live and his Karma, but that the recurring ego consciousness is only a transient phenomenon to be compared to the torch lit by a wanderer at night to find his way. When he does not need it any more he extinguishes it, to light it again for a later wandering! Thus, though the ego-consciousness may change, it is in a sense, by the tie of Karma always the same individuality which in one birth does the good or

bad deeds and in the next reaps the fruits of these deeds. The individuality continues to appear until perfect wisdom and moral purification, and thereafter Nirvana are attained.

NIRVANA.—The literal meaning of the word Nirvana is "Being extinct," or blown out like the flame of a lamp by the wind. This has led many people (not Buddhists) to jump to the conclusion that it means annihilation. On the contrary Nirvana signifies a state of Supreme Perfection impossible to be conceived of by anyone who still wears the fetters of earthly desires. What "becomes extinct" is the false self and its desires. What is blown out is the flickering light of ignorance and ignoble desires.

BUDDHISM AND CHRISTIANITY.—Although Buddhism and Christianity have some likeness—(both are universal religions; both have for groundwork the Brotherhood of Man; both have charitable institutions, etc.) the similarity is in the superstructure only and but serves to cover a complete difference in fundamentals. Buddhism stands for Universal Mother love, Renunciation and Perfect Wisdom, while Christianity teaches subordination to an anthropomorphic deity full of anger and envy.

Blind belief, which plays so important a part in Christianity, is foreign to Buddhism. The Buddha himself said. "Do not believe traditions simply because they are old. Do not believe simply because the written testimony of an ancient sage is shown thee! Do not believe anything on the mere authority of thy teachers or priests. Whosoever according to thine own experience, and after thorough investigation, agrees with thy reason, that accept as true and shape thy life in accordance therewith."

AIM OF BUDDHISM.—The aim of Buddhism is to teach perfect goodness and wisdom without a personal God; the highest knowledge without a revelation; a moral world order and just retribution carried out of necessity by reason of the laws of nature, and of our own being; continued existence without a separate soul; eternal bliss without a local heaven;

a salvation at which everyone is his own saviour, and which can be attained in this life by the exercise of one's own faculties without prayers, sacrifices, penance without mediation of saints and without divine grace.

BUDDHISM AND NEEDS OF TO-DAY.—Buddhism could more than meet the needs of to-day. The great need of to-day is to realize that "All Life is One." This Buddhist doctrine, the only real foundation for a true democracy, would eliminate all selfishness in its many forms and bring about heaven on earth.

BUDDHISM IN THE BIBLE.—The story of the judgment of Solomon occurs in the Buddhist canon; detail after detail in the legends of the Buddha reappear in the legends of the Christ. The Parable of the Prodigal Son, the story of the man who walked upon the water as long as he had faith in his divinity and began to sink when his faith failed, the story of the wedding feast and the woman at the well. These are a few instances. There are others too numerous to mention. The Canon of the Buddhist Scriptures were closed in 200 B. C. In fact very little (if anything) in the New Testament is original with Christianity. Nearly all New Testament quotations can be found in older philosophies. Christ and St. Paul merely quoted.

HOW THE BUDDHA BECAME A CHRISTIAN SAINT.—The life of the Buddha was written by a Christian at the court of Almunser into a novel. So much did its moral tone please the taste of the middle ages that translations were made in Latin, Greek, French, Italian, Spanish, German, English, Swedish, Icelandic and Dutch. The Pope of that time being so pleased with the life of this great teacher, exclaimed, "He must have been a Christian!" The Buddha was immediately canonized as a Christian Saint and given the name of Saint Josophat (a corruption of Bodhisatwa). Under that name the Lord Buddha is officially recognized throughout Catholic Christendom. His festival is kept on November 27th.

FLOWERS AND INCENSE.—Buddhists offer flowers and burn incense before the statues of the Buddha in order to give expression to their veneration and gratitude for "The Light of the World" by a visible sign ; and as a help to concentrate their minds on the virtues of the Buddha and the impermanence of everything as symbolized by the beautiful flowers which will soon fade.

In 1224 A. D. Shinran Shonin founded what is now called The Jodo-Shinshu Church. St. Shinran was born into a noble family, the Fujiwara clan. At an early age he lost both parents. He always showed a strong inclination for religion and even at this tender age his love for humanity, especially the ordinary or common people, was remarkable. Although born into riches and social rank nothing could satisfy his great and loving heart. At the age of nine he entered a temple to study Buddhist philosophy and became a priest. His deep knowledge of Buddhism and his pure life commanded the respect and love of all who knew him. He was offered the exalted position of high priest over the 3000 monasteries on Mount Heei. He refused this position, preferring to continue his search after truth. Seeing that the lives of so many of the people were full of sadness and that religion as taught at that time was too difficult and profound for the ordinary man, he set himself to find an easier way by which religious truths could be presented to them. Continuing his search he at last found this easier way—absolute reliance on the name of Amida Buddha, The Buddha of Eternal Light and Love. Not denying the validity of the older doctrines, he formulated them in such a way that they might serve the ordinary man as a comfort and a stimulus. Looked at from a relative point of view, so long as our hearts are bent upon external pleasures or dependent on material things, there can be no true happiness or peace of mind. Salvation may be found, however, in understanding the true meaning behind the words Amida, Tarika and Ojo. Amida (Sanskrit Amitabha) is symbol of the infinite, the sum total of our highest aspirations. Tarika (other

power) is a complete setting aside of personal motives, of self-aspiration in a complete adoration of the supreme. This awakens the Buddha Heart (Bodhicitta) which results in Ojo, rebirth in Paradise, a rebirth which takes place not merely at death, but at the moment in life of complete self-abnegation. Life then is relatively evil so long as we place our trust in anything save Amida, but becomes a resting place of the Bodhicitta when once the latter has been awakened by unselfish adoration. As Amida is eternal so is the Bodhicitta eternal, but whether after death it retains its discreteness or is lost in the sea of perfection, only the awakened one can know.

This is the wonderful message of Shinran Shonin, a message of love, full of vitality for West and East. It is for us to get into harmony with Amida the Buddha of Eternal Light and Love and only through doing this can we expect to attain Nirvana.

"NAMU AMIDA BUTSU."

BUDDHA GAYA RESTORATION CAMPAIGN AT BELGAUM

BUDDHIST DELEGATION RECEIVES SUPPORT FROM ALL-INDIA
LEADERS AND CONGRESS DELEGATES.

Four Buddhist representatives were at Belgaum during the annual session of the All-India National Congress which was held during the last week of December 1924. Two of the Buddhists were from Ceylon. Dr. Cassius Perira, the President of the International Buddhist Brotherhood of Ceylon was elected a delegate by the Buddhists of Ceylon, Maha Bodhi Society bearing his expenses, while Mr. A. E. Goonesingha, Vice-President of the Ceylon Labour Union was elected by the Bauddha Rakshaka Sabha. Of the two other representatives, one was Ko Hla, the Honorary Secretary, Buddha Gaya Temple Committee, Burma, who was deputed by the Committee and the other was Dharma Aditya Dharma-charyya, Organiser, Buddhopasaka Samgha, Nepal who was

deputed by the Maha Bodhi Society. These four Buddhists formed the Buddhist delegation at the Belgaum Congress.

These four delegates had an informal interview with Mahatma Gandhi, the President of the Congress on the 27th December. They represented to him the Buddhists' grievances, namely the non-restoration of the most sacred temple and its adjoining site at Buddha Gaya to the Buddhists, its desecration in various ways by the Saivite Mahant and his men, and the need of immediate action which the Congress should take in compliance with the resolution for inquiry and report into the question passed by the Gaya and Coconada Congress Sessions. The representatives requested his permission to move the All-India Congress Committee and also the Congress. In reply, Mahatma Gandhi felt the justice and need of restoration of the Buddhist Temple and its site to the Buddhists, but doubted at first the propriety of moving the question before the A. I. C. Committee and the Congress on the ground of there being some opposition from the orthodox Hindus. After a detailed explanation by the Buddhists, he acceded to the proposal of moving the same in the A. I. C. Committee meeting. Dr. Cassius Pereira, the head of the delegation spoke on the question, and appealed to the leaders and the members to earnestly take up the question as they wholeheartedly did in the case of the Khilafat and the Akali Movements. Pandit Moti Lal Nehru, Deshbandhu C. R. Das and Mrs. Sarojini Naidu were some of the leaders who supported the question. Then the matter as one of the items before the Congress was put to vote and it was unanimously passed; but the President reserved the decision and Babu Rajendra Prasad was again called upon to submit a report on the question as early as possible.

MAHA BODHI SOCIETY'S WORK FOR THE TEMPLE.

As was done in the Coconada Congress, 2,000 booklets giving a short history of the Maha Bodhi Temple, and some

other circulars were distributed to all the leaders and delegates of the Congress, during the A. I. C. C. meetings and throughout the Congress camps and also to the people.

MEETINGS AND INTERVIEWS REGARDING THE TEMPLE.

A public meeting was held in the Arya Samaj Hall under the presidency of Swami Shraddhananda, but as there were so many meetings going on at the same time, there was a moderate audience. The Buddhist representatives spoke on the need of unity between Hindus and Buddhists and urged the sympathetic co-operation of the Hindus in the Buddha Gaya Temple Restoration Movement. Buddha Gaya pamphlets were distributed. The Buddhists' activities were mentioned in the Special Conference of the Hindu Sabha.

The Buddhist representatives were throughout busy interviewing all the leaders and Congress people who had come to Belgaum in connection with the Congress, the Special Conference of the All-India Hindu Mahasabha and other Conferences. Swami Shraddhananda, Swami Vishwananda, Lala Lajpat Rai, Mr. C. R. Das, Dr. Kitchlew, Pandit M. M. Malaviya, and other leading people gave their views in favour of restoration of the Temple to the Buddhists. Many of the Congress delegates advocated Buddhist control.

BUDDHIST DELEGATION AND SWAMI VISWANANDA CONFER AND ISSUE AN APPEAL TO THE HINDU COMMUNITY.

Swami Vishwananda, the President of the Mahavir Dal and a Hindu Sannyasi of fame as a Satyagrahi leader, came and conferred with the Buddhists on the same question. He said that he heard of beef-eating and cow-killing being a common custom in Buddhist countries and feared the Hindu community would object to the restoration of the Maha Bodhi Temple to the Buddhists, on this ground. Dr. Cassius Pereira and Mr. A. E. Goonasingha, representing the Ceylonese Buddhists, said that beef eating was introduced by the non-Buddhists in Ceylon in recent times and also that as Buddhists, they could

not take meat unless free from three faults as mentioned in the Pali Scriptures. Ko Hla, representing Burma, said that in Burma too it was recently introduced by the non-Buddhists and as Buddhists, cow-killing was strictly forbidden to them. D. A. Dharmacharyya representing Indian and Nepalese Buddhists, referred him to the Buddhist Scriptures in Pali and Sanskrit which proved that it was Lord Buddha who saved cows and bulls from being killed for food and worship 2,500 years ago, meat-eating was strictly prohibited to the Buddhists of the pure Mahayana Buddhism and that cow-killing and beef-eating are punishable with death in Nepal. On this, Swami Vishwananda asked us to give in writing a circular signed by us and said that he would approach every cow-loving Hindu with this appeal. He even offered to do satyagraha with his retinue. The following appeal was then formed up and signed:—

APPEAL TO THE HINDU COMMUNITY. :

We, the undersigned four Buddhists, representative of about 15 million Buddhists of Ceylon, Burma and Nepal, promise the Indian Hindu peoples that, should they obtain for us our Holiest Shrine of Buddha Gaya to be in our religious control, we promise our Hindu brothers that, in deference to their wishes, we will do all we can to move all our peoples to give up beef-eating, a practice not originally ours, and introduced only by Christian influences on our peoples. We agree that no beef-eater shall be allowed to worship at this sacred spot, unless he vows to abstain from this practice.

We agree that a controlling board of equal numbers of Hindus and Buddhists be appointed, provided that the Shrine itself shall be presided over by Buddhist Bhikkhus alone.

Will our Hindu Brothers, who helped the Khilafat movement whose object is outside the Motherland, not help us, whose object lies in India's very heart?

Our Hindu brothers worship the Lord Buddha as the 9th Avatar, and historically Gautama Buddha is the Greatest Figure

in the Motherland. Every Buddhist, whose Pratthana is for the Bodhi, looks with longing eyes on Buddha Gaya, where not only one Buddha, but every Buddha, past and future, attains Enlightenment, for all Buddhas gain their attainment only in the Holy Majjhima Desa of India, at the Vajrasana of Gaya.

Will our Hindu Brothers not join hands with us, and give us our Shrine, at which we pledge that all are free to worship, the one condition being that Ahimsa shall rule at the Holy Site of Him who was Lord of Compassion?

Will you turn back your Buddhist Brothers, who, with you, in this world, are the sole believers in Karma and Rebirth, -when they extend the hand of friendship?

We give this writing to Swami Viswananda, President of Maha Virdal, who will publish this to our Brothers everywhere.

(Sd.) Dr. Cassius Periera,
President, International Buddhist Brotherhood, Ceylon.

(Sd.) A. E. Goonesinha,
Vice-President, Ceylon Labour Union and Vice-President, Gandhi Sangam, Ceylon.

(Sd.) D. A. Dharmacharyya,
Organiser, Nepal Buddhopasak Samgha and Representative of Maha Bodhi Society, Calcutta.

(Sd.) Maung Hla,
Secretary, Buddha Gaya Temple Committee, Burma.

This will be a great help to the Hindus in protecting the cows or 'Gomata,' whom they hold so much in reverence. In case the Hindus care to have unity with the Buddhists and thus effect the abolition of beef-eating habits introduced amongst the Buddhists by the people of the West, the restora-

tion of the holiest spot of the Buddhists to the 500 million just and true followers of Lord Buddha, alone will be the best, greatest and most sacred way to this much-needed reform.

D. A. DHARMACHARYYA,

Calcutta, 26th Feb., 2468/1925.

DISCOVERY OF DHARMA SAMUCCAYA THE COMPENDIUM OF BUDDHIST LAW IN NEPAL

BY DHARMA ADITYA DHARMACHARYA.

*Pali and Sanskrit Buddhist Scholar, Saptapura Maha Vihara,
(Asoka) Pattana, Nepal.*

It is now a well-known fact to historians and scholars in the East and the West that Nepal is renowned as a state having records of its earliest associations with Buddha Sasana from the time of Vipassi or Vipaswi Buddha to Buddha Sakyamuni. She is great as having been the refuge of many Sakya and other Indian Buddhists from time to time especially during the inroads of Moslem conoclasts. There the former brought with them almost all works forming the Buddhist Tripitaka in Sanskrit to Nepal, and consequently she is universally known to-day as the gold-mine of ancient Indian literature,—the Buddhist literature of historic importance. Nepal has been freely and frankly giving to the world the memorable records of Buddhist civilisation—a civilisation which has ennobled, uplifted and saved 500 millions of people in the world. Her principal object is the enlightenment of the people in the East and the West alike. For the last 100 years people from Europe and America, India and Japan have come to Nepal. Western litterateurs like Brian Houghton Hodgson,

A paper read at the Buddhist Literature Section of the Buddhist Convention, 1924.

who was the first to introduce Buddhist literature into Europe from Nepal, and Prof. Sylvain Levi, Eastern savants like Prof. J. Takakusu of Tokyo Imperial University and Rajendra Lal Mitra of Bengal, owe their world-wide scholarship to the Buddhist literature of Nepal. Nepal can show records of its having been possessed of the 84000 divisions of the Dharma or Dharmaskandhas which form the Buddhist Tripitaka and which Ceylon, Siam and Burma also claim to have. Even a once Yaksha country like Tibet possesses the sacred works of Buddha Sasana. It is, therefore, no wonder that Nepal a Buddhist state from the very beginning of its foundation by Manjusri, the Chinese Bodhisattwa and earlier, as it has been, should still continue to impart to the world the ancient records of the all-saving Aryan culture.

A thousand years back Nepal, however, under-went the most cruel persecutions at the hands of a very hostile Saivite sect founded by Sankaracharya. It was, as the history of Nepal goes, Sankaracharya himself who is responsible for the destruction of the 84000 works, for the dissolution of the Bhikkhu Sangha, for the depraved, decadent character of Buddhist life and character in Nepal. Scholars agree when they attribute the destruction of Buddhist culture in India to Moslem iconoclasm but when they go through the history of Nepal, they will come across descriptions of horrible persecutions of the Buddhists by the Saivite Brahmins and rajas. Yet great is the power of tolerance and dharma. In spite of two Sankaracharyas, persecutions, also of some intolerant Rajas from time to time, there is ample literature still available for the preservation of which we are all indebted to the strenuous and tolerant efforts of the Buddhist clergy and laity. That in spite of the intolerant and cowardly attitudes of saivite priests and rulers who came long afterwards and settled in Nepal, Buddhist literature has in no way diminished, is evident from the many hundreds of palm-leaf and gold-written mss. which are discovered every year. It is no wonder that some 10,000 mss. of which at least 80 per cent. are Buddhistic; were lent

to the Bodleian Library of England by the Nepal Government more than a decade back. Besides these, each of the approximately 200 viharas does necessarily keep the Nava Vyakaranas or Khandas, the nine sacred works of the Buddha religion in Nepal, besides many other texts. Again there are some 30 lakhs of people who are real Buddhists including Saivites who worship Lord Buddha and a great majority of them do keep not only some or all of the 9 sacred books but many other Buddhist texts including Buddhist Tantrashastras. It is these people who, being professed followers of the all-proselytising Mahayana Buddhism, have given their old and new mss. so that the non-Buddhist world may be enlightened with the all-saving knowledge of Lord Buddha.

EFFECT OF PERSECUTION AND WANT OF BUDDHIST EDUCATION.

Now the results of occasional persecutions by the Saivite priests, and of the complete indifference shown by the Gurkhas since their occupation of Nepal in 1758, towards the encouragement of Buddhist studies have been that the once devout followers of Buddha dharma are now engrossed in corrupt and un-Buddhistic lokachara ; the Buddha Sangha has become nominal, bhikkhus and bhikkunis are living as householders in viharas, and people have been suffering too much for want of Buddhist education. Within the last 3 years people have gradually come to consciousness. They are now taking a little interest in their religion. A certain number of people are now very eager to understand the true way to a happy worldly life, and to Nirvana. The state discouragement of Sanskrit and Buddhist education, the dry, philosophical nature of the Mahayana texts, the disappearance of monastic education among the Buddhist laity and clergy, the existence of Jataka and other popular tales, dramas, songs and hymns, history of Nepal etc. in Nepali, or according to some Newari, the lingua franca of the more civilised, industrial, educated, artisan, commercial and agricultural classes of the people are some of the

principal causes of the growing illiteracy among the Buddhist people.

So the only ways of promoting literacy amongst them are the much-needed discovery of some Buddhist Sanskrit texts, the language of which must be practical, the translation of the texts into Nepalese and the publication of cheap books on the principal texts of the Aryadharma preached by Lord Buddha.

HOW THE DHARMA SAMUCCAYA WAS DISCOVERED.

Fortunately in April 1922, an original palm-leaf Buddhist manuscript was discovered in the house of a Buddhist householder in Katmandu, the present metropolis of Nepal. It was Pandit Siddhi Harsha Vajacharya, Teacher of Nepalese and Buddhist works in the Katmandu State Library School, who rescued the mss. from neglect, and showed the same to me. As I went through it, I felt myself happy that a much-needed work was now before us, and considered it my duty to have it published for the enlightenment of the people in my own state and abroad.

DETAILS OF THE MSS.

The ms. is written on palm-leaves, size 12 ins. by 2¼ ins. in an ancient Nepalese Bhujimo character which is the 3rd of the 13, or according to some, 18 characters recognised in Nepal. The style of writing is uniform and exquisitely beautiful which few scribes of to-day can re-write.

The ms. consists of 106 leaves, carefully preserved, 6 lines in a page, (63 letters in a line). The leaves have been connected by means of a cord pierced through the middle—a system which prevailed 800 years back and earlier when palm-leaf writing was in vogue. It is, however, very unfortunate to find that in spite of precautions taken to preserve the leaves intact, leaves Nos. 49, 53—57, 66 and 81 are missing. Carelessness is the cause of it. The appearance of the mss. shows its originality and freshness, although a few leaves are torn, defaced and illegible.

The name of the ms. is Dharma-samuccaya, or the compendium of Buddhist Law. The object of the compiler Avalokita Simha, was to effect the enlightenment of the world. With that view he had collected materials from the Saddharmasmrityupasthana Sutra and Vipulyasagara Sutra. This fact has been not only distinctly expressed in the beginning of the work but also in the colophon. At the close of the text is given another couplet which expresses that the work has been compiled with extracts from the above texts and ends with the hope that the merit won may better enable the people to get rid of their miseries and to see eye to eye the necessity of following Jina, the Dispeller of darkness, after their long disputations. Then follows a line in which is described the full name of the work as Dharma Samuccayanama Dharmaparyaya.

Then comes the name of the compiler, Bhikshu Avalokita Simha who describes himself as having deduced materials or compiled the work from the Vaipulyamahagambhirodadhi Sutra.

(To be continued.)

KARMIC LAW

PART I.

What happens after death is a momentous question, its significance cannot be over rated. From the remotest times the question has been receiving closest attention, but has defied a convincing solution. Philosophers, Scientific men, Theologians and a number of Inquirers have been devoting their time to the subject, but the matter has not advanced beyond theories.

We shall not here state what ancient Egyptians, Chaldeans and other ancients thought of soul or its reincarnation. We will place before the reader some ideas of living nations.

- (a) The Semitic idea of a soul is, that a subtle substance called "soul" survives death. That all souls of the

dead from the day of creation are indefinitely awaiting judgment by God on what is called "The Day of Judgment," when all the dead will be resurrected to enjoy the fruits of their good deeds and suffer for their bad deeds. Till then all souls will have to be in a state of abeyance. We do not know when man in his present shape came into being. Imagination will not bear the strain of calculation of the number of all the dead, even on a rough estimate. On our diminutive globe about a hundred thousand die and about 87,000 babies are born every day. (Flamarion's *Mystery of Wealth*, Vol. II p. 301, 374).

In this theory there is, of course, no place for re-incarnation. There is a religious basis for this theory and to avoid religious controversy we will dismiss the theory with only one remark that Semitic religions do not furnish us with any clear notions in respect of a most subtle thing called by different names in the Scriptures and called "soul" in the English language.

- (b) We shall next place before the reader Aryan theory i.e. what do the Hindu, Jain and Buddhist philosophies say on the subject of Karma as a determining factor for future existence. The following quotation gives us a fairly expressive idea of the above schools of thought.

"The Purva-mimansa differs from the Uttara-mimansa in not recognising an Ultimate Being the Paramatma. The Sankhya and the Yoga again differ from the Vedanta in admitting the Plurality of souls. The Nyaya and the Vaiseshika are opposed to the Sankhya and the Yoga in as much as the former invest the souls with attributes (*Gunas*). The Jaina philosophy again differs from the Nyaya and the Vaiseshika in holding that the attributes of the soul pertain to its very essence and modify its nature from time to time. The Buddhist philosophy lastly is characterised by its

non-recognition of a permanent psychical substance. But all these systems of Indian thought, different as they are from each other, are agreed on the doctrine of Karma—the doctrine “What one soweth, that shall he also reap”.....

“The Vedanta is engrossed with the discussion of the nature of the one and the second—less Brahma and is not much concerned with the nature of Karma. So is the case with the Sankhya and the Yoga too. The Vaiseshika philosophy also does not enter into the spirit of Karma. All these systems take for granted that the Karma is sure to be attended with its fruit, or in other words, that a man is made by his previous Karmas but none of them seriously attempt to discuss the nature of Karma itself.....

“Coming to the second point *viz.*, the mode of operation of the Karma, we find that here also the Buddhist philosophers attribute to it absolute independence—independence in the sense of unfettered self-determination. The Karma according to the Nyaya philosophers, is joined to its effect by the agency of God. The Buddhists repudiate the idea of God and hold that Karma itself produces its own effect. The Jaina philosophers also, as we have seen, maintained the independent agency of the Karma. But the Buddhist theory gives an absolutely free-hand to the Karma. According to the Jaina philosophy, the Karma-vargana must be modified and with it, the nature of the psychical substance also must be modified, before the “Karma Fala” could emerge. In the Buddhist philosophy there is no such limitation in the operation of the law of Karma. No medium, no mediation, the Karma itself directly produces the effect. “To sum up,—

Karma in the Nyaya philosophy is an act, dependent on the doer for its being and on God for its connection with the effect. In the Jaina philosophy, it is a substance and is consequently independent of the doer. Jainism repudiates the doctrine of God and thus makes its operation free from the intervention of an outside agency. According to the Buddhist, Karma is a law the Karyā-Karma-bhave, the Law of Causality itself. Buddhism does away with all sorts of immutable stereotyped substances; the Cosmos is a flow, a 'Continuum—all the phenomena and the so called substances are moments or passing points in the flowing stream. By identifying the Karma with the Law of Causality, Buddhism not only made Karma absolutely independent but made all things and phenomena, subservient to it. It is the law, universal and supreme. As regards its operation, it is not dependent on an outside agency, nor is its operation hampered in the least by its being a definite concrete and ponderable substance. According to the philosophy of Buddha, the Karma is absolutely self-determined. The so called *Fala* of the second moment is the direct effect of the fact of the first moment. It is thus that the doctrine of the inexorableness of Karma, gets its unfrequented recognition and reasoned elaboration in the philosophy of the Buddhists."

(Extracts from a paper read by H. Bhattacharya at Buddhist Convention May, 1924, Mahabodhi Journal February, 1925, p. 75)

- (c) The above quotations give us some idea of Karma or the Karmic Law. The difficulty arises in its application. Hindus believe in the survival after death of a subtle thing called, Atma which is supposed to

emanate from the supreme Atman called Paratman like a drop separating from an ocean. The theory is that after the dissolution of the physical body, the Atman is reborn in another physical body in order to reap the fruits of its deeds in its past life. This re-incarnation takes place in another human body, though some Hindus believe it to take place sometimes in a subhuman body. Barring some rare instances, memories of past life are not preserved in the reincarnated body. It is not stated, with any clearness or precision, where does the soul of a dead person remain before reincarnation, nor are we told the details of particular deeds entailing particular results in the shape of rewards or punishments. It is supposed that by some mysterious working of the Karmic Law rewards and punishments are adjusted the disparities and differences in human life, calamities and prosperities of individuals ostensibly in-explicable on any other hypothesis, are supposed to be due to past actions. This theory has a strong hold on Hindu mind, it does not stand in need of demonstration. It is the basis of their ethics. It gives consolation to many a distressed mind and keeps the suffering humanity contented. It certainly possesses great fascination. Psychical societies of modern days lend support to it to a certain extent. Westerners too are evincing great interest in it, e.g., the quotation below will show how it is capturing European scholars.

"Reincarnation, which would seem to be the general law, does not take place immediately. Perhaps the higher spirits soar of themselves and without delay to the other worlds for which their evolution has fitted them.....The ethical world as we have said is governed by law as is the physical world. Re-incarnation may not occur at once.

"Our life after death will vary according to our

preparation for it.....Re-incarnation is bound up with intellectual and moral qualities. There is no reason for thinking that reincarnations of the human soul are limited to our planet, nor is it unscientific to attribute to psychic monads the faculty of voyaging through the immensities of space of passing from one planet to another." (C. Flammarion's *Mystery of Death* Vol. III p. 365-390).

This Hindu theory presumes the personality, of the individual who is dead, in his soul which never dies. It has according to the rule of Karmic Law to enter another physical body and cycles of lives have to be lived and good deeds performed before it is emancipated from rebirth, which means reabsorption of the part into the whole from which it had emanated. A keen critic of the theory demands some cogent proof to prove this dogmatic assertion. Investigation into this theory is going on and the last word has not yet been pronounced by European investigators, to whom certain phenomena inexplicable on physical grounds cause great perplexity. What a man of science observes is that life begets life, the progeny of an ancestor presents marvellous traits mental and physical which are expressed in the word *Heredity*. He observes that a living mechanism at last ceases to be an automaton.

Be it as it may, the theory is nevertheless very plausible. But when one examines the Buddhistic theory he is still more bewildered because according to it there is no such thing as Atman (though there are two Buddhist sects that believe in the Atman surviving death) and consequently no personality, and therefore, even if a force of some sort finds fitting material for rebirth where is the ethical basis for this process? Let us now try to grasp the theory itself as presented by some learned writers on Buddhism,

"The Hindus believed then, and still believe in metempsychosis and consider it the only compensating justice. They see that the malefactor often lives

happily while the good man perishes miserably and their sense of justice demands to know the reason for this seeming injustice. They conclude therefore, that the malefactor enjoys now the effect of his good deeds in former lives and that the good man suffers on account of bad deeds done in former lives. And so they assert that the soul after the death of the body wanders from body to body, to human, animal or superhuman, according to an exact law of justice.

"But because the Buddha denies such an immortal soul, he logically also denies the reincarnation or rebirth of the soul. Of course he does not deny psychic processes, such as feelings, ideas, emotions, the will, etc., but only the so called soul, that certain immaterial something that is said to lie behind these psychic processes and to produce them, that after the death of the body flies to another place, heaven or hell, there to live eternally. But as he was convinced that the Law of Causality operates not only in the material world but in the entire universe, therefore also in the ethical one, he did not totally reject this idea, but taught a kind of rebirth in the following manner:— Life has not only a material but also another cause. This cause is the thirst, the force which we came to know as the cause of suffering in the second noble truth. Modern science also teaches that the amount of matter and force, substance and energy in the universe always remains constant, that they only change their form and activity, but the mass of each neither increases nor diminishes. As long as this thirst perseveres as cause, so long it must act and produce its effect. And when the material base in which it acts dissolves in death, this force must enter some other suitable material in order to be able to continue working. A new living being arises, and this process of arising and dissolving repeats itself as long

as the cause persists." (The Buddha and His Doctrine by Strauss pages 58-60).

It would, therefore, appear at first sight that the fear of re-birth which is the main object of Buddhism to escape, can be nothing but a figment of the imagination. If there is nothing left over when the components of man disperse, there is nothing to be re-born. But this is not so; and in order to make clear the Buddhist theory of re-birth reference must be made to the meaning of Karma. When a man dies there will be left over from his life's activities, so to speak, a certain balance of unrequited action. It may be good action or it may be bad action; but in accordance with the doctrine of Karma reward or retribution must follow automatically. And it is that fundamental necessity which causes a fresh assemblage of Skandhas for the working out of the unexhausted Karma. Re-birth, then, is a mere manifestation of the effects of certain causes. The link between death and re-birth is impersonal and imponderable. None of the words ordinarily used in this connection is strictly applicable. There can be no re-incarnation where there is no "being" to take on flesh. There can be no transmigration where there is no entity to migrate. "Suppose a man were to light a lamp from another lamp, can it be said," asked Naga-sena, "that the one transmigrates from, or to, the other? To which Milinda the King replied, "Certainly not". Just so great King, is re-birth without transmigration."

Nevertheless where there is a "becoming" (Conscious life) there is suffering, as stated in the First Noble truth; and it matters little to the man who is the victim at any one given moment, what the previous history-sheet of the suffering has been. It is desirable as a general proposition that suffering should cease; and it is to this end that Buddha preached. Suppose, then, that

by treading the Noble Eightfold Path a man so lives that his Karma works itself out, leaving over no balance of unrequited action at the moment of death; then he leaves behind him nothing capable of causing a reassemblage of the five Skandhas. And he has protante reduced the sum total of existence. (Lands of the Thunderbolt by Lord Ronaldshay p. 59-60).

In a recent work, "Gospel of Buddhism," Dr. Commar-swamy says:—

"Among the similes most often used we find that of flame especially convenient. Life is a flame and transmigration, new becoming re-birth is the transmitting of the flame from one combustible aggregate to another, the communicated flame is one and the same in the sense of an observed community, but the candle is not the same. For, again, we could not offer a better illustration. If a modern instance be permitted, than that of a series of Billiard balls in close contact, if another ball is rolled against the stationary ball, the moving ball will stop dead and the foremost stationary ball will move on. Here precisely is Buddhist transmigration; the first moving ball does not pass over, it remains behind, it dies; but it is undoubtedly the movement of that ball, its momentum, its Karma and not any newly created movement which is re-born in the foremost ball. Buddhist reincarnation is the endless transmission of such an impulse through an endless series of forms. Buddhist salvation is the coming to understand that the forms, the billiard balls, are compound structures subject to decay and that nothing is transmitted but an impulse *a vis a tergo*, dependent on the heaping up of the past. It is a man's character and not himself, that goes on. (Pages 106 and 107 Commar Swami's Gospel of Buddhism.)

(To be Continued)

SHEONARAIN.

ASIATIC GREATNESS

POPULARITY OF INDIAN ART IN AMERICA.

Dr. Coomarasamy, Curator of the Indian Art Section in the Museum of Boston, America, came from Ceylon and delivered a very interesting and inspiring lecture in the Reading Room compound to a select audience on last Thursday evening at 5-30 P.M. In the course of his speech, he said that there were many Societies in England and France taking keen interest in studying the art of the East. The history of Art and Sculpture was founded upon classic tradition and the history of Europe was regarded as the history of the world. But during the past 50 years and especially for the past 25 years, Europe had become conscious of Asiatic greatness and her culture in all departments, political, religious, artistic, etc. The India Society in London and the Ame Delarion in Paris consist of students of Art holding exhibitions and studying Indian Art. The spirit of the Indian civilisation would be seen by any one who travelled in Japan, China, Cambodia, Java, Burma, etc. In Cambodia and Java there are Hindu and Buddhist temples which belonged to the Ballava rulers of the 4th and 5th Century A. D. The Javanese, who are now Mahomedans, actively patronise the dramas from the stories from the Ramayana and the Mahabharatha.

Turning to America, the lecturer said that in Boston which is famous for the great museums of the world, one special section was devoted to Indian Art under the supervision of the lecturer himself and said that they must recognise and realise the enterprise, originality and the lack of prejudice on the part of the trustees of such a Museum and who showed so much interest in the Art of this country ; and the Hindu and the Mahomedan section was the most representative of Indian Art in America at the present day.

The Art of a country, he said, is not an isolated phenomenon but is one of the many expressions of the life of the country. There was race consciousness in the old Indian Art

but the modern Western Art is individualistic with no tradition to guide them. The Western Artist claimed to have some special inspiration and their production was a lamentable exhibition of Ahamkara. Art reached its climax in the Gupta and Pallava periods but now there was a lack of vitality. The lecturer said he came specially to see the art of drama and Abhinayam and was sorry to see it had been neglected.

After a vote of thanks the meeting terminated.

—*The Bengalee*, February, 21, 1925.

CASTE

A writer under the penname of X has contributed the third of his series of articles on "Social life in Buddhistic age" in the *Modern Review* for January, 1925.

Hindus are now awakened to the Significance of unification of Hindu population, but perhaps they do not realize the Colossal task before them, hampered as they are themselves with so many cumbersome disabilities, how can they overcome the impediments in their way.

I give below an extract from a valuable contribution which presents the easiest solution for the difficulty.

SHEONARAIN.

Extract from "Social life in the Buddhistic age" *Modern Review* January 1925, p. 142.

"As to the position of the different castes among themselves, we get sufficient indications in the Jataka Stories to lead to the conclusion that Cobblers, Sweepers and out castes (VI 542) ranked with Chandalas and Pukkusas amongst the lowest castes of Society. In regard to the position assigned to these castes or their prototypes, Brahminism seems to have changed little since those times. But the innumerable intermediate castes of which we read in the census reports are a comparatively recent creation, unknown in Buddha's time,

Had the caste divisions continued, on the whole, to be as simple as they were in the beginning of the Buddhistic period, all the complexities of our modern life and the problems they have given rise to, such as those of inter caste unity and the reduction of the entire Hindu population to a homogeneous nation would have been comparatively easy of solution and they would not have presented the well-nigh insurmountable difficulties which now block our path. Buddha's rational code of ethics and his doctrine of equality of man would now be of immense benefit not only to the social but the political regeneration of our country, and his teachings on the institution of caste have therefore a special value for us. X in *Modern Review*, January 1925, p. 142."

THE ALL KERALA BUDDHIST CONFERENCE, CALICUT.

The All Kerala Buddhist Conference met on the 9th February 1925 in a beautiful and spacious pandal erected specially for the occasion in the Paran Square. Delegates attended from various parts of the District and from Cochin and Travancore and the opening of the Conference was marked by enthusiastic scenes. Mr. Manjeri Rama Iyer who opened the Conference delivered a short speech describing the objects of the Conference. This was followed by several Malayalam speeches from well-known, speakers. Mr. K. Velayudha Menon, late of "BhajeKeralam," made an impassioned speech dealing with the disabilities and corruptions inherent in the caste ridden Hinduism of to-day. He was followed by Swami Sathya Vrata whose witty and eloquent utterance was heard with rapt attention by the assembled audience. He pointed out how thousands of Hindus had really no place in their religion as the Samskaras and other privileges of a Hindu were confined to the first three varnas and not to Sudras to whom the large majority of Hindus belong. Vagbhatanandan V. K. Gurukkal then followed with an exhortation to the

audience to follow the steps of Lord Buddha. There was no difference between the higher teaching of Hinduism and the higher teaching of Buddhism. Mr. K. Ayyappan's speech dealt with the social advantages which Buddhism could confer on the illtreated and oppressed classes of Malabar because Buddha emphatically asserted the equality of all men and thus enhanced the self-respect of humanity for itself. He pointed out that Buddhism had a special place in removing the diverse disabilities of the non-caste-Hindus of Kerala. This was followed by an eloquent peroration from Mr. Manjeri Ramayyer which brought the proceedings to a close.

The Conference continued the next morning at 8 A.M., under the presidency of Mr. C. Jinarajadasa, M.A., (Cantab) the President-elect. Several prominent gentlemen and ladies of the station were present and took part in the ceremony of taking "Panchasila" which was administered to those present by Bhikkhu Jinavamsa Swami of Ceylon. The scene was most inspiring. Brahmins, Nairs, Thiyyas, Christians, men and women—all sat together on the floor and repeated the holy precepts of the Buddha before an interested and sympathetic audience. The meeting then commenced with the reading of a Welcome Address by Mr. E. K. Ayyakkutti, B.A., District Judge, Cochin State. After this Mr. Jinarajadasa delivered an address on the significance of the "Panchasila" which was a pledge taken by each man to himself. He dwelt upon the democratic quality of Buddhism as a religion which spread the doctrines of Hinduism that were originally confined to the few, the twice born or Dwijas, among the many. A democratic India required a democratic religion. The first great Indian Empire known to history was the Empire of Asoka. Buddhism stood for unity. The principles for which it stood were the principles of brotherhood and equality. Buddhism was antagonistic to no religion. Hindus, Muhammadans and Christians all could take the "Panchasila" and herein lay its great and dominating message to the Present. Buddha troubled himself with no abstruse problems of metaphysics or

philosophy but enunciated broad and humanitarian ideals of conduct which appealed to all men and women. The Conference then adjourned and met again at noon to transact the business. A Kerala Buddhist Association was formed of which Mr. Jinarajadasa was elected Honorary President and Mr. C. Krishnan the President. Mr. Ayyakutti, District Judge, was elected Vice-President. Messrs. Rama Iyer and Ayyappan were elected Secretaries. Members were enlisted. Then the Conference again met and Malayalam speeches followed by Dr. T. R. N. Das, Messrs. Kottai Kumaran from Malappuram, T. K. Chami and K. T. Madhavan from Palghat, M. Sankaran Nambiar from Badagara, Manikam Vydier from Valapad and speeches were also made by Messrs. Rama Iyer, Vagbhatananda, V. K. Gurukkal, Swami Satyavratha and Mr. K. Ayyappan, who dwelt on the various aspects of Buddhism. Mr. Earnest Krik then asked the audience to follow the principles of Buddhism which were opposed to violence unlike Christianity and even Hinduism. Buddhism had a clear record for non-violence and it was a democratic religion. He, however, wanted that enthusiasm for the new religion should not make them hostile to people belonging to other creeds. Mr. Kozipillil Parameswara Kurup, the well-known Malayalam poet, recited slokas in commemoration of the occasion composed by him. This was followed by a short and earnest speech by Mrs. Jinarajadasa who dealt upon the equality admitted to women under Buddhism. Buddha allowed women to take the yellow robe equally with men. This was another aspect of the democratic quality of Buddhism. This speech was followed by the presidential address, a weighty utterance in the course of which the president pointed out the special place which Buddhism occupied in the History of Indian Thought. Hinduism consisted of a ritualistic element and of a philosophical element. On the ritualistic side Hinduism was opposed to free thought and was limited by the Smrithees, Sastras and other authorities. On the philosophical side Hinduism was magnificent in the broad

universality of its outlook and ideals. But before Buddha, ritualistic Hinduism had developed abuses and was pressing particularly hard on the masses. Buddha's special mission lay in making the doctrines of philosophical Hinduism part of the spiritual heritage of the ordinary man. He reiterated the democratic character of the Buddha's creed which made no difference between man and man. Upali the barber was as much entitled to Nirvana as a man belonging to the high caste. He emphasised the ideas of tolerance, gentleness and peace which were bound up with the creed of the Buddha and wished that the work now begun in Kerala would grow till the influence of Buddha's teachings permeated men's minds and changed their attitude towards one another into one of brotherliness and love. Mr. Manjeri Rama Iyer then thanked the President and the other speakers for their services in connection with the Conference and Mr. C. Krishnan garlanded the president while Mrs. Jinarajadasa was presented with flowers by Mr. Rama Iyer. After this a photograph of the Kerala Buddhist Association was taken. Thus ended an unique session of the Kerala Buddhist Conference, the first of its kind on this Coast.

Mr. HALDAR CONFUSES THE ISSUE

To the Editor of the Maha Bodhi Journal.

Sir,

In your October number, which has just reached me, I am struck by the tissue of ill-considered statements under the title: "My Experience of the Theosophical Society"; an article which concludes with a quotation to the effect that people will be misled "until each one has learned to believe no doctrine, statement, alleged fact, or proposition whatsoever until it has been proved by evidence which appears sufficient to himself." Mr. Haldar hardly follows this dictum,

however, unless the "evidence which appears sufficient to himself" is based upon prejudice alone. His statements are specially mischievous in these days of hurried and cursory reading, for they pretend to set forth as facts beyond dispute what are but flimsy indictments, unsupported by any examination of evidence.

From the doubts of a cultured Bengali gentleman he deduces fraud in H. P. Blavatsky's phenomena; having in the previous paragraph (p. 504) shown that the Hindus' intense religious exclusiveness and reliance on traditional faith and authority have drawn away attention from reason and the exercise of independent judgment. A little coherent thinking shows how aptly this explanation applies to the scepticism of the Bengali who "quietly withdrew" from the T. S. Natural jealous prejudice against a western Mlechchha woman's claim to be the agent of their (the Hindus') ancient Rishis makes the views of this gentleman as likely to be coloured by preconceptions as were those of the Christian Missionaries, whose plots made an easy dupe of the young man sent out to India by the Society of Psychical Research to investigate H. P. Blavatsky's phenomena. The S. P. R. Committee appointed for this work never fulfilled its duty of testing the reliability of the source of its agent's report, but accepted the cooked-up evidence of a pair of scheming, disaffected, T. S. employees in the pay of Scotch missionaries. (See F. Hartmann's "Report of a Nine Months' stay at Adyar Headquarters T. S.")

Mr. Halдар's pat statement as to an alleged "confession" of H. P. Blavatsky is based upon the forgeries of one of these rascals-expert opinion as to forgery, although duly given by handwriting experts of repute, was suppressed in the final report in favour of the opposite view which agreed better with the case made out by the S. P. R. agent.

Another example of Mr. Halдар's baseless and unfair conclusions is in regard to a plagiarism which appeared in the first edition of Mr. Sinnett's "Occult World" and was

"quietly omitted" from subsequent editions (analogous to the "quiet withdrawal" of the Bengali gentleman from the T. S., the implication in both cases being that fraud could not be disproved.)

THE MAHATMA LETTERS TO A. P. SINNETT, which has been out for nearly a year, deals very fully with the Kiddle incident, page 420 *et seq*, and this same Letter, XCIII, covers what Mr. Haldar says of Secret Doctrine so-called plagiarisms.

A student of the occult knows well that the manipulation of finer forces of nature than we are conversant with is part of the power acquired by the Adept, and this Letter gives us a glimpse of that power put in action. In no sense is it miraculous and it is even subject to errors of transmission.

Complete disbelief in occult modes of acquiring or transmitting knowledge is understandable in a materialist *pur sang*,—although he may be hard put to it to account otherwise for the whole "miracle" of the writing of The Secret Doctrine—done by H. P. B. when far away from access to Libraries and other outer sources of information, yet this work gives accurate references and quotations upon an enormous diversity of subjects. Unless her own explanation as to the acquirement of her knowledge is accepted, the writing of Isis Unveiled and The Secret Doctrine makes of her personality a phenomenon far surpassing anything connected with sliding panels and forged letters.

However, the materialist gets around all this by the simple method of ignoring it—when he does not distort truth to suit his preconceived notions. One is inclined to put Mr. Haldar in this category by reason of the contradictions staring at one in his article.

He recites the numberless fantastic delusions by which the leaders of the T. S. for the last quarter of a century have exploited the credulity of their members, and he does not appear to see that the only way to square this with his praise of "the Society's" record in having revealed the lofty truths

of Oriental philosophy and religion is the perfectly obvious explanation that it was H. P. Blavatsky, (and not the Society) who, as agent of the Custodians of the Ancient Wisdom supplied a key, not furnished by the Orientalists, to the sacred books, and explained the symbols and the lofty ideals of the philosophy as they had never before been given publicly.

And not only was the Light from the East shed upon the West, but the Hindus and Buddhists of sufficiently open mind were aroused by H. P. Blavatsky and the forces moving behind her to a deeper and more vital appreciation of their own great storehouse of spiritual knowledge.

But let Mr. Haldar, or anyone else, point to any leader of the T. S. whose efforts in this direction have not dropped to the level of the grotesque. How, then, may "the Society" be given credit for this work?

H. P. Blavatsky, as the selected and prepared instrument was trained in Tibet by those who, if we accept Theosophy at all, we know to be its inspiration, and in this she stood alone, for no other has been so trained.

In THE MAHATMA LETTERS, p. 263, it is said of H. P. B. that: "just as she was there was no second to her living fit for this work"—she was in a class by herself. Failing to recognize this cardinal fact some of her pupils, beginning with Mrs. Besant and Judge, believed that her mantle fell upon them, and that they, in their turn, became the mouthpiece of the highest Initiates.

This delusion opened the door to "the dark shadow following all innovations," whose destructive work caused forgetfulness of one of the fundamental laws of the ancient teaching—the law of Cycles. It was forgotten that the outgoing impulse (which is taken advantage of to benefit the race in the last quarter of every century) having run its course when H. P. B. was withdrawn, the receding wave could bring no further inspiration of a direct nature from the quarter *that seeks to redeem humanity*. It was now the time for assimilation and for interior efforts to understand the Message and to

spread it as originally given, without it being added to, or taken from, in the smallest degree. But power and self-glorification on the outer planes could not be foregone by deluded disciples, Cycle or no Cycle,—Result—death and disintegration of the T. S. as a spiritual force.

But H. P. Blavatsky's work can not die—witness the remarkable and almost daily confirmations, by archæological and other scientific research, of statements considered by the scientific men of 40 years ago as all moonshine, when they appeared in *The Secret Doctrine*.

Mr. Halдар seems to be out of touch with these proofs of the truth of what was given out through H. P. Blavatsky—and when he criticizes her response to the call for phenomena (which he miscalls "occultism") he entirely confuses the issue. I would recommend him to read H. P. Blavatsky's *OCCULTISM VERSUS THE OCCULT ARTS* and to take note that the disasters following the production of phenomena are to be put at the door of the materialists who demanded "signs and wonders", having no capacity for the recognition of the ideal of Brotherhood, and are not attributable to H. P. Blavatsky, who, within well defined limits was obliged to give what was asked for.

I protest against Mr. Halдар's indiscriminate grouping of the "Mother and Creator" of the Theosophical Society with her unworthy followers; but neither the vain-glorious folly of these followers nor the shallow scepticism which repudiates what it cannot understand, will ever touch the bed-rock of Esoteric Buddhism upon which the Message of H. P. Blavatsky is founded.

Believe me, etc.,

H. HENDERSON.

Victoria, B. C.

December 1st, 1924.

[As a sufficient number of letters in reply to Mr. Halдар's has appeared in the *Maha Bodhi*, no more on the subject will be published.—ED.]

THE BOOK OF THE NUMERICAL SAYINGS

(ANGUTTARA-NIKAYA)

SECTION OF PENTADS.

(PANCAKA-NIPATA)

CHAPTER I: *On the Powers of the Training.*¹

(1) POWERS OF THE TRAINING.(a).

Thus have I heard. Once upon a time the Exalted One was dwelling in Anathapindika's Pleasure-park at Jeta-grove. Then the Exalted One addressed the brethren, 'O brethren.' The brethren responded to the Exalted One, 'Yea, Lord.' The Exalted One spoke thus:—

Brethren, there are these five powers of the training. What five? The power of faith, the power of conscientiousness, the power of fear of blame, the power of energy and the power of wisdom.

Indeed, brethren, these are the five powers of the training. Therefore brethren, thus should you train yourselves:—

Let us be endowed with the power of the training in faith, let us be endowed with the power of the training in conscientiousness, let us be endowed with the power of the training in the fear of blame, let us be endowed with the power of the training in energy and let us be endowed with the power of the training in wisdom.

Verily, brethren, you should thus train yourselves.

(2) POWERS OF THE TRAINING. (b).

Brethren, there are these five powers of the training. What are the five? The power of faith, the power of conscientiousness, the power of fear of blame, the power of energy and the power of wisdom. Brethren, what is the power of faith?

Herein, brethren, the āriyan disciple is full of faith, and believes in the supreme enlightenment of the Tathagata thus:—

¹ *Sekhā* are the first seven *Ariya-puggalā*. The eighth, who has attained to fruition of Arahantship, is called *Asekhā* i.e. 'one who is no longer a learner.' See-Dhs. 354. Exp. 164.

This is He, the Holy One, the Exalted One, the Supremely Awakened One, the Perfect in Knowledge and Conduct, the Auspicious One, the Knower of all the worlds, the Incomparable Trainer of men, the Teacher of gods and men, the Awakened, the Holy One. This, brethren, is said to be the power of faith. Brethren, what is the power of conscientiousness?

Herein, brethren, the āriyan disciple feels conscientious scruple and is ashamed of misconduct by deed, misconduct by word and misconduct by thought, and is also ashamed of attaining evil and sinful conditions. This, brethren, is said to be the power of conscientiousness. Brethren, what is the power of fear of blame?

Herein, brethren, the āriyan disciple entertains fear of blame and is afraid of misconduct by deed, misconduct by word, misconduct by thought and is also afraid of evil and sinful conditions. This, brethren, is said to be the power of fear of blame. Brethren, what is the power of energy?

Herein, brethren, the āriyan disciple abides strenuous in the elimination of sinful conditions and in the acquisition of meritorious conditions, preserving, energetic and unwearied in doing good.¹ This, brethren, is said to be the power of energy. Brethren, What is the power of wisdom?

Herein, brethren, the āriyan disciple is full of wisdom, is endowed with insight into birth and death and with the highest penetration, which leads to the complete extinction of Ill. This, brethren, is said to be the power of wisdom.

Verily, brethren, these are the five powers of the training. Therefore, brethren, you should thus train yourselves:—

Let us be endowed with the power of the training in faith, let us be endowed with the power of the training in conscientiousness, let us be endowed with the power of the training in fear of blame, let us be endowed with the power of the training in energy and let us be endowed with the power of the training in wisdom.

Indeed, brethren, you should thus train yourselves.

¹ See A. IV. Chap. 26. Discourse (6).

(3) TO HELL AND HEAVEN.

Brethren, the brother, who is endowed with five things, abides in this life itself full of pain, vexation, clinging and distress, and on the dissolution of body, after death, he should expect (to be reborn in) a state of woe. With what five?

Herein, brethren, a brother is bereft of faith, is ~~uncon-~~scientious, is without fear of blame, is indolent, and is ~~with-~~out wisdom.

Verily, brethren, the brother who is endowed with ~~these~~ five things abides in this life itself full of pain, vexation, clinging and distress, and on the dissolution of body, after death, he should expect (to be reborn in) a state of woe.

Brethren, the brother, who is endowed with five things abides in this life itself in happiness and free from vexation, clinging and distress, and on the dissolution of body, after death, he should expect (to be reborn in) a state of bliss. With what five?

Herein, brethren, a brother is full of faith, is conscientious, fears blame, is strenuous and full of wisdom.

Verily, brethren, the brother who is endowed with these five things abides in this life itself in happiness and free from vexation, clinging and distress, and on the dissolution of body, after death, he should expect (to be reborn in) a state of bliss.

(4) LURES TO HELL AND HEAVEN.

Brethren, the brother who is endowed with five things is reborn in purgatory, even as a load is laid down. With what five?

Herein, brethren, a brother is bereft of faith, is unconscientious, is without fear of blame, is indolent and is without wisdom.

Verily, brethren, the brother who is endowed with these five things is reborn in purgatory, even as a load is laid down.

Brethren, the brother who is endowed with five things is

reborn in heaven, even as a load is laid down. With what five?

Herein, brethren, a brother is full of faith, is conscientious, and fears blame, is strenuous and is full of wisdom.

Verily, brethren, the brother who is endowed with these five things is reborn in heaven, even as a load is laid down.

(5) BLAME AND PRAISE.

Indeed, brethren, whatsoever brother or sister forsaking the training falls back to the life of the laity in this life itself, meets with five just causes for censure and reproach. What are the five?

Thus, indeed, he or she is without faith as regards points of righteousness. Thus indeed he or she is unconscientious as regards points of righteousness. Thus indeed he or she is without fear of blame as regards points of righteousness. Thus indeed he or she is not strenuous as regards points of righteousness. Thus indeed, he or she has no wisdom as regards points of righteousness.

Indeed, brethren, whatsoever brother or sister forsaking the training falls back to the life of the laity in this life itself meets with these five just causes for censure and reproach.

Indeed, brethren, whatsoever brother or sister, with pain and grief and with tearful face weeping, leads a life of pure and complete holiness, in this life itself meets with five just causes for praise. What are the five?

Thus indeed, he or she has faith as regards points of righteousness. Thus indeed, he or she is conscientious as regards points of righteousness. Thus indeed, he or she has fear of blame as regards points of righteousness. Thus indeed, he or she is strenuous as regards points of righteousness. Thus indeed, he or she has wisdom as regards points of righteousness.

Indeed, brethren, whatsoever brother or sister, with pain and grief and with tearful face weeping, leads a life of pure

and complete holiness, in this life itself meets with these five just causes for praise.

(To be continued.)

A. D. JAYASUNDARE.

INFLUENCE OF BUDDHISM ON OTHER RELIGIONS

It is an interesting theme to trace the influence of Buddhism on the religions it came in contact with. Buddhism first came in contact with Hinduism, next with Christianity outside India, and lastly with Muhammedanism in Central Asia. A short summary of its influence on each of these religions will not be uninteresting.

(A) HINDUISM.

No human being has commanded so much admiration, so much reverence as the Buddha. Countless images of his are evidence of the fact. His severest critics, whatever they think of his system, recognise his majestic personality. In the early days of his mission, he was regarded as an innovator, perhaps a heretic; consequently some fears of disturbance in vested interests were entertained, and radical changes in the practices, and the notions of the people were also apprehended. After his death he was admitted into the Hindu pantheon as an *Avatar* of Vishnu, his doctrine of compassion for human and sub-human life was gradually accepted by the majority of the population. If religions go by the names of their founders, Buddhism has no doubt ceased to exist in India but if religion means a bundle of certain principles apart from the name of the profounder, then Buddhism has not been banished from India. After some polemic contests fusion of Hinduism and Buddhism at length took place. The authors of *Times Historian's History* mention modern Nepal as an instance where Buddha and Hindu Gods are being worshipped side by side by the followers of both faiths. We find some

disparaging references to Buddha in some Puranas, e.g., Bhagwat and Agni and some others but this early antagonistic attitude seems to have been eventually abandoned.

We ultimately find, indeed, in a temple in the south an idol of Vishnu with his ten *Avatars* round him, one of whom is Buddha (Hindu Iconography Vol. I part I p. 102, plate 23). Here is the verdict of history, possibly this may not be accepted in its entirety without reserve :—

“The only great moral element that has penetrated the nature of the Hindu is the spirit of Buddhistic Charity. This spirit has even crept into the rigid code invented for the pleasures of fantastic cruel Gods, and not for the benefit of mankind. It has softened it and added precepts of love and liberality to its harsh and severe directions. The Buddhistic period was the most moral in the history of India, and its beneficial influence still makes itself felt” (Times Historian’s History, p. 548 Vol. II).

Professor Rhys Davids considers that the modern Hinduism was evolved out of the contact of Buddhism with ancient Hinduism (Sacred Books of Buddhists Vol. II Dialogues of Buddha p. 140-143 and p. 165).

Modern Hindus have now no hesitation in including all Buddhists in the compendious term *Hindu*. The late Mr. Justice Telang detected some influence of Buddhistic ideas in Bhagwat Gita which he regarded as a post-Buddhistic composition. Some other European and Indian scholars are also of the same view. The work is a gem worthy of the esteem in which it is held by modern Hindus. Arya Samaj is endeavouring to revive ancient Vedic religion as it understands it.

(B) CHRISTIANITY.

Arthur Little traces almost everything in Christianity directly to Buddhism. I, for one, am not prepared to accept all that he says without reserve. My own conviction is that

the moral teaching of Christ might have been to some extent influenced by a sect called Essenes in Palestine in his time. A description of this sect in contemporary history shows marked likeness to Buddhistic Bhikshus in points of teaching, manners and habits. It still stands in need of proof whether Essenes were really Buddhistic preachers and no others. Considering that Asoka had sent Buddhistic Missionaries in those quarters about that time, one should not wonder if the moral teachings taught by these missionaries were appreciated by the founder of Christianity. Professor Mahaffy says:—
 "Thus an influence strongly antagonistic to Hellenism was at work in the eastern provinces and we may take it as probably that Buddhist Missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in Northern Palestine. (Alexandrian Empire by Mahaffy. p. 140).

The following is an interesting contrast between the ritual of Romanism and Lamaism.

"Lamaism, indeed with its shaven priests, its bells, and rosaries, its images and holy water and gorgeous dresses; its service with choirs and processions, and creeds and mystic rites and incense in which the laity are spectators only; its abbots and monks and nuns of many grades; its worship of the double Virgin and of the saints and angels, its fasts, confessions and its pictures; its huge monasteries and its gorgeous cathedrals, its powerful hierarchy, its cardinals, its Pope, bears, outwardly at least, a strong resemblance to Romanism inspite of the essential difference of its teachings and of its mode of thought," (Manual of Buddhism by Rhys Davids p. 250).

We find further that the Buddha was canonized by certain Christians as the following quotations from the same author will show:—

"It is a curious part of the history of the legend of the Buddha that it should have been adopted into a

Christian form by a father of the Christian Church and has been found so agreeable to the Catholic lovers of saints that the hero of it has been entered in the Roman Calendar, and is ordered to be worshipped as a saint on every 27th of November, under the title of Saint Josaphat. How this came about has been told by Professor Max Muller in his paper on the 'Migration of fables' in the 'Contemporary Review' for July 1870. A certain St. John of Damascus, who wrote in the eighth century, was the son of Sergius, minister at the Court of Khalif Almansur. St. John became a monk and wrote many books. Among other works ascribed to him is a religious romance called the 'Life of Barleam and Joseph' which has been distinctly proved to be derived, as to the narrative part of it, from the story of Buddha, as told in the Jataka commentary, or the *Lalita Vistara*. The Greek text of St. John's romance will be found in Migne's *Patrology* with a Latin translation. The bulk of the work consists of long theological and moral instructions to the Prince Joasaph by his teacher Barlam in the course of which some Buddhistic *jataka* stories are inserted. As the moral tone of the book, which here and there seems to betray Buddhistic influence was so popular in the Middle Ages that the romance was translated into several European languages, we need not wonder that the hero was subsequently canonized." (Buddhist Manual p. 195).

I for one do not hold the view that Christianity owes every thing to Buddhism. My idea is that Christ substituted the doctrine of love namely return good for evil for the Jewish doctrine "Eye for an eye and a tooth for a tooth" but he steadfastly adhered to Jewish theology. It should be expected that excavations in Mesopotamia will throw some light on the subject. Among early fathers we know there was a schism as to whether Christ forbade the use of flesh and wine or not but except a very microscopic minority the vast majority of

Christians hold the opinion that he did not and they act accordingly. When a religion is split up into a number of sects, its original and pristine teaching is naturally obscured and it becomes very difficult to trace its origins.

(C) ISLAM.

After the demise of Buddha Buddhism was divided into several sects. The important sects were called *Mahayana* (the bigger wheel) and *Hinayana* the small wheel. The bigger school became prevalent in Central Asia, the small wheel in the South of India. If I am not misinformed orthodox Muhammadans do not find any basis for Sufism in the Koran but Sufis trace in the Koran itself verses supporting their cult. It appears that in Central Asia only one class of Muhammadans was influenced by certain Buddhistic ideas. The writer of the article "Sufism" in Encyc. Britt. says:—

"Vigils, fasting, prayer, emotional faith, repetition of divine names were practised in early stages in Central Asia. Gradually it assumed a pantheistic tendency due to the influence of Buddhism, Christianity and Neoplatonism. The influence of Buddhism was however marked. It flourished in Balkh, Transoxiana and Turkistan before the Muhammadan conquest and in later times Buddhistic monks carried their religious practices and philosophy among the Moslems who had settled in those countries."

A European scholar contributed a learned paper to the Journal of the Royal Asiatic Society in 1904 (page 125) in which he tries to prove that "the use of rosaries, which Moslem doctors denounced in the beginning as unorthodox, but which eventually found acceptance among Moslems, the doctrine of *Fana* (passing away of the individual consciousness to the will of God) which is a form of Nirvana and the system of *Maqamat*, stations or stages on the road thereto, which was promulgated by Moslem doctors notably by Abu Yazid in 874 A.D. seem to be of Buddhistic origin." We spoke of

a work by St. John called *Life of Barlam and Josaph.*" This author was a minister in the Court of Almunsur. The narrative part of it was taken from Buddhistic *Jataka* stories. Two manuscript copies of the rendering of this religious romance into Arabic exist. In 1890 an Indian gentleman in H. E. Highness the Nizam's service has given it an Urdu garb under the title of "Buzafus and Balohar." This Urdu translation has an introduction from the pen of Mr. Abdul Azaz Miraz B.A., of Hyderabad (Deccan) wherein he thinks Buzafus is a corruption of Bodhistwa and Balohar is no other than Barlam. According to him Balohar is a corruption of Prohat. My guess is that Barham or Balohar is a corruption of Blama which is a Tibetan name for *Lama*. He, however, tries to prove that Munsur got a Buddhist work translated into Pehlawi and afterwards into Arabic and that St. John gave it a Christian garb. He further tells us that the romance was translated into Hebrew, Armenian, Persian and Abyssinian languages and that Shias greatly appreciated it and that it was made use of generally as a work on morals.

It is an undeniable fact that *Sufism* has flourished in India, but it is a mistake to think that Sufism is derived from Vedanta School of Hindoo philosophy. The Sufis when they came from Central Asia did not know Sanskrit, nor at that time the Hindoo Vedantist knew Arabic. After the Sufis had made some converts to Islam in India and after some translations of certain works of Hindoo philosophy were made, notably by Prince Dara Shikoh, and after some Sufi works appeared in Persian (which some Hindoos had learnt) there were, no doubt, some opportunities for exchange of thought. Vedantists found affinities in Sufism likewise Sufis too found great support for their views in Vedanta. The Buddhism prevalent in Central Asia was of the bigger wheel which had more or less imbibed some ideas from Vedanta before it travelled to Central Asia. It is therefore right to say that Vedanta influenced Buddhism and Buddhism in Central Asia in turn influenced Moslem

thought so that when Sufism found its way into India it was already a developed system. Sufism may be partially likened to the *Addwait* philosophy (non-dual) of which Shankar was an exponent and the orthodox Islam some what resembles the *Dwait* system of Ramanuja. Notwithstanding similarity of some points, the Hindoo philosophies differ in many material particulars from Islamic theology which it is needless to detail.

PANDIT SHEONARAIN.

NOTES & NEWS

The Anagarika Dharmapala had been on a lecturing tour in South Ceylon. Since 1915 there had been no mental awakening among the villagers. The Riots of 1915 caused by the Mohammedans prostrated the Buddhists. The Government took the side of the former and the repressive measures adopted by the Court Martial tribunal destroyed the spirit of Sinhala Buddhists. The Anagarika was then in Calcutta and he was prevented from visiting the island by order of the Government of Ceylon, from 1915 to 1921. In 1913 died another public worker. Brahmachari Harischandra, who was a pupil of the Anagarika. The specially designed decorated Caravan of the Anagarika facilitated locomotion. The Caravan when on the move looks like "Uncle Tom's Cabin" on wheels. It attracted the notice of every one. Children, youths, and men would rush to see it when it was stopped at a village station. One of the assistants standing on the steps of the Caravan lectured to the people and sold cheap Buddhist pamphlets at cost price. The Caravan did the work of an advance Agent. On certain days the Anagarika lectured at three different villages, one in the noon, another in the afternoon, the last in the night. Great was the enthusiasm of the people manifested at the lectures. After a period of ten years the people began to see the light. The Christian missionaries were glad at the indifference of so-called leading Buddhists. Revd. G. B. Ekanayaka, a native Christian padre of Colombo, at a missionary Conference held recently spoke thus:—

"He expressed his pleasure at the note of hope struck by the report, the more so because some people talked in a rather despondent way about the evangelistic work of Christian Churches. Personally he did not sympathise with this despondency, for the evangelistic work in Ceylon was full of hope. It took over 1,000 years to convert the whole of Europe to Christianity, and Evangelists had not yet been in the East for such a lengthy period. They were gradually putting before the people of Ceylon Christian notions and Christian ideals, and at the present day Buddhist and Hindu terms and expressions were used only to clothe Christian ideas, and all the ancient religions of Ceylon were gradually being inoculated, so to speak, with Christianity. Fifty years ago non-Christians took no interest in their religion. They were slack and indifferent and their religious faculty seemed dead. Now, however, they had waken up to the necessity of religion. He expressed the hope that when they had explored all the possibilities of their own religions they would eventually turn to Christ as their only hope. During the last 50 years, too, there had been a gradual decrease of degrading superstitions, and this he put down not to the presence of Buddhism or Islam in the country, but to the fact that Christianity was making itself felt. It would be some time yet before the whole of Ceylon was converted, but when this was done he was sure that those who had been so hard to win over would cling all the more firmly to Christ."

Ceylon is the oldest living Centre of Buddhism in the world. Two hundred thirty six years after the Parinibbana of our Lord, the imperial apostle, the Arhat Mahinda, the son of the great Emperor Asoka, introduced the Dhamma into the Island. Two years later His sister, the princess Sanghamitta, came to Ceylon bringing the Branch of the Bodhi Tree from Bodhigaya and had it planted at the City of Anuradhapura, which still flourishes bringing spiritual comfort to millions.

The Sinhala people lived consecrating themselves for the Lord Buddha, observing the precepts for 2358 years, when in the year 1815 in the month of February, the Agents of the East

India Company, with the help of Indian native mercenaries attacked the Sinhalese, destroyed their Capital and the King's palace at Kundasala, burnt hundreds of villages, shot thousands of innocent people and established British Rule. The people did no harm to even an insect. They loved their religion, they observed Aryan customs ; but the brutal selfishness of the invaders prompted them to conquer a peaceful people. Then came the South Indian Tamils, Mohammadan Hambankarayas and European planters. Since 1822 Buddhism in the island has met with many enemies. Foremost are the R. C. Christian padres and Protestant missionaries from all parts of the British Empire. Catholic padres from Italy, Belgium, France, Spain, Ireland, come to Ceylon to convert the people into the Catholic Church. Churches were built in the name of Italian, Belgian, French and Spanish so called saints. Aliens that had nothing to do with Ceylon, whose interests were with their own local habitations, have been made to receive the homage of the Sinhala people. Pig killing and arrack drinking form the two chief habits of the native Catholics. They mostly belong to the fisher class. The padres thrive on the deadening superstition of the ignorant natives. They are taught nothing useful except to recite prayers. The whole thing is disgusting. Nothing that is useful is taught to the youths. No technical education is ever imparted in Ceylon either by Government or by the missionaries. Both are ignorant of efficient methods. The Government officials are like the watch dogs of a revenue department. They don't want to see the moral and intellectual progress of the people. They sell spirituous liquors to the ignorant villagers. Christianity, Trade and Politics have formed into a Combine in Ceylon to crush the moral progress of the Buddhist people. The English educated Buddhists have no patriotic love on the poor people. They are themselves victims of European materialism.

* * * * *

In a publication dated Oct. 1857, under the title of "History of India," the author gives this brief description of Ceylon :—

"The settlements which had been torn from the Portuguese by the Dutch, were taken from the Dutch by the English, during the time that Lord Hobart was governor of Madras. For a time they were allowed to form an appendage to the Madras Presidency, and the Company considered that they were to enjoy the same sovereignty in Ceylon as they enjoyed in India ; but Mr. Pitt's government very soon placed the Ceylon settlement under the direct administration of the Crown, and appointed a governor who was altogether independent of the authority of the Company. His lordship also showed that Ceylon had been properly termed the outwork and bulwork of our Empire in India ; that it was an essential part of our strength, and that the proper management of its Civil and Military government was of the utmost importance to the defence of our continental dominions.

For the present, the wars against the Cingalese were miserably conducted, grave errors were committed by the King's governor, and the King's officers commanding in the island, and some shameful reverses were sustained by the English troops in Ceylon p. 248. The death of the King of Kandy gave rise to a disputed succession. Some of the adigars or chiefs, courted the assistance of the English. But early in the year 1802, a new King being firmly established on the throne, the Kandyans made great preparations for war ; every man capable of bearing arms was ordered to hold himself in readiness to take the field, and a party of coast merchants subjects to the British government, who had been up the country to purchase areca-nuts, were assaulted and plundered. The Hon. Frederick North, then governor of Ceylon (Dutch Settlement), sent 3,000 men to occupy the mountain capital and to place a more friendly king upon the throne. Major-Genl. Macdowal and Colonel Barbut, who commanded the troops, penetrated the jungles, entered the town of Kandy, which was totally deserted by its inhabitants and crowned the pretender in the palace with all the forms and ceremonies in use among the Kandyans, save and except the recognition of the Adigars.

But it was soon found that the King we had made had no party whatever in the country, and that the Kandyans were most cunning enemies. Every night some of our people were brought down by the fire of concealed and covered marksmen, or were butchered by fellows that cleft through the jungles and pounced upon them like tigers. . . . It was felt by the officers in command and by Governor North, that we had embarked in a difficult enterprise with very insufficient means. . . . A desultory warfare between the Kandyans and English continued for many months, and was conducted on both sides with great barbarity. *Numerous villages were burned, and large tracts of country reduced to desolation.*

In the month of July, 1805, a man more fitted for the post, the Hon. Sir Thomas Maitland assumed the Government of Ceylon. . . . In 1812 General Sir Robert Brownrigg succeeded Sir Thomas Maitland as governor. "p. 445. . . . Excesses and cruelties had been committed disgraceful to our national character." p. 448.

* * * * *

We congratulate the Malabar Buddhists on their success in successfully organising the first Kerala Buddhist Conference in the Malabar coast. This is the first of its kind in their coast, we are glad to say it was a great Buddhist function and we highly appreciate the practical nature of the conference. They have taken up constructive work by first forming up an Association, and electing C. Krishnan, Esqr., a worthy and earnest Buddhist leader of Malabar as President. We would recommend them to take up the uplift of the so-called untouchables whose case is very pitiable, their reclamation into the Aryan fold is absolutely needed. Lord Buddha's all-Aryanising doctrine of Metta and compassion alone can make them Aryans, as it has made in the case of so many Buddhist countries and so many people with little or no civilisation. We hope the time is fast coming when we will have a regular Buddhist mission in the Malabar coast.

* * * * *

Lord Buddha preached to people of all castes and colours. He made no distinctions whenever He preached. He preached the Dharma to those who would become homeless.

He preached to both sexes, and also to those who though not renouncing the home life, wanted to know His ideal, word. He not only made no discrimination regarding the people of the four castes but preached equality to men and women. The whole Tripitaka abounds with words like Bhikkhu, (monk), and Bhikkhuni (nun), upasaka (the layman) and Upasika (the laywoman). People of all classes, creeds and castes heard Him but when they became convinced or converts, they gave up their ideas of caste or colour. This was the case especially with the Buddhist monks and nuns. Was not Upāli a barber, yet he was elected to recite the Vinaya or the Word of Discipline which ranks greatest as regards the Holy Brotherhood or Saṅgha. The Bhikkhus or Bhikkhunis, were free from worldly discrimination. Is not this unique, essential feature of Buddhism that enabled the once orthodox Brahmins to cross the seas, preach beyond the Himalayas and wander among savage and uncivilised races? Certainly. If so, our Malabar Buddhists would do well to make this known to their neighbours, and arrange a Buddhist Mission to preach amongst those people. The time is come to give them Aryan civilisation through the message of Lord Buddha. This will make them equal unto all, civilise all and unite us all in the reconstructive work of India, nay of Aryan Asia.

* * * * *

This is the first time we are receiving help from our Chinese Buddhists of Peking, to build the Sarnath Vihara. We are obliged to the Y. M. Buddhist Association in Peking for collecting this welcome collection, not only from the Young Buddhists but also from the Buddhist ladies of Peking. We understand that they are passing through troublous times there but we quite appreciate the keen interest they have shown in the Vihara that we are going to have at Sarnath, Benares. We hope, by virtue of the great good that they have in heart, they will prosper, overcome the financial and national troubles and will be able to keep up the prestige of Lord Buddha by their strenuous activity and wide organisation in the cause of Buddha Sāsana.

THE ARAKAN MAHA BODHI SOCIETY

This Society was started in November 1892 by Colonel Olcott and Dharmapala. Buddhists of Akyab contributed to the Maha Bodhi fund then started. Trustees were appointed to administer the fund which was deposited in the Akyab branch of the Bank of Bengal in their names. For one year the Akyab Society contributed to maintain the Calcutta office of the M. B. S. Then the allowance was stopped. The Maha Bodhi Society contemplate building a Vihara at Sarnath ; an architect with British qualifications Mr. A. B. Mendis, A.R.I. B.A., has arrived and is now in Benares. The work is to start by the beginning of this month. The delay was due to the non-arrival of the architect last year. Will the surviving trustees of the Akyab Maha Bodhi Society kindly remit the money that is in their custody to the Hong Kong and Shanghai Bank, Calcutta marked Maha Bodhi Society.

ANAGARIKA DHARMAPALA,
Genl. Secy., M. B. S.

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana. Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square. Calcutta.

ANAGARIKA DHARMAPALA,

General Secretary,
Maha Bodhi Society.

ACKNOWLEDGMENT OF DONATIONS RECEIVED

SARNATH (RISHIPATTANA) MULA GANDHAKUTI VIHARA FUND.

	Rs.	A.	P.
Previously acknowledged total	36,913	2	9
D. R. Pal, Lahore	1	0	0
Mrs. A. L. Cleather, Lahore	10	0	0
Walther Mankiewicz, Germany	2	10	0
Collected by Rev. Srinivasa Thero, Buddhist Free School, Sarnath, Benares—			
Kornelis George, Beruwala, Ceylon	2	0	0
M. P. Weerasekara, Colombo, Ceylon	5	0	0
A. D. Dionis, Gampaha, Ceylon	5	0	0
Jeewanis Appuhamy, Beliatta, Ceylon	2	0	0
A. K. Heen Hamy, Gampaha, Ceylon	1	0	0
Johanna Perera, Negambo, Ceylon	1	0	0
Dilohamy, Gatthotmulla, Gampaha, Ceylon	1	0	0
Mrs. Hakmana Upasika, Ceylon	0	8	0
Collected by Maung Gyi, Municipal Office, Henzada, Burma :—			
Maung Gyi, Clerk, Henzada, Municipal Office, Burma	1	0	0
Ko Ba Shain, Clerk, Henzada, Municipal Office, Burma	1	0	0
Ko Aung Hla, Cattlepound Keeper, Henzada Municipal Office, Burma	0	8	0
U Po Oh, Assessor, Municipal Office, Burma	0	8	0
Ko Po Kyan, Assessor, Municipal Office, Burma	0	4	0
Ko Ba Gyaw, Clerk, Municipal Office, Burma	1	0	0
Ko Kyaw Tha, Secretary, Cooperative T. Bank, Burma	1	0	0
TOTAL Rs. ...	36,949	8	9



The design of
The Proposed Mula Gandhakuti Vihara at Sarnath, Benares.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

APRIL,

B. E. 2468
A. C. 1925

[No. 4

HYMN. JAPANESE POETICAL STYLE

Let us reverently
Bow before the Buddha's shrine ;
While with fervor we
To His Law our hearts incline ;
Gazing on His Face Divine.

From earth's woe and pain
He has sought and found release.
None shall seek in vain
For the Way that leads to Peace,
Where all care and sorrow cease.

Blessed Lord may we
Tread the Path Thy Feet have pressed ;
Following loyally,
We shall end our faithful quest
In Nirvana's peace and rest.

A. R. ZORN,
Los Angeles, Calif., U. S. A.

NOTES AND NEWS

The Mahant of the Bodhgaya Saivite Monastery is on the war path. He is at Benares sending forth his agents to every part of India to gain the sympathy of the Hindus. India is a country full of religious fanatics. At Prayag where the rivers Jumna and Ganges join there is held a water festival when Hindu sādhus, nāgas, bairāgees, sanyāsees, and naked avadhutas assemble to get the first dip in the waters just at the auspicious moment. The outburst of passion is great at this psychological moment. Each body of religious fanatics wishes to get first into the waters. The result is a free fight between the different bodies.

* * * * *

The founder of the Saivite monastery on the banks of the river Nilangan squatted there and gathered disciples. They did not care for the dilapidated Temple on the village Mahabodhi. In 1727 it is said that the head of the Math, Lal Gir Sanyasi, received from the Delhi Emperor a *sanad* granting him the village Mastipur Taradih, which adjoins the Mahabodhi village. In the Sanad there is no mention of the Maha Bodhi temple. Then how can the Mahant's establishment claim proprietorship over the Temple? This mystery was solved by the late Judge Sarada Charan Mitra of the Calcutta High Court, when he examined the alleged rights of the Mahant to the Temple in 1903. He found that the survey map of the village Mahabodhi originally had the site of the Temple in ruins; but it was altered at the time when the survey in 1842 (?) was made. By a stroke of the drawing pen the Temple was transferred from the Mahabodhi village map to the Mastipur map. But how is the statement to be justified? Where is the original Survey Map? All the documents that were in the Gaya Kachcheri were burnt by the mutineers in the 1857 mutiny.

* * * * *

The present owners of the Mahabodhi village are the Seventh Anna Tikari Raj family. The village Mahabodhi without the Temple is like Hamlet without the prince. Here

is a psychological mystery. How did the survey map of Mastipur Taradi get the Maha Bodhi Temple site located thereon?

* * * * *

The Great Central site of Maha Bodhi is sacred to the Buddhists for 5000 years. The Asoka railing, the Great Temple, the Vajrasana, the Bodhi Tree and the inscriptions found during the period when Buddhism held sway in Magadha, the later inscriptions set up by the Burmese, Chinese, Japanese and Sinhalese are incontestable evidence showing that the Temple had always been the Central Shrine of the Buddhist world. The description of the Temple as given by the Chinese pilgrim, Hwen Chang shows that the Sinhalese Bhikkhus had a Sangharama of their own. The inscription discovered several years ago at Buddhagaya, a translation whereof was published in the Bihar and Orissa Research Society's Journal, shows that the head Sthavira of the Buddha-gaya Temple was Sri Mangala Sthavira of Sihala.

* * * * *

In 1877 the King of Burma sent an Agent to have the Temple repaired. He came and began dismantling the ancient foundations. The photo of the temple shows how it stood in 1879. The dismantling of the walls was stopped by order of the Govt. of Bengal and Genl. Cunningham was ordered by the Govt. of Bengal to have it completely restored. In 1878 and in 1884 every vestige of Hinduism was removed by the Burmese Agent and by Archæological department. The present stone Image of the Lord Buddha was placed inside the sanctuary by the Archæological department in 1884. When the Engineer Mr. Beglar left Buddhagaya in March 1884, he submitted a report to the Collector of Gaya. Therein is not a word in favour of the Saivite Mahant.

* * * * *

The present Mahant was elected to the headship of the Saivite Monastery in February 1892. His guru, Hem Narayan Gir died in Dec. 1891. The late Mahant did not want to have

his pupil, the present mahant, at Bodhgaya owing to Certain Causes. Dharmapala came to Buddhagaya on the 22nd January 1891. The late Mahant received him kindly in July 1891 and wished him success. He leased out a plot of land to the M. B. Society in August 1891. There never was we believe any kind of trouble between the Buddhists and the late Mahant. The Burmese rest house was built by order of the late King Thibaw. The King Mindoon Min sent valuable gifts to the Maha Bodhi Tree and wished that they should be placed in the paribhoga building which he ordered to be built. It was his wish to establish a royal monastery at Buddhagaya with 12 Bhikkhus. His death was a veritable disaster to the cause of Buddhism in India. The Burmese inscriptions now standing in the mahant's garden contain his royal decree. They are liable to be destroyed by the Mahant and their removal to a safer place is hereby suggested.

* * * * *

It is said that the present Mahant is a native of Nepal, that he came at a very early age with his mother who presented him to the late Mahant. Is he a Brahman or a Kshatriya by caste? Why was he not allowed to remain in the Bodhgaya Saivite monastery from 1882 to 1891? The late Mahant was an upright person. He never pretended that he was a worshipper of Buddha, and that the temple was Hindu. There was not even a door for the temple and the whole place was in a state of utter neglect until June 1890. Neither government nor the late Mahant cared for the temple from March 1884 to June 1890. Sir Edwin Arnold visited the spot in the cold weather of 1885 and then found the temple left to decay and appealed to the Govt. of India to place the temple in Buddhist hands. In February 1893 the present Mahant ordered his menials to assault the Bhikkhus living in the Burmese rest house. The key of the resthouse was in the hands of the Supt. of the P. W. D. Gaya. Dharmapala received the keys of the resthouse from the Supt. the late Mr. G. C. Mookerjee. It was repaired by the P. W. D. The Buddhist Bhikkhus were in occupation

from July 1891 to February 1910. The Key was either with them or the Custodian, Bipin Behari Banerjee.

* * * * *

In 1894 May the Mahant for the first time set up a spurious Hindu worship inside the temple. The Judges of the High Court, Calcutta declared that the worship was spurious. Then came the conflict between the Mahants' paid *pujari* (priest) and the Buddhist pilgrims from distant Buddhist lands.

* * * * *

In 1896 May the Burmese resthouse was declared a Burmese Buddhist rest house by an order of the Govt. of Bengal. Again it was reaffirmed by a second order in September 1897. But in 1902 a Japanese politician and the late Swami Vivekananda visited Buddhagaya and created political complications. Then the Govt. was annoyed and ordered the Buddhists should be expelled from Buddha Gaya, which was done in February 1910.

BUDDHA GAYA TEMPLE.

Deshbandhu C. R. Das's Opinion.

When asked by a newspaper representative, Deshbandhu Chittaranjan Das, the great Bengal leader of the Swaraj Party said :—In my opinion the Gaya Buddha Temple belongs to the Buddhists. My heartfelt wish is that the Hindus should either give over the Temple to the Buddhists or should not obstruct worship etc. in their own way.

—*The Viswamitra*, 23rd March, 1925.

BUDDHIST SHRINE ROOM IN LONDON.

DEAR SIR :—

May we through your columns announce that a room has been taken at 79, Lancaster Gate, Hyde Park, W. 2. for the use of all Buddhists resident in, or passing through, London? It will be kept purely as a Buddhist Shrine for the purpose of quiet reading, thought meditation. Books and Incense will be provided and Flowers may be left on the Altar. The Room

will be open from 8 A.M. until 10 P.M. daily and its management will be in the hands of the newly formed Buddhist Lodge of the Theosophical Society, two Members of which have guaranteed the rent and upkeep, amounting to some £55, per annum. This being a large sum they look with confidence to all to whom the idea appeals to help them find this amount every year. Subscriptions should be sent, and cheques made payable to Miss Aileen M. Faulkner at 101a, Horseferry Road, Westminster S. W. 1., and will be placed in a separate account apart from the Funds of the Lodge.

The Shrine is now open at the service of the Buddhist world.

NUMERICAL SAYINGS

(*Anguttara-Nikāya*)

SECTION OF PENTADS.

(*Pañcaṅga-Nipāta*)

CHAPTER I.—ON THE POWERS OF THE TRAINING.

(6) DEMERIT.

So long, brethren, as confidence is fixed on good conditions there is not the arising of demerit ; indeed, brethren, whenever confidence has disappeared and disbelief holds sway then there is the arising of demerit. So long, brethren, as there is modesty as regards good conditions the arising of demerit is not ; indeed, brethren, whenever modesty had disappeared and immodesty holds sway then there is the arising of demerit. So long, brethren, as there is conscientiousness as regards good conditions the arising of demerit is not ; indeed, brethren, whenever conscientiousness has disappeared and unconscientiousness holds sway then there is the arising of demerit. So long, brethren, as there is energy as regards good conditions the arising of demerit is not ; indeed, brethren, whenever

energy has disappeared and sloth holds sway then there is the arising of demerit. So long, brethren, as there is insight as regards good conditions the arising of demerit is not ; indeed, brethren, whenever insight has disappeared and ignorance holds sway then there is the arising of demerit.

(7) SENSE-DESIRES.

In sense-desires, brethren, do living beings mostly find delight. Brethren, the clansman freed from burdens, having renounced the home wanders forth into the homeless state. It is proper to say : "such clansman has wandered forth, through faith". What is the reason therefor?

During youth, brethren, sense-desires are abundantly gratified of whatever kind they indeed may be. Brethren, whatever sense-desires there be, whether of low, middling or high (folk), all of them are accounted as sense-desires.

Just as, brethren, if a young foolish child lying on its back, owing to the remissness of the nurse, were to put into its mouth a piece of stick or pebble, the nurse soon remembers the child, and soon remembering she attempts to pull it out ; but if she is unable soon to pull it out, then seizing its head with the left hand and bending her finger pulls it out with the right hand with blood. What is the reason therefor?

Brethren, this indeed is an annoyance to the child, that it is no annoyance I say not. Thus indeed should it be done by the well-meaning nurse out of compassion and pity.

When indeed, brethren, the child grows up and becomes wise, then brethren the nurse becomes indifferent towards that child, (saying) the child is now self-guarded and not remiss.

Likewise indeed, brethren, so long as a brother has not performed meritorious actions through faith, brethren, such a brother should be watched over by me.

So long, brethren, as a brother has performed meritorious actions through faith, through modesty, through conscientiousness, through energy and through wisdom, then, brethren, do

I become indifferent towards that brother (saying): "This brother is self-guarded and not remiss."

Whenever indeed, brethren, a brother has performed meritorious actions, through faith, through modesty, through conscientiousness, through energy and through wisdom, then brethren, do I become indifferent unto that brother (saying): "the brother is guarded and is not remiss."

(8) THE GOOD LAW. (a)

Brethren, endowed with five things a brother falls away and is not established in the good Law. With what five?

Brethren, the brother without faith falls away and is not established in the good Law, so also the brother immodest, unconscientious, slothful and ignorant falls away and is not established in the good Law.

Verily, brethren, the brother who is endowed with these five things falls away and is not established in the good Law.

Brethren, endowed with five things a brother falls not away and is established in the good Law. With what five?

Brethren, the brother who is full of faith, modest, conscientious, energetic and possessed of wisdom falls not away and is established in the good Law.

Verily, brethren, the brother who is endowed with these five things falls not away and is established in the good Law.

(9) THE GOOD LAW (b)

Brethren, endowed with five things a brother bereft of reverence and disobedient falls away and is not established in the good Law. With what five?

Brethren, the brother bereft of faith who is irreverent and disobedient falls away and is not established in the good Law. So also Brethren, the brother bereft of modesty, who is irreverent and disobedient falls away and is not established in the good Law. Likewise brethren, the brother bereft of conscientiousness, slothful and ignorant, who is irreverent and disobedient falls away and is not established in the good Law.

Verily, brethren, endowed with these five things a brother who is irreverent and disobedient falls away and is not established in the good Law.

Brethren, endowed with five things a brother full of reverence and obedient falls not away and is established in the good Law. With what five?

Brethren, a brother full of faith, modesty, conscientiousness, energy and wisdom, who is reverent and obedient falls not away and is established in the good Law.

Verily, brethren, endowed with these five things a brother, who is reverent and obedient falls not away and is established in the good Law.

(10) NORM AND DISCIPLINE.

Brethren, endowed with five things a brother irreverent and disobedient is unable to attain to growth, increase and development in this Norm and Discipline. With what five?

Brethren, a brother bereft of faith, modesty, conscientiousness, energy and wisdom, who is irreverent and disobedient is unable to attain to growth, increase and development in this Norm and Discipline.

Verily, brethren, endowed with these five things a brother irreverent and disobedient is unable to attain to growth, increase and development in this Norm and Discipline.

Brethren, endowed with five things a brother full of reverence and obedient is able to attain to growth, increase and development in this Norm and Discipline. With what five?

Brethren, a brother full of faith, modesty, conscientiousness, energy and wisdom, who is reverent and obedient, is able to attain to growth, increase and development in this Norm and Discipline.

Verily, brethren, endowed with these five things a brother full of reverence and obedient, is able to attain to growth, increase and development in this Norm and Discipline.

Chapter I. On the powers of the Training ends.

A. D. JAYASUNDARE.

THE BUDDHA GAYA TEMPLE

But for the blunder committed by Mr. Okakura and Swami Vivekananda at Buddhagaya, the Govt. of Bengal would never have thought of ejecting the Buddhists from Buddhagaya. The negotiations conducted by Okakura were of a political nature, and Government naturally concluded that Bodhgaya will be made a centre of political activity. What they could have done was to warn Japanese pilgrims not to engage in politics during their stay at the hallowed site. But they having no sympathy with the Buddhists made short shrift of Buddhists by ejecting the Buddhist monks from the Burmese rest house. A righteous government ought to have held the balance justly, not in favour of the Mahant ; but there are certain individuals who do not look at things with the eye of impartiality. Mr. Levinge, Commissioner of Patna came to Bodhgaya in the month of June or July 1905, and ordered the Mahant to bring a civil suit against the Maha Bodhi Society and to have the Bhikkhus ejected and also to have the Japanese Image removed therefrom. The Mahant attempted to get possession of the Burmese rest house in 1906 and 1907. Both times he failed because of the true nature of things revealed to government by the Burmese Buddhists. But this time the very Government that ought to protect the weak and the helpless went over to the side of the Saivite Mahant.

The Buddhagaya Temple is going to be converted into a Saivite shrine by means of a public agitation. In India truth and justice have no value. The starving millions of India are illiterate and ignorant. The only way to upset the officials is to start an agitation. The Mahant has money, he has an army of sanyásis to do his bidding, there are starving pleaders and newspaper correspondents ready to do any evil, provided they are liberally paid. There are University professors who are ready to make history to show that the Buddhagaya Temple had always been a Hindu temple. One professor is preparing

the way by writing articles to an influential Journal to show that the Mahant is the rightful owner.

The Mahant does not know even the principal articles of the Buddha Dharma. Does he know that the Lord Buddha preached against caste and animal sacrifices, against rituals, against a creating God, against a separate soul? As a Saivite would he be allowed to officiate in a Vaishnava temple? It is said that Vishnu came in the form of the Buddha to preach against vedic sacrifices in order to send the Daityas to hell. The Buddha avatar according to Vishnu Purāna lived in the banks of the river Narmada where he preached to the Daityas. Rājendra Lal Mitra in his "Buddha Gaya" has attempted to show that Gayasura was Buddha. He has confused vishnupād with Buddhagaya. Gayāsura was never acknowledged as the ninth Avatar of Vishnu.

The attempt is made foolishly by interested Hindu people to show that Buddha is the ninth Avatar of Vishnu. But they do not care to analyse whether the Buddha of the Vishnu Purāna is the Buddha Gautama of the Buddhists. The Buddha as depicted in the V. Purāna has no characteristic feature to show that he is the Buddha Gautama. If the Hindu Avatar is not our Buddha then the agitation is futile. The Hindus condemn Buddha's Dhamma as the teachings of an athiēst. They say that Buddha denied a god and a soul and therefore His religion is unsuited to India. The Hindu Saivites would never allow a Vaishnava priest to officiate in a Siva temple. Will the Gayalis of Vishnupad allow the Saivite Mahant to sit on the seat set apart for the Vaishnava priest at the vishnupad temple? Would the temple at Rameswaram be given to the vaishnavas if they say that Rama worshipped there and therefore it should be in the hands of Vishnuites? Will the Brahmans in charge of the Visvanath temple at Benares hand it over to the Vaishnāvas. Among Hindus there is denominational worship as there is among Christian denominations. Even among the Moslems there is a difference of worship between Sunnis and Shiahs. The attempt of the Saivite

Mahant to get possession of the Central Shrine of the whole Buddhist world is an outrage. It is not just, not righteous. But there are only a handful of Buddhists in India and they are powerless to press their just claim. The Government is in favour of the Mahant for political reasons. The task before the Buddhists is not hopeless if there are a hundred Buddhists to practise self denial at Buddhagaya. If Hindus wish to remain slaves perpetually they are doing the best thing in keeping the Buddhist Central Shrine in their possession. But we know there are truly noble men who love Truth and Justice among the Hindus who will do the right thing in a spirit of equity.

To the Buddhists the Lord Buddha is the supreme One. The Hindus have many devatas to receive their worship. The Buddhists do not worship Vishnu ; neither do they worship Siva. But Ceylon Buddhists hold Vishnu as the patron god of Ceylon.

The Hindu Mahasabha is to hold a Conference at Muzafferpore on the 4th and 5th of this month. Lala Lajpat Rai is to preside thereat. Lala Lajpat Rai was in Japan and we believe he received cruel treatment at the hands of the Japanese Government who had to act according to the wishes of the India Government. He is a man of truth and Courage and we trust that he would act heroically in doing that which is right and just.

Remember that to the the Buddhists of Ceylon, Burma, Cambodia, Siam, Arakan, Chittagong the Lord Buddha is the only supreme One. He is devati deva brahmātibrahma. In preventing the Buddhists from paying homage to their Lord at the Central Shrine the Hindus are committing a veritable crime.

WHY NOT ESTABLISH AN ANAGARIKA ORDER OF BROTHERS ?

India has forgotten the Lord BUDDHA and His Dhamma. There are no Bhikkhus in India living the true Bhikkhu life. There are no Indian Buddhists to maintain them and there are no Viharas for them to live. The Bhikkhus are strictly prohibited to touch money, to live in a room connected with the roof of a laymen's house. The Vinaya rules appointed for Indian bhikkhus of old are not possible to be observed by non-Indian bhikkhus living in India to-day. There are no Buddhist Kings in India, and the only Buddhist King lives in Siam, and it is not possible to get help to establish the Sāsana in India from the Buddhist world to-day.

The establishment of Bhikkhu Order in India is therefore at present an impossibility. The DHARMA is universal. The Four Noble Truths and the Noble Eightfold Path are for both laymen and Bhikkhus. Of the four holy stages Anagāmi, Sakadāgami and Sotapatti are for Upasakas and Brahmacharis. No householder can be an Anagāmi. The tradition is that Arhats do not exist to-day. We may try and attain the fruits of holiness of Sotapatti, Sakadagami and Anagāmi.

The Brothers of the Anagarika Order will wear the orange coloured robe ; but not sewn in the Bhikkhu fashion ; they will wear slippers or shoes, they will eat one full meal in the noon and take milk, fruit and bread, not rice, at 7 P.M. They will not be allowed to keep money except when they are on the march on duty. They will observe the Paramitā Sīla, viz.

Dāna, Sīla, Nekkhamma, Viriya, Satya, Kshanti, Pragnā, Adhithāna, Maitri and Upeksha and observe the celibate life. The study of Pali and one Indian vernacular, with English will be compulsory. Sanskrit is optional. *No salary will be paid.* After two or three years' training each Anagarika Brahmachari will have to proceed to the country where he thinks he can be useful. He will live with the poor and the illiterate and teach their children morality, to be loving and kind to all living beings, and also arts and crafts. Poverty, purity of life, meri-

torious activity and selflessness are the principles they must observe. Those who wish to join the order may write for particulars to the Ven'ble Anagarika Dharmapala.

BUDDHISM IN ASIATIC COUNTRIES OUTSIDE INDIA

In the following brief sketch, all I have done is to link together short accounts of the journeys of Buddhism in some of the countries of Asia taken from different works. The reader will thus have the advantage of following its course. It still exists in China, Tibet, Japan and Korea; it no longer survives in Afghanistan, Persia, Egypt and Palestine where Christianity and Islam have taken its place. I have omitted India, its birth place, from where it has disappeared.

(1) *Afghanistan and Baluchistan.*

In Afghanistan, the Jelalabad valley formerly known by the name of Navgrahar or Nau Vihara (the nine Monasteries) was once a flourishing seat of Buddhism, even so late as the time of Chinese traveller Fa Hian's visit in the fifth century of the Christian era and is still abounding in topes and the ruins of other Buddhistic buildings (Bellew's *Races of Afghanistan* p. 65, 72). Dr. Bellow found a relic in 1872, with a huge bowl carved out of a solid block of dark green serpentine, lying in an obscure little Muhammadan shrine, only a few paces from the ruins of Kulina Shahr old city (Kandhar). This is believed to be carried there by Indian emigrants from Indus to Helmond professing Buddhistic religion who fled before the irresistible wave of Scythian invasion (Bellew p. 22). The present Amir of Afghanistan has founded an Archaeological Department and we may expect valuable finds shortly. Bamian will yield a rich harvest.

(2) *Persia.*

In Persia, Hien Tsang, the Chinese traveller, found in addition to numerous Parsi temples, two or three Buddhistic

Monasteries called Sangharamas, with several hundred priests who studied the teachings of the Little Vehicle according to the Sarvastivadin School. (Buddhistic Records of the Western World II 273). Research for Buddhist remains in the country has not yet been made.

(3) *Palestine.*

"Above all, the kingdom of Chandragupta was now in the hands of his pious grandson Asoka whose adoption of the creed of Buddha was probably as great an event as the adoption of Christianity by Constantine. This great king's influence gave free scope to the strong missionary spirit of the Buddhist priests, and we are told in his inscriptions that their apostles reached the kingdom of the Hellenistic world. Antiochus, Antigonus, Magas, Ptolomy, Alexander of Epirus, are all named. Thus an influence strongly antagonistic to Hellenism was at work in the Eastern provinces and we may take it as probable that Buddhistic missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was heard in Northern Palestine," (Mahaff's Story of Nation Series, 140 Alexanderian Empire).

(4) *Egypt.*

Professor Petrie a high authority on matters Egyptian tells us that "from some source perhaps the Buddhistic mission of Asoka, the ascetic life of recluses was established in Ptolemic times and the monks of the Serapeum illustrated the ideal which had been as yet unknown in the west. This system of monasticism continued until Pachomios, a monk of Serapis in Upper Egypt, became the first Christian Monk in the reign of Constantine. (The Religion of Egypt 92, 93 by Petrie). It is believed that Buddhist missionaries went to Egypt from Ceylon.

(5) *China.*

In the reign of Mingti A.D. 38-76 a Buddhistic priest from India came into China and introduced the Buddhistic

principles (McCabe's History of the World p. 1215). This Emperor according to another account dreamed of a shining gold image of a god entering his palace. The brother of the Emperor interpreted the dream that Buddha Sakya Muni, who was revered in Central Asia and India demanded worship in China. The Emperor sent an embassy through Central Asia to Khotan to procure the things requisite for the practice of the new religion. The embassy returned with two monks Kaispa Matanga and Gobbarana, who brought Buddha's images and scriptures and in a temple built for the new religion betook themselves in translating the scriptures into Chinese. In subsequent centuries some Emperors encouraged the propagation of the creed while others persecuted it. Chinese Buddhism after passing through various stages of martyrdom eventually became one of the religions of the Chinese Empire (Hackmann p. 77).

(6) *Korea.*

Korea received Buddhism from China in 372 A.D. according to Korean annals and thence it entered Japan. It is curious that in China the religions of Confucius, Buddha and Tao are believed in simultaneously by the mass of the people. They are far from feeling it as inconsistent to do so. These two mighty religious potentates such as Buddha and Confucius reign with co-ordinate authority over one nation and their ritual is mingled with the adoration of the miscellaneous primitive divinities (47 Indian Cases p. 149).

(7) *Tibet.*

In the seventh century A.D. a chief called Strong Tsan Gampo succeeded in reducing the rough tribes of that inaccessible land to a straighter discipline and introduced Buddhism into the country. This was owing to his two wives, one of whom sprang from the Chinese Royal house, while the other was a Nepalese. Both these wives, therefore, came from countries where Buddhism had long been established. From the outset, the Indian influence was predominant as can be

proved by the fact that Tibetan writing was founded on Sanskrit. About a hundred years later the sixth successor of that chieftain, sent an order to India to obtain monks, books and advice. A renowned adherent of Tantrism is said to have been the man who at the head of a band of companions entered Tibet known as Guru Rimpo and disseminated his doctrines under the patronage of the king. Tradition states that he built his first monastery in A.D. 749 and thenceforth the new creed caught firm hold. Tibetan monks are called Lamas, the word in Tibetan is *Blama* meaning superior (Hackman p. 7). "Lamaism indeed with its shaven priests, its bells, and rosaries, its images and holy water and gorgeous dresses, its service with double choirs, and processions and creeds and mystic rites, and incense in which the laity are spectators only ; its abbots and monks and nuns of many grades, its worship of the double virgin and of the saints and angels, its fasts, confessions and purgatory, its images, its idols, and its pictures, its huge monasteries, and its gorgeous cathedrals, its powerful heirarchy, its cardinals, its Pope bears, outwardly at least, a strong resemblance to Romanism inspite of the essential difference of its teachings and of its mode of thought (Buddhism by Rhys Davids page 250).

(&) *Japan.*

In A.D. 203 the Empress Regent Jingo Kōgo subdues Korea. Immediately after she was delivered of a son whom she named Ojin. He succeeded her and was a great warrior. The conquest of Korea was followed by a social revolution of the greatest importance. Emigrants from that country came into Japan in great numbers and brought with them the Buddhist faith. In 552 A.D. a band of Buddhist Missionaries came from Korea to live at the Japanese Court. The Emperor and the people endeavoured to suppress Buddhism at first, but it grew inspite of all opposition and in 593 A.D. the Empress Sinkō granted full toleration to the Buddhist faith. Since then, Buddhism has grown with increased rapidity. At present

it divides with the Shinto, the ancient faith, the allegiance of the Japanese (History of the World by MacCabe, 1226).

Murray gives rather an amusing account of the opposition to Buddhism in Japan. In the reign of Kimmer Tenno an ambassador from one of the provinces in Korea presented to the Emperor an image of Sakya and also Buddhistic books explaining the doctrine. The Prime Minister favoured the new religion but the other two ministers opposed the introduction of what they called a foreign god, saying that their own local gods would become angry if a foreign god was worshipped. But the Emperor allowed the Prime Minister to try the imported image who established it in his house. Shortly after, an epidemic broke out in the country, the opposing members ascribed the calamity to the strange god, which as they said had been received from the western barbarians and besought the Emperor to have it thrown into the sea which was accordingly done. Later, after the triumph of Buddhism, a temple was erected near the place where the image was thrown into the sea in its honour which is believed to have been miraculously rescued from the sea and is still preserved in this temple with a brief historical survey of the spread of Buddhism (Murray's Japan 104 p. 70).

I have omitted from the above sketch reference to Sir Aurel Stien's discoveries in Khotan and some parts of Turkestan. Reader is quite familiar with his numerous and wonderful finds. Nor have I said anything with regard to the influence of Buddhistic Art and civilization in the countries in which Buddhism was introduced, I have designedly refrained from mentioning any thing about the invaders and rival missionaries who succeeded in banishing this glorious Dharma from the countries from which it has disappeared leaving ruins behind which are now being explored and brought to light.

One fact I cannot help mentioning is that not a drop of blood was shed in its course throughout.

PANDIT SHEONARAIN.

WHAT IS BUDDHA AND DHARMA ?

BY PROF. R. KIMURA.

For attaining a perfect idea of Buddhistic philosophy and its various aspects the most important and necessary problem that presses itself upon us should receive due consideration. The question is WHAT IS BUDDHISM? Before discussing this question, let us first examine what bearing the Science of Religion has upon this particular problem. The Science of Religion divides Religion into two sections:—(1) The Natural Religion, or the National Religion which is confined to one or the other country or nation and (2) the Ethical Religion or the Universal Religion which unlike the former, takes the whole world under its survey. The latter has several successive stages and according to the Science of Religion, Buddhism belongs to the highest stage i.e. Buddhism is the highest Ethical Religion in the world.

Buddhism, from my point of view, is not only Ethics but a Philosophy and a Religion as well. It has philosophical truth at its back, emotional faith in the front of it and Ethics is its goal. These three aspects—religious, philosophical and Ethical are combined and harmonized through the personality of Buddha. Without philosophical truth, religion cannot arise, without religion highest truth cannot be obtained and without these two Ethics morality cannot be brought into practice.

The moment Buddha Gotama obtained the truth or Enlightenment, he transformed it into Religion and through his personality he began to preach it with benevolence and sympathy for the suffering humanity and established the foundation of the Ethical Religion in the world. We must not forget that Buddha's personality is in the very centre or in the heart of Buddhism, in other words Buddhism would be no Buddhism at all without Buddha's personality, without which Buddhism would be a mere "Ethical movement" as Tiele justly observes in his "Outlines of the History of the Ancient Religion" p. 136. Through Buddha's personality man can

attain the highest truth and by assimilating it and by harmonizing with it can attain Nirvana or salvation. Buddha's personality is the highest and purest ideal that men may have recourse to, and through that ideal finite man can obtain infinitude, the absolute truth or reality.

By the above I do not think that I have been able to give out a clear conception of what is Buddhism and so it is necessary to deal with the question in further details. In doing so, we at once face with two more problems—(1) What is Buddha? and (2) What is Dharma (Buddha's doctrines)? Let us take up these two one by one.

Shut your eyes, put a stop to the functions of your senses, cut off all your connection with the world, with the society, withdraw your affection from your family and return to yourself,—your mind within your body. What will you find? You will find many ultimate questions are vexing you, arising within your mind from the inward self. What are these questions? These are—What is man? What is the world? What connection has the man with the world? Why man is born in the world? What is the instinct of man? What is the destiny of man? Among these the question—What is man—is the most important for all other questions have a principal bearing on this question, for if there be no man, what on earth the other questions will arise for? This question must be solved first, and with its solution, other questions may be solved automatically.

Humanity consists of all classes of human beings, either wise or ignorant, either higher or lower, either rich or poor, whatever may he be, at one time or other, in his life, the question what is man—must arise in his mind, and those who attempt at solving the question by thinking deeply are called wise and those who act to the contrary are called ignorant. The former can make swift progress in their spiritual culture and the latter can not.

From the very beginning up to the present day like the sages or *Risís* of India wise men have been born in the world.

All of them were great heroes who faced these questions and struggled very hard to obtain their solutions. Siddhartha, the son of Suddhodana was a hero of this kind. The former half of his life shows a distinct trace of this struggling for the solution of such questions and the latter half of his life was engaged in obtaining the solution of his questions, and preaching it to the mankind in order to acquaint them with his solution. I hope, however, all of you know more or less, about the life of Buddha.

Born of an aristocratic family at Kapilavāstu Siddhārtha gave up his kingdom against his father's will, cut off all communal connection and withdrew all affection from his wife and only child, and entered the Sramana life with a deep conviction and resolution. And the aim of his renunciation was not like that of a wandering mendicant, who enters the ascetic life, practises all sorts of penances for future happiness and finally wanders about from place to place discussing useless problems of life, society or philosophy. But Siddhārtha on the other hand, being overwhelmed with the most difficult and intricate problem—WHAT IS MAN?—and that is the remote reason why he abandoned the world. He saw four ominous visions, when he was passing through the streets,—the sight of an old man, a sick man, a corpse and a monk—the pictures or embodiments of the four kinds of human sorrows that exist in the Samsāra. These visions brought in a very great change in his mind, and a feeling of deep melancholy made him a thorough pessimist. This is the immediate reason why he renounced the world.

As a matter of fact, when Siddhartha came to this world, there were great minds and great thinkers in ancient India meditating upon the sorrows, miseries and sufferings of human-kind as well as the ultimate questions of philosophy. Siddhārtha who also inherited the spirit of the time, renounced the world with a two-fold object, viz: to seek after the highest philosophical truth as well as to understand the nature and remedy of human sufferings. Consequently he embraced

monkhood which is but the natural way of attaining the absolute truth. He, thereafter, became an enthusiastic seeker of the truth of reality, to transform thereby the world of woes and sufferings into a world of peace and happiness and to hold salvation to humanity. With this object he became a disciple of Alār kalāma and Uddaka, son of Rāma—the two renowned teachers of philosophy at that time, and learnt from them the successive degrees of ecstatic meditation (Samāpatti). But he soon discovered that that is not the way to enlightenment. Then with a deep conviction and direct resolution, he began to practise the severest austerities in the jungles of Uruvela near the present Budh-Gayā, until he became emaciated and wasted away to a mere shadow by fasting and self-mortification*. But success did not attain his efforts. And he perceived that mortification is not the way of enlightenment and discovered that it is only by following the middle path† (majjhima patipada) and realizing one's own spirit of soul by meditation, Enlightenment can be obtained.

Buddha not only discovered this conception of Middle Path which is the natural way of obtaining enlightenment, but

* Cf. Rhys Davids, *Buddhism* p. 35 and H. Kern's *Buddhism* p. 18.

† "Yo cāyam Kāmesu Kāmasukhallikānuyogo hino gammo pothujjaniko anariyo anattasamhito; yo cāyam atta kilamatthānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhimā patipadā. Tathāgatenā abhisambuddhā, cakkhukarāni ñāna-karāni upasamāya abhiññāya sambodhāya nibbānāya samvattati (S. 56, 11. Dhammacakka-ppavattanasuttam).

English Translation.—"There are two extremes, O Bhikkhus, which the man who has given up the world, ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low and pagan way (of seeking satisfaction) unworthy unprofitable, and fit only for the worldly-minded—and the habitual practice, on the other hand, of asceticism (or self-mortification) which is painful, unworthy and unprofitable. There is a middle path O Bhikkhus, avoiding these two extremes, discovered by the Tathagata—a path which opens the eyes and bestows understanding which leads to peace of mind to the higher wisdom to full Enlightenment to Nirvāna".

also followed the same. By following the Middle Path, by his extreme effort to obtain the truth of reality, by his sympathy for the suffering mankind, and by his exertion to bring in their salvation, Buddha attained Enlightenment under the Bodhi tree at Budh-Gayā. All this Buddha himself described in the Saddharma-Pundarika sutra. English translation. "Now has the Lord Sākyamuni, after going out from the home of the Sakyas, arrived at supreme perfect enlightenment, on the summit of the terrace of enlightenment at the town of Gaya". (S. E. VOL. XXI p. 299).

The culminating moment of his meditations is the moment of the solution of the question upon the truth of reality and at the same time the moment of attainment of the said truth is the moment of Buddha's Enlightenment.

At that moment he understood both the external world—the world of sorrows—the world of appearance—as well as the internal world—the real world—the world of peace and happiness, and therefore, the Man Siddhārtha, the son of Suddhodana became the enlightened Buddha and Tathāgata.

So that the meaning of Buddha is that his personality is harmonized with the truth of reality, and it is erroneous to suppose that he attained Buddhahood from the very beginning. i.e., from his birth. He was an ordinary mortal like us, but when he solved his great question, he became Enlightened Buddha. This is a very important idea in Buddhism. Prof.

Cf. Iti pi so Bhagavā loke uppajjati, araham
 Sammasambuddho Vijjācarana-sampanno,
 sugato, lokavidu anuttara-purisudammasārathi,
 satthā deva-manussānam, Buddho Bhagavā
 so imam lokam sadevakam samārakam
 sabrahmakam sassamana brāhmaṇiṇ paṇam
 sadevamanussam sayam abhiññā sacchikātvā
 pavedeti. So dhammam deseti ādikalyāṇam
 majjhakalyāṇam pariyosāna kalyāṇam
 sāttham savyañjanam kevalapariṇāmanam
 parisuddham brahmacariyam pakāseti.

(M. N., Vol. I. p. 179.)

H. Kern's conception of Buddhahood lies in his misunderstanding of this great idea.* About this Buddha himself described several times in the suttanta:—

"Aham pi sudam pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātidhammo samāno jātidhammaññeva pariyisāmi.....jarādharmam....., byādhidhammam māraṇadhammam, soḷḷadhammam sankilesaddhammaññeva pariyesami"†.

This suttanta clearly shows that he was at first an ordinary man like ourselves and he attained Buddhahood with his attainment of the truth. And as soon as he was harmonized with the truth, the man Siddhārtha became enlightened Buddha and no more; he, an ordinary man but the Jina of all (Sabbābhibhu), the knower of all (Sabbavidu).‡ He is no more the son of Sudhodana but the Father of the whole world.†

After all, it is a great problem of Buddhism, because with its true conception we come to learn that all human beings

* (Manual of Buddhism pp. 64-5).

† M. N. Ariya pariyesana (vol. I, p. 163).

English Translation:—And before I attained Enlightenment, when I was not awakened and was a Bodhisatta, I too, O Bhikkus, was subject to the conditions of birth and followed the conditions of birth, was subject to the conditions of old age and followed the same, was subject.....of disease, of death, of sorrow, of sinfulness, and followed the same.

‡ Sabbābhibhū sabbavidū'ham asmi

Sabbesu dhammesu anupalitto

Sabbañjaho tanhakkhaya vimutto,

Sayam abhiññaya kam uddiseyyam.

English Translation: I am the all-conqueror, the all-knower, I am free from all conditions, I have left all, and am emancipated through the destructions of desire. Having attained to Supreme Wisdom by my own self, shall I point out (as my teacher);

(M. N. Ariyapariyesana Vol. I. p. 171 ff).

† Traidhātukam ca mṛmidam parigraho ye hyatra dahyanti mamaiti uptrāh:

(Saddharmapundarikasutra Vol. I. p. 90).

English Translation:—"This triple world is my domain and those who in it are suffering from burning heat are my sons".

(S. E. Vol. XX pp. 87-88).

may obtaine Buddhahood. The Dharma or the truth of reality is itself absolute and eternal and therefore, Buddha's personality, too, is eternal and absolute.* This conception of oneness of both Buddha and Dharma is the root of the conception of Dhamma kāya-Buddha and thereby the historical Buddha becomes the *Nirmāna-Kāya* Buddha, and finally these two combined together form what is called the *Sambhoga-Kāya* Buddha, and Buddha comes to exist.

Above is the meaning of what Buddha is and the whole thing summarised, would be that the Buddha is one who possesses the personality which is harmonized with the truth.

Now let us turn to our next problem WHAT IS DHARMA? By Dharma is meant the doctrine of Buddha or the perception of Buddha; in other words, Buddha's perception when preached among men, becomes doctrine which is called Dharma. Speaking more definitely Dharma means the doctrine that passes through the personality of Buddha, who obtained the truth of reality, which remained with him as a potential truth and never before came to conduct human beings. Potential truth is motionless, therefore, inactive, consequently, of no use to humanity. But when it was transformed to Dharma, through the personality of Buddha,—his knowledge gave rise to Philosophy—his faith, religion and his will became the source of Ethics.

These three all combined constitute what is called Dharma so that the truth of reality is modified through Buddha's personality, thereby a differentiation is made between the Dharma and the potential truth. An example will explain it better. For example, there is a potato which is represented by the ultimate truth, and unless the potato is cooked through some cook, it is useless and tasteless, so the ultimate truth unless it passes through the agency of some human being, cannot be of any use to the people or the society. It is only when the truth transforms to Dharma, it can influence the

* *Dhammam hi so bhikku passati, Dhammam passanto mam passati* (Itivuttaka 92, p. 21).

society and can conduct the human beings from bad to good, from lower to higher. So the Dharma corresponds to Buddha's doctrines, passing through his personality to the people, modified by his knowledge, faith and will. Without Buddha's personality truth never can be Dharma and without it also Dharma cannot come to influence our society.

KARMIC LAW (PART II.)

(Continued from page 140 of the last issue).

The Hindoo and Buddhistic theories, though differing in the recognition or otherwise of Survival of a Soul, both account for the difference and variety of woes and miseries, pleasures and pains, poverty and riches, disease and health, prosperities and calamities of humanity by reference to Karma in past life. The final emancipation from rebirth according to both is attainable by good deeds, though these notions of Moksha and Nibbana are not identical. The question remains what did Buddha say about the process of reincarnation if he ever said anything about it. Here is what one of the greatest Buddhistic scholars says on the subject in his article '*Buddhism*' in *Encyclopædia Britannica*.

"The above are the essential doctrines of the original Buddhism. They are at the same time its distinctive doctrines, that is to say, the doctrines that distinguish it from all previous teachings in India. But the Buddha while rejecting the sacrifices and the ritualistic magic of the Brahmin Schools, the animistic superstitions of the people, the asceticism and soul theory of the Jains and the pantheistic speculation of the poets of the pre-Buddhistic *Upanishad*, still retained the belief in transmigration. This belief in the transmigration of the soul, beasts or Gods is part of the animistic creed so widely found throughout the world that it was probably universal. In India it had

already, before the rise of Buddhism, been raised into an ethical conception by the associated doctrine of Karma, according to which a man's social position in life and his physical advantages, or the reverse were the result of his actions in a previous birth. The doctrine, thus afforded an explanation quite complete to those who believed it, of the apparent anomalies and wrongs in the distribution here of happiness or woe. A man for instance, is blind. This is owing to his lust of the eye in a previous birth. But he has also unusual powers of hearing. This is because he loved in a previous birth to listen to the preaching of the law. The explanation could always be exact, for it was scarcely more than a repetition of the point to be explained. It fits the facts because it is derived from them. And it cannot be disproved for it lies in a sphere beyond the reach of human inquiry.

"It was because it thus provided a moral cause that it was retained in Buddhism. But as the Buddha did not acknowledge a soul, the link of connection between the life and the next had to be found somewhere else. The Buddha found it (as Plato also found it) in the influence exercised upon one life by a desire felt in the previous life. When two thinkers of such eminence, (probably the two greatest ethical thinkers of antiquity) have arrived independently at this strange conclusion, have agreed in ascribing to cravings felt in this life so great, and to us so inconceivable a power over the future life, we may well hesitate before condemning the idea as intrinsically absurd, and we may take note of the important fact, that given similar conditions, similar stages in the development of religious belief, men's thoughts even in spite of the most unquestioned individual originality, tend, though they may never produce exactly the same results, to work in similar ways.

"In India before Buddhism, conflicting and contradictory views prevailed as to the precise mode of action

of Karma and we find this confusion reflected in Buddhistic theory. The prevailing views are tacked on, as it were to the essential doctrines of Buddhism, without being thoroughly assimilated to them, or logically incorporated with them. Thus in the story of good Layman Citta, it is an aspiration expressed on the death-bed, in the dialogue on the subject, it is a thought dwelt on during life, in the numerous stories in the Peta and Vimana Vatthus. It is usually some isolated act in the discussions in the Dhamma Sangani, it is some mental disposition, which is the Karma (doing or action) in the one life determining the position of the individual in the next. There are usually conflicting propositions. They are only alike in the fact that in each case a moral cause is given for the position in which the individual finds himself now; and moral cause is his own act.

" In the popular belief, followed also in the Brahmin theology, the bridge between the two lives was a minute and subtle entity called the soul which left the one body at death through a hole at the top of the head, and entered into the, new body. The new body happened to be there, ready, with no soul in it. The soul did not make the body. In the Buddhist adaptation of this theory no soul, no consciousness, no memory goes from one body to the other. It is grasping the craving still existing at the death of the one body that causes the new set of Skandhas, that is, the new body with its mental tendencies and capacities to arise. How this takes place is no where explained.

" The Indian theory of Karma has been worked out with many points of great beauty and ethical value and the Buddhist adaptation of it avoiding some of the difficulties common to it and to the allied European theories of fact and predestination, tries to explain the weight of the universe in its action on the individual, the heavy hand of the immeasurable past we cannot escape the close connection between all forms of life and the mysteries of

inherited character. Incidentally it held out the hope, to those who believed in it, of a mode of escape from the miseries of transmigration. For as the Arahāt had conquered the cravings that were supposed to produce the new body, his actions were no longer, Karma but only Kriya, that led to no birth."

(D)

If the theories above described are untenable we have to fall back upon physical phenomena as we observe them. When a human being dies, the particles composing the body separate, the dissolution being brought about by total cessation of the working of internal and external forces which held the particles in working order. We daily observe that all animate and inanimate objects perish, some of them leave behind successors like themselves while others leave seeds for reproduction, modifiable by environment. This disintegration is called in common parlance *death*. It is death in the sense that a particular combination, let us call it a mechanism ceases, it is not death in the sense that particles of matter composing the body survive in changed condition. In this process, of course, there is no soul as popularly understood and no reincarnation of any identifiable entity. It does not follow from this that ethics possess no utility for present life. We must not forget that actions do not die, they leave behind effects, to become causes in turn, for good or evil in all human affairs after ones death.

Assuming for a moment that Buddhistic theory of reincarnation can not be substantiated, still his code of ethics possesses an intrinsic value to regulate human conduct, at least, in present life, regardless of future lives. His teachings on Karmic Law contain certain eternal truths which, if realized and assimilated, conduce to peace in all ramifications of human affairs.

May I invite Buddhist scholars to throw light on the questions above discussed. There is the further question: Is a

person responsible not only for his individual actions in his past life but also for communal deeds, for the deeds of his ancestors or for the matter of that, for the deeds of other human beings who die and leave the effects of their deeds which influence the survivors and successors.

SHEO NARAIN.

THE SONG OF FREEDOM

I first saw the light when man was Man,
In the dim of the days gone by,
When the jagged arrow and flint-head spear
Pierced through the skull and shattered the rear
Of the host that sought with lustful leer
To plunder the race that was nigh.

I rose in power when tyrants came
To burn, to outrage and kill;
For me the martyrs their lives laid down,
The fetter, the whip and the iron crown
They foldly endured, for they spurned the frown
Of the godlings menacing still.

When monarchs waded to blood-stained thrones
My might once more did shine,
And the ranks in the battle were crushed and slain,
And beleagured patriots suffered the pain
Of hunger and ravage, that I might gain
The glory I knew was mine.

And still in the world my power shall grow,
Till the heights are reached above,
Till the peoples' voice shall triumph below,
Till the tyrants fall and their thrones shall go,
Then I shall cease, for this I know
That I shall be merged in Love.

H. W. B. MORENO.

DISCOVERY OF DHARMA SAMUCCAYA, THE COMPENDIUM OF BUDDHIST LAW IN NEPAL

(Continued from page 132 of the last issue)

SOURCES OF MATERIALS FOR THE MS.

While discussing at length the details available from the Ms., I find that the compiler Bhikshu Avalokita Simha had extracted materials from the Saddharma-smṛityupasthāna Sutra and Vaipulyasāgara Sutra, and also from Vaipulya Mahāgambhīro-dadhi Sutra. In the beginning and the end of the text, the author describes the first two texts as the sources of the compilation. We know that there were sutras like those two as we find quotations from them given in the Sikshā-Samuccaya and Bodhicharyāvatāra of Sāntideva. But the name of the Vaipulya sutras is not exactly clear because in the colophon it is further described that Bhikshu Avalokita Simha deduced it from the Vaipulya Mahāgambhīrodadhi Sutra. Besides, we find names of various Vaipulya sutras in the Siksha-Samuccaya, e.g.—

(a) Jñān-vaipulya Sutra

(b) Aryasarvadharmā Vaipulya Samgraha Sutra

If the author means Vaipulya sutras in general, there are mahāvaipulya sutras like the Lankāvatāra Sutra, the Lalita Vistara and the Saddharma Pundarikā. If he means any particular sutras, we find only the name of the Saddharma-smṛityupasthāna Sutra which describes the future punishment of the ten sins; the names of Vaipulyasāgara Sutrā and Vaipulya Mahāgambhīrodadhi Sutra are not found in the two works of Sāntideva and other works of Mahāyāna works at present available in Nepal. So we will requisition the help of Chinese, Japanese and Tibetan texts and describe what we have found in our edition of the work which will be published under the auspices of the Calcutta University.

THE COMPILER AND THE SCRIBE.

As to the names of the compiler, Bhikshu Avalokita Simha, and of the writer Bhikshu Sujita Srigñān of Chaitra Vihara, it is not certain whether the former also belonged to the Chitra Vihara and were living at the same time. More attention is being directed to solve this point. Again the name of the vihara itself has not been ascertained as the Vamsāvali or ancient chronicle of Nepal is not freely accessible. I have not come across the name of the vihara in the lists of viharas given by Dr. Daniel Wright, the editor of the History of Nepal in English nor in that supplied to Prof. Sylvain Levi and to me by Pandit Siddhi Harsha Vajracharya. It is expected to find it out in the near future.

As to the number of verses which are quoted as 2684, we find only some 2,200 complete owing to the loss of the leaves aforesaid. If time allows, it is necessary that the missing leaves sh'd be restored by collecting materials at least from the very texts if available.

THE DATE REVEALS A HISTORY OF BUDDHISM 800 YERS AGO.

With regard to the date of writing, we have no doubt that the Ms. was written in Samvat 293 which cannot but be the Nepal era and which is equivalent with 1173 A.D. This date is very important to the historians of Nepal as it throws light on the existence of Bhikshus of the Bhikkhu Sangha and of pure, non-Tantric texts in Nepal. The common belief amongst the Saivite Brahmins and the Buddhists themselves was that Sankaracharya had destroyed everything Buddhistic. But the dynasty to which Raja Rudradeva belonged, had two rajas at least, Rājās Māndeva and Rudradeva who embraced the monastic order. The records given in the history of Nepal edited by Dr. Daniel Wright M. D. show that they belonged to a Rajput dynesty of which the first was Bāmadeva, a descendant of the collateral branch of the solar race of the former Rajas Amsu-varma. Bāmadeva's great-grandson was Māndeva who reigned for 10 years, and then abdicated in favour

of his son Narasimhadeva. He, then, must have built a vihāra which is still called Māndeva-samskārit chakra vihara where he took ordination as a bhikshu, lived in it and obtained salvation. The life-account of 3 Rajas are not given and then comes the name of Raja Māndeva's great-grandson who ruled only 7 years, and abdicated in favour of his son Mitra-deva. He took ordination into the monastic order, became Bauddhācharya, then Mahāyanikācharya and then Tribidhibodhi. After this he repaired the old Onkuli Vihara built by Siva-deva-varmā and after performing Churā-karma or ordination he lived in it as a bandya (or bhikshu), the sure way of obtaining mukti, and thus he obtained salvation. This Rudra-deva Raja, on one occasion, sent an image of Dipankara Buddha to receive pindapatradāna instead of himself. He also kept a Vyparmadhi-guthi, or made a land-endowment plus money in the name of his ancestors and of himself for the benefit of the inmates of the vihara. He remained to inform his great-grandson Jaya-deva malla about the endowment. This shows (i) how rājās abdicated voluntarily for nirvana's sake, built viharas and lived therein to attain salvation ; (ii) viharas were still active and were increased, and (iii) there was a period favourable for the compilation of more Buddhist works. In the list supplied to me, I find another monastery called Rudra-deva samskarit vihara. There are so many viharas having like names that the history does not give us full details for deciding the points. But it is certain that Rudra-deva was living at Pattana.

But the Chaitra Vihara where Sujita Srignan wrote this Ms. is not yet found. I find only the Chakra-Vihara of Mandeva.

(To be Continued)

THE IMPORTANCE OF BUDDHA GAYA IN BUDDHISM*

BY S. C. MOOKERJEE, BAR-AT-LAW.

To bring home to you the importance of Buddha Gaya I must, in the first instance, briefly remind you of the practical effect and importance of Buddhism itself upon the life of India's teeming millions, upon the History of India—nay on all Asia.

Take your mind back to the field of Kurukshetra where in a pitched battle of 18 days duration the fate of not only the Kurus and the Pandavas but of all India came to be decided for centuries upon centuries. For all the reigning chiefs of the then known India had joined and taken sides in the battle, got killed with their respective hosts leaving feeble representatives behind them. There ensued the cycle of decay in culture, in the economic resources of the people as everything perished in the battle grounds of Kurukshetra. The Dark age in India's history set in. Long centuries intervened between that all devouring battle and the Birth of Buddha during which there is no historical record of what happened or did not happen. But in this changeful world nothing can remain stationary. Even the darkest night has an ending. The deeds of culture left behind grew up into a wild jungly vegetation which required to be pruned, and that trimming knife was applied by Lord Buddha.

When you peep into India's history through the Pali records at the time of Lord Buddha's birth, you perceive that vast changes in our social system had taken place during those intervening recordless dark centuries. The position of women and sudras were materially affected. We note the inevitable increase in the Brahmanic sway, the rigidity of the caste system, the curtailment of women's freedom and the reduction of the position of the Sudras to that of mere serfs or permanent squatters and tillers of the soil. Guild systems or trade unions had sprouted up throughout the length and breadth of the land. These were like small corporations and all village families had

* A lecture delivered at the Sri Dharmarajika Vihara, Calcutta.

to join and throw in their lot with some kind of a Corporation for protection and social amelioration in the absence of any king and any Police.

This corporate system was of great benefit to the Brahmans as a class. Education, learning, priestcraft, being their speciality, their monopoly, as they were intellectually subtle and selfish. Under the Corporate system they became an organised body imparting an intellectual force which had to be reckoned with by the kings and the peoples.

India at the time of Lord Buddha's birth groaned under the tyranny of the Brahmans. Their Vedic sacrificial rituals of nauseating slaughter based on Tantras and Mantras had penetrated every concern of public and private life great and small and had disgusted the masses as well as the better element in society.

To the Brahmans their high position, by Universal sanction of society as then framed, became a monopoly which lent itself to unscrupulous exactions and to the encouragement of grossest superstitions on which they felt their superiority mainly reposed. Hence, they as a class never troubled themselves to give the peoples of the other corporations namely the Kshatriyas and the Vaisyas who must all be regarded as being in the spiritual charge of the Brahman and their Brahmanic Church (which was sought to be built up by the giving of Janau or sacred thread and styling them as Dwijas or twice born with the privilege of reading, touching and handling the sacred vedas) any other kind of education save and except that of a religio-superstitious character calculated to stultify their intellect and keep them in awe and bondage.

The Brahmans became the propounders of the Shakti cult and the Tantras and Mantras as short cuts to success and prosperity in the ordinary daily affairs. The idea that everything could be achieved by Magical powers and influence of substances under magical spells and charms grew apace and pervaded the life of the women. Love pitious for the wayward lover and poisoned drugs for the enemy and their counter

acting substances and influences were next discovered and developed. Sorcery, black magic played the devil with society.

Buddhism was a protest against all the then teachings of the Brahman. It was a religion for the destruction of darkness and superstition by the unfolding of that inner light of thought and reasoning based upon the scientific spirit of enquiry and analysis. No truth was truth unless it was tested by you, by your own intellectual powers and wisdom gained through experience it laid down. It preached not to believe in anything, in anybody's teaching but to sift every teaching, every new and old proposition in the crucible of analysis. As against the Brahman's creed of "Yag Yagma" by slaughtering animals, it unfurled the flag of "Ahimsa." It preached Liberty and equality in all and Love and pity for all. Deliverance must be sought within yourself by the exercise of your own faculties. There was no one to pray to for deliverance. Man was the maker of his own destiny. He stood alone and responsible for his own acts and deeds and thoughts. Man was to expect no aids from the Gods who it did not matter at all whether they existed or not. Man must make his own Rules for his guidance in life, for his own uplift and make himself, as he had the power to do, godlike on Earth free from the pangs of sorrow, old age and death.

Lord Buddha's doctrines on the plane of ethics, religion and sociology were clearly anti-Brahmanic nay democratic. It was so and it should always be so. The glory of Buddhism lies in the fact that it is all-embracing like the glorious rays of the sun disregarding the differences of caste or colour or faith or country.

Unless you compare the highly autocratic iniquities and misdeeds of Brahmanism as a cult with all its water-tight compartments of caste distinction and narrownesses and crudities with the sun light, and freedom and exalted and responsible position of Manhood which Buddhism confers upon each individual Man, you cannot fully understand what is meant by the Importance in Buddhism of "Buddha Gaya."

Buddha Gya is the place and the Bodhi Tree is the offspring of that sacred Tree seated under the shadow of which Lord Buddha was fortunate in perceiving the Truth which he preached in rentng asunder that veil of ignorance and un-wisdom which had kept his mind and consciousness up to that moment in the bondage of darkness.

Blessed is that moment in the world's history, in the life history of humanity. Blessed is that glorious spot where that veil of ignorance was rented letting in the Sun-light of wisdom which has lightened the weight of this death and sorrow ridden speck of creation called the Earth. The glorious truths of the eight fold Noble path for Man's guidance and uplift and self realisation are not occult or mystical but are as plain and shining as even the blind can see.

On that thrice blessed spot at Buddha-Gaya stands the sacred temple, the handiwork of generations of devout Buddhist Monarchs. It is the Heart-spring, the rallying ground of Buddhism. But Alas in what a sad, neglected condition at present !

A Shaiva Mohunt is permitted by the Government to have possession and control of the worship of the Shrine within the temple. Instead of flowers and incense and lights which are the fitting objects for worshipping within a Buddhistic shrine, we understand that Mohunt is indifferent as to the nature and style in which that worship is conducted. Even bloody slaughter of goats and birds is permitted to the shock and horror of Buddhist pilgrims as the Mohunt is a Shaiva.

It is of supreme importance to Buddhism that that central shrine should be rescued from the unholy hands of this Shaiva Mohunt. He and the Government his Masters are alike wanting in imagination. They do not perceive that the whole Buddhistic world of 475 millions strong is daily nay hourly condemning them for their short sighted sacrilegious action.

The narrow Brahmanism or orthodox Hinduism is as you are aware only confined to India. Srikrishna cult and Mayabad are both unknown outside India.

Buddhism happily is not confined within the shores of India where for the sake of Law and Order the degenerate Hindu and Musalman population suffer any kind of humiliation at the hands of the Rulers who are distracted from doing justice to the Buddhists because of the perpetual squabble between the Hindus and Musalmans in India. Our good and well intentioned Rulers are kept on the rack through the fear of shadowy revolutionary gangs, through the possible combine of disaffected Musalmans and Hindus. The result is that nearly half the revenues of the country are wasted on the Military to keep the Peace in the Country leaving no surplus for spending on the moral and educational uplift of the Musalmans or the Hindus.

The present day Hinduism is nothing but an off-shoot of the Mahayana School of Buddhism. But even our enlightened Hindu brothers are not conscious of this fact. They glory in their own isolation. They must be given education so that they may see the truth of what I say that Hinduism is based on Buddhism. And Hindus must be made, through education and culture, to widen the doors of their social institutions and be in a position to include members of both schools of Buddhism within their social fold if it does not want to commit race suicide: as that would surely result in that, owing to the depletion of the Hindus, through conversion into Christianity and Musalmanism, which has been going on. The Indian Musalmans must be taught to regard Hindus and Indian Christians as brothers and India as their motherland instead of far off Arabia. All this could be achieved upon the resuscitation of Buddhism in India. And one of the first steps for that resuscitation is the restoration of Buddha Gaya to the Buddhists who, having had their central shrine restored to them, will be able to concentrate their energies for educating the Hindu and Mussalman masses on the lines above indicated.

There can be no peace in India without India realising herself and that self realisation on India's part depends upon

Buddhism being once more restored to her. The driving out of Buddhism from India has been the cause of India's downfall.

Buddhistic period of India's history is the only known and recorded period when she, through her valiant missionaries and pandits, went outside her own confines for conferring the blessings of civilisation and Buddhism and culture to the then uncivilised peoples of Asia and Europe.

Through the resuscitation of Buddhism in India she can be once more placed in the proud position of the Queen Instructress of the World. A lower status for her can never be satisfactory to her Hindu, Muslem and Christian children.

The endeavour of the present day World-Powers is to abolish War through the League of Nations. It can more effectively be achieved through the resuscitation of Buddhism which is a world religion, in India and Europe and America.

Instead of wasting millions upon millions upon the so called League of Nations which are eaten up with racial and economic jealousies, let England implant the first flag of Ahimsa upon the Temple of Buddha Gaya by its due restoration to the International-Buddhistic-World and I feel sure that the International-Buddhistic Missionaries being backed and supported by their respective states will achieve, what is needed, to make this a war-less world linked up by federated Parliaments, based and conducted on the principle of Liberty, Equality, fraternity and Ahimsa the four noble paths for the salvation of this most weary and tried humanity. In this endeavour of England through India she will have the whole hearted support of the 475 millions Buddhistic population of Asia.

Buddha Gaya in which is concentrated the spirit of adoration of 475 millions will thus be the centre, as it deserves to be, of the whole world's adoration, from which will go forth in eternal streams of musical waves the benediction for the welfare of Humanity coupled with the spirit of self sacrifice for the cause of Humanity wherever needed from Pole to Pole transcending narrowness and the dividing lines of petty coun-

tries and petty nationalities. I hope gentlemen I have been able to give you some idea of the importance of Buddha Gaya in Buddhism.

THE BURMA BUDDHIST MISSION

(Registered as No. 18 of 1923 at the Office of the
Registering Officer, Pakokku.)

President—Saya U. Surya, B.A., B.T., F.T.S., M.L.N.U.
(Lond.).

The declared objects of this Mission are :—

1. To prevent, by all lawful means, the slow and systematic decay of Buddhism, which is going on in Burma and the other Buddhist countries of the world and to draw a fraction of the attention of Buddhists to matters of religion in the midst of their worldly struggles for material prosperity as religion is the true foundation of material and spiritual progress.
2. To establish Buddhist schools, Colleges, and Universities, and thus facilitate the production of peaceful citizens in Burma and other countries.
3. To bring, by all lawful means, the Great Maha-Bodhi Temple at Buddha-Gaya, the Rishipattana (Sarnath) at Benares, the Sala Grove at Kusinagara, the Lumbini Grove at Kapilavastu, and other sacred Buddhist shrines, under Buddhist control and into Buddhist possession.
4. Prevention, by lawful means of the killing of living beings, and of the causing of pain to living beings. Picketting of meat-stalls and fish-stalls and similar unpleasant measures are highly condemned by this Mission and shall never be resorted to by the workers of this Mission as a means of attaining the objects of this Mission.
5. To initiate people without distinction of age, sex, clime, colour or race, into the Occult Practice of the Art of Nirvana, which alone, if practised systematically, will make

man realise what he is and what the Universe is. It is the practice of the Art of Nirvana that enabled Lord Gautama Buddha to become a Maha-Bodhi. Lord Buddha is a model for imitation.

6. The construction of water-tubs near wells for beasts and birds.

7. Opening of hospitals for beasts and human beings.

8. Prevention, by lawful means, of smoking, drinking, the consumption of Opium, Ganja, and similar intoxicants.

9. The opening of vegetarian hotels, bread-shops etc., to discourage the eating of meat and fish. Picketting of un-Buddhistic hotels and bread-shops, and of liquor shops, opium shops, ganja shops, and other shops selling intoxicants, is highly condemned by this Mission and shall never be resorted to by the workers of this Mission as a means of attaining the objects of this Mission.

10. Opening of sheds for cows that are helpless and have been purchased by the Mission or by any other sympathiser to prevent them from being slaughtered. Here again, picketting is highly condemned by the Mission.

11. The cultivation of Universal Brotherhood and the International Brotherhood of Man.

12. The feeding of the poor and the starving, monks and nuns, without difference of creed, colour or clime, and the feeding of Brahmanas as per the Subha Sutta of the Lord Gautama Buddha and the Law of Kindness.

13. Relief work against famine and destruction by flood, earthquake, etc.

14. The care of orphans, and the opening and maintenance of orphanages.

15. Opening and maintenance of convenient halls for the practice of the Art of Nirvana.

16. The bringing round of and the opening of homes for parentless and guardianless street boys and girls.

17. The suppression, by all lawful means, of brothels and prostitution.

18. Opening of homes for fallen sisters to reclaim them.
19. To encourage legal marriages of women and thus diminish the number of fatherless children.
20. To take charge of juvenile prisoners to reform them.
21. Helping ex-prisoners, by all lawful means, to lead a virtuous life.
22. Opening of presses and book-depots for the publication of books, pamphlets, treatises etc., on the Art of Nirvana, and also other books, the profits, if any, to go to the Mission.
23. The translation into English, Burmese and other languages of works on Buddhism in Pali and Sanskrit, by Hindus or Buddhists.
24. To open institutes for psychical and spiritual research.
25. To arrange public demonstrations of psychical and spiritual powers by practisers and Masters of the Art of Nirvana.
26. The writing, publication and sale of Pali books written in the Devanagari Alphabet. This will save the sounds of Pali words from being mutilated and mispronounced systematically as now. This will also help the formation of world-conferences of Buddhists.
27. To organise and arrange world-conferences of Buddhists.
28. To establish a permanent international connection between the Buddhists of the East and the Buddhists of the West.
29. Relief to the sick and the poor in all possible ways.
30. To arrange and organise spiritual help to Buddhist prisoners.
31. To preach and propagate the equality of man and woman in all respects and thus to establish the equal rights of women in every department of human life.
32. To revive in the world the practice of the doctrines "Matridevo Bhava" (Let your mother be your Lord), "Pitridevo Bhava" (Let your father be your Lord), "Acharyadevo Bhava" (Let your teacher be your Lord).
33. To revive in the world, the practice of the doctrines,

namely ; Desire Not, Kill Not, Lie Not, Steal Not, be pure and calm in thought, word and deed.

34. To revive, and develop, on modern lines, the natural, spiritual and cheap system of Education, imparted in olden times.

35. To take charge of Buddhist schools, monasteries, nunneries and pagodas that require help and supervision.

36. The establishment of Free Libraries, and Reading Rooms containing Buddhist literature among other books and papers.

37. Propagation of Buddhism by means of sermon and publication, sale and free distribution of books, papers, pamphlets, etc., and by all other reasonable methods not stated above.

S. N. SARMAN, F.T.S., A.H.A. (Lond.)

Field-Secretary,

B. B. MISSION.

Office of the President,
Burma Buddhist Mission.

INFLUENCE OF BUDDHISM ON VEDANTA.*

(BY MR. NARMADASHANKAR D. MEHTA)

(1) Allegations of Covert Buddhism in Vedanta.

During my studies of Indian Philosophy I was struck by the accusation of "Covert Buddhist" (प्रच्छिन्नबौद्ध) brought against Sankaracharya the first exponent of the Modern School of Vedanta. The popular belief among the followers of Sankaracharya is that he was a strong opponent of Buddhism ; that the Buddhists were routed from India by his elder contemporary Kumarila—a Mimamsaka; and that what little influence of Buddhism was left in India after the death of

* A paper read at the Buddha Society on Sunday the 15th instant at Dr. Nair's Building.

Kumarila was wiped off by the teaching of Sankara based on the texts of the Upanishads, the Gita and the Brahma Sutras. The charge of "Covert Buddhist" brought against Sankara is thus apparently incongruous with the popular belief that he was an opponent of Buddhism. But the fact persists that the orthodox interpreters of the Prasthanatraya (trio of Upanishads, Gita, and Brahma Sutra) regard the Maya Vada of Sankara as a heresy engrafted on the teaching of the Veda from the Buddhistic plant. The intellectuals of India have all along believed against the popular view that Sankara's interpretation of the three Canonical books of the Vedanta is altogether a new interpretation which violates the natural sense of the texts. I intend to discuss in this paper what are the *prima facie* grounds for holding that Sankara's School of Vedanta is "Covert Buddhism."

(2) Allusions in Padmapurana to the novel interpretation of the Veda.

The earliest reference to this accusation is to be found in the Padmapurana (Uttara Khanda 264-69-75).

Although the exact date by which the Padmapurana in its present form was compiled is not ascertainable, it is approximately correct to believe that this Purana was codified prior to the tenth century when Buddhism was really extinct in India, and when Pauranic form of Hinduism had established itself in full force. The idea that the Vedic ritual was unnecessary for securing salvation as propounded by the new School of Vedanta was an innovation in Hinduism, and the Purana alludes to the doctrine as a heresy. The following is a free rendering of the text of the Padma Purana.

"The Buddhistic Sastra was propounded by God Vishnu incarnated in the form of the Buddha for the purpose of destroying demons. It is a false doctrine, and is a naked or overt heresy. There is also another Sastra based on the doctrine of Illusion which is called a Covert Buddhistic doctrine. It has been covertly taught, oh dear (Parvati), in this Kali age by God in a Brahman form. In this latter Sastra the doctrine

that the Vedic ritual ought to be abandoned—a position which is contrary to the Vedic texts and which is hated by the people—is propounded. The renunciation of all action is nothing but irreligion. Again in this Sastra the doctrine of the identity of the individual soul with the Supreme Being is expounded by me (God Siva); the essential nature of Brahman as devoid of all attributes is also taught by me in the Kali age which is for the deception of the whole world. This Maha Sastra which is non-Vedic on account of Maya is preserved by me like the Veda for the destruction of the world."

दैत्यानां नाशनार्थाय विष्णुना बुद्धरूपिणा ।
 बौद्धशास्त्रमसत्प्रोक्तं ननिनीलयशेदकम् ॥ ६१ ॥
 मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमुच्यते
 तथैव कथितं देवि कलौ ब्राह्मणरूपिणा ॥ ७० ॥
 अपार्थं श्रुतिवाक्यानां दर्शयं लोकगर्हितम्
 कर्मस्वरूपत्याज्यत्वमत्रैव प्रतिपाद्यते ॥ ७१ ॥
 सर्वकर्मपरिभ्रष्टं वैधर्म्यत्वं तदुच्यते ।
 परेशजीवयोरैक्यं मयातु प्रतिपाद्यते ॥ ७२ ॥
 ब्रह्मणोऽस्य स्वयं रूपं निर्गुणं वक्ष्यते मया
 सर्वस्य जगतोऽप्यत्र मोहनार्थं कलौ युगे ॥ ७३ ॥
 वेदार्थवन्महाशास्त्रं मायया यद्वैदिकम्
 मयैव रक्ष्यते देवि जगतां नाशकारणात् ॥ ७४ ॥

The above text of the Purana in the mouth of Siva, teaching his wife Parvati, produces two impressions, prevailing among the masses of the times:—(1) That the Buddha was then regarded as an incarnation of Vishnu, and yet the Buddha Shastra was considered to be *naked* heresy by the orthodox Hindus. (2) That Sankara (referred to as a Brahmana) was regarded as the incarnation of Siva, and the Maha Shastra—the doctrine of the Mahayana School of Buddhism—engrafted on the Vedic text was considered to be a Covert heresy.

This is the clear interpretation of the Pauranic text. The word "Maha Shastra" is significant. The Vedantic idealism

had its immediate predecessor in the *Vijnanavada* of the Yogachara School, and the doctrine of Illusion was the direct outcome of the Madhyamic doctrine as propounded by Nagarjuna—a Buddhist.

(3) Bhaskara Bhatta's attack on Sankara's interpretation of the Brahma Sutras.

The first orthodox opponent of Sankara's School of Vedanta was Bhatta Bhaskara who flourished in the latter half of the tenth century A. D. His commentary on the Brahma Sutras has been recently rescued and published in the Chaukhambha Sanskrit Series. This Bhaskara's School is known as Bhedabhedavada or the doctrine of (One) Unity and (many) multiplicity of Brahman as equally *real*. When Sankara was a pure monist, Bhaskara was both a Monist and pluralist. Sankara regarded Brahman or the Absolute as the only Reality of a conscious nature ; and treated the world as a mere phantom or appearance on that Absolute Real. The empirical world was superimposed upon the Real Brahman through Avidya Maya and it had no real existence *apart* from Brahman. Bhaskara thought that the Vedic teaching was neither monistic nor pluralistic. The causal state of Brahman was regarded as unity ; while the evolved nature of Brahman in the form of the phenomenal world was regarded as multiplicity. But the unity and multiplicity were both equally real. The cause and effect are two aspects of the one and the same substance and we have no reason to suppose that the effect is illusory while the cause alone is real. Bhaskara was, therefore, a pure evolutionist (परिणामवादी) and not a mere phenomenalist (विवर्तवादी) like Sankara. There are two* distinct

* सूत्राभिप्रायसंहत्या स्वाभिप्रायप्रकाशनात्
व्यख्यातं यैरिदं शास्त्रं व्याख्येयं तन्निवृत्तये ॥
तथाच वाक्यं परिणामस्तु स्वादध्यादिवत्—इति
विच्छिन्नमूलं महायानिकबौद्धमाश्रितं मायावादं
व्यापश्यन्ती लोकाभ्यासोद्भयन्ति ॥
ये तु बौद्धमतावलंबिनो मायावादिनस्तेऽप्यनेन
न्यायेन निरस्ता वेदयितव्या ॥ १ ॥

allusions to foreign influence on Sankaracharya in Bhaskara's commentary on Brahmasutra. He opens his commentary with a remark :—

(1) "I have taken up the work of explaining this Sastra with the sole object of removing the impression of erroneous interpretation put on the text by some who hide the true sense of the aphorism, and who prominently bring out their own views in interpretation."

(2) Again while commenting on Brahmasutra (1—4—26) Bhaskara lays great stress on the word परिणाम occurring in the sutra *आत्मकतेः परिणामात्*—Brahman is the inherent cause of the universe (and not merely an instrumental cause) because it is evolved in the form of the world by its innate activity—and adds that "Those who propound the theory of Illusion or Maya from the Brahmasutras are spinning out the theory like the Gathas of the Mahayanic Buddhists which have no authentic text behind their back, and are thereby deceiving the people." Again, "those Mayavadis who are Buddhistic in their doctrine should be considered to have been refuted by this very argument by the Sutrakara himself."

(4) Vijnanabhikshu (A.D. 1650) regards the Mayavada of Vedanta as Buddhistic.

The Sankhya—Patanjala philosopher, Vijnanabhikshu, both in his commentaries on Sankhya and Yoga Sutra texts as well as in his independent commentary on Brahmasutras called Vijnanamrita, distinctly points out that Maya Vada is a new element of "Modern Vedantists." Apart from Vijnanabhikshu's position, all Schools of Vedanta of the Dvaitins, Visishtadvaitins and Suddhadvaitins as represented by Madhva, Ramanuja and Vallabha respectively, are unanimous in holding that the author of the Brahma Sutras was an Evolutionist, (परिणामवादी), and not a Phenomenalist (विवर्तवादी) as Sankara tries to represent them.

(5) Buddhistic elements in Vedanta are

(a) Mayavada or Vivartavada, Doctrines of Illusion or Phenomenalism.

(b) Ajativada or Prouddivada Doctrines of "non-creation" or Absolutism.

I do not wish to enter into the question as to whether Mayavada has its germs in the Upanishads or its basis in the Brahmasutras. Suffice it to say for our present purposes that, although Mayavada may be the logical outcome of the Vijnanavada or Idealism of the Upanishads, its full statement in a philosophical manner is to be found for the first time in Sankara's Vedantic doctrine. Between the Upanishadic period and Sankara's period nearly twenty centuries have intervened. Some fourteen centuries of this long period have seen the rise and fall of Buddhism in India prior to Sankara's birth. This long period of Buddhistic culture has metamorphosed the Brahmanic form of Religion and Philosophy into its modern Paurenic form of Religion and Vedantic view of Philosophy.

(6) Gauda Pada—holds the key of Mayavada of Vedanta.

Now it is a recognised fact on all hands that Sankaracharya obtained his Sanyasa Diksha from Govindacharya ; but he got his philosophic training from his grand Guru, Gauda Pada, the author of the well-known Mandukya Karikas. He is reported to have spent about 12 years with Gauda Pada before he wrote his Brahma Sutra Bhashya. Gauda Pada was an eminent scholar of the Sankhya School of Philosophy. His Bhashya on Ishwarkrishna's Sankhya Karikas is well-known. He is also the author of Sakti Sutras which are not published. But there are distinct allusions thereto in Bhaskararai's commentary on Lalita Sahasranama. I have obtained a copy of the Sutras from a Sanyasi friend and I find that the Sutras embody the Sakta Cult of Advaitic type. I am also informed by the same ascetic that the stanzas quoted by Sankara, at the end of his commentary on the first four aphorisms, in support of his view, are an extract from the Gauda Pada Bhashya on the Brahma Sutras, a copy of which is reported to have been preserved in the Bagal Math in Southern India. I have not been able to verify the last statement. But one thing is certain viz, Sankara regards Gauda Pada as a repository of Advaitic

doctrine and refers to him with great reverence. In the concluding stanzas of his Bhashya on the Mandukya Karika, Sankara distinctly states that his grand Guru has rescued the Advaita nectar from the Vedic ocean.

This Gauda Pada—an all-round scholar, a Sankhya, a Tantrika and Vedantic of the idealistic school of the 8th Century—has imbibed the Mahayanik Buddhistic teaching both in the letter and the spirit from his predecessors. Great Buddhistic teachers of the Vijnanavada and Madhyamika Schools preceded Gauda Pada. They were Nagarjuna (250-320 A.D.) Maitreya (400 A.D.), Asanga (405-470 A.D.) and Vasubandhu (410-490 A.D.). The original Sanskrit texts of the Mahayana literature of the above Buddhistic thinkers have been lost for the most part. But the text of Nagarjuna's Madhyamika Karikas has been preserved.

—*The Indian Social Reformer.*

(*To be continued.*)

LES ENSEIGNEMENTS THEOSOPHIQUES.

THE IDEAS OF THEOSOPHY.

An Address Broadcasted in Boston in November, 1924.

BY C. JINARAJADASA.

[To show wherein the teachings of our holy Religion differ from modern Theosophy we reproduce an authoritative pronouncement made by Mr. Jinarajadasa which appeared in the Oct., Nov., Dec., (1924) issue of the Papyrus. Buddhists of Ceylon and Burma, who are being misled by theosophical publications should read the article—Editor—Maha Bodhi.]

Just now in the world there is an organisation which has workers in almost every country in the four continents. This body, the Theosophical Society, contains among its members men and women of every religion, and from every race. What makes these diverse peoples come together and work

in a spirit of friendliness, in spite of their natural divisions of race, creed and colour? It is their belief which unites them. This belief is labelled Theosophy. Does Theosophy teach anything that is worth investigating by men and women of intelligence? Let me summarise what Theosophy teaches.

The first great teaching of Theosophy is the Universal Brotherhood of Humanity. Every man, whatever his race or colour, is brother to every man in the world, whether he knows about it or not. In every man and woman, white or black, yellow or brown, there resides an immortal Divine Nature; the differences in colour, facial angle and race tradition cannot obliterate the fundamental fact that God's life is equally in all men. Sooner or later they must find out this truth of Universal Brotherhood. Men are born to find it out; that is one part of their work in life.

Another principal truth of Theosophy is that all things whatsoever in the world reveal a Divine Nature at work. What science calls matter, force, life and consciousness are only modes of the activity of God. It is a part of this Divine Nature that reveals itself as force and matter; another revelation of it is as life; another still is as consciousness. All men are as sparks in one Divine Flame. God resides in all men, though men do not know that fact. Through the successes and failures, the happiness and griefs of man, the Divine Nature is trying to reveal itself. Just as a sculptor when at work breaks off piece after piece of useless marble, and thereby releases the beautiful statue which he has placed within the marble, so too, God is releasing Himself in us all through the process of life.

For this work of discovering the Divine Nature in us, God gives us an infinity of time and experience. Experience was once defined by William James, the American psychologist, as becoming expert by experiment. To be expert in life, the Divine Plan gives man a series of lives, now in one race and religion, and now in another. Man is not limited to one short life of a hundred years to realise what Jesus Christ said is man's

destiny. "Be ye perfect as your Father in heaven is perfect," He said. The method of perfection is Reincarnation.

A third great truth of Theosophy is that man is himself the maker of his destiny. As he sows, he reaps. If one child is born in the lap of luxury, another in a slum, there is neither favouritism nor prejudice on the part of God. He but gives to each soul as the reaping just what that soul sowed in his past lives of good and evil thoughts and feelings and deeds. This law of sowing and reaping is concisely put in the aphorism:

Sow a thought and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.

It is the good and helpful actions of a soul in his past lives which gives him a pleasant environment for his birth; the faculties which he early manifests as a child are the result of his thoughts and aspirations. If a man is born with limited faculty, it is only because he did not grow them in his past lives.

The whole world to the Theosophist is a revelation of a Divine Plan. God is ever at work, sending to mankind as His guides and prophets the workers in religion, philosophy, science and art. Every race is moulded by God to contribute to the world a divine contribution which we call the culture of a race. There is no favoured nation in God's Plan. East and west, north and south, God's plan is at work, in every race, through every religion. Lowell the American poet put beautifully this Theosophical truth in his well-known lines:

*God sends His teachers unto every age
To every race and every clime of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race.*

In the working of the Divine Plan, great religious Teachers come one after another. Each shows one colour in the divine

rainbow of Truth. Christ and Krishna, Buddha and Zoroaster, Moses and Mohammed reveal to us the mysteries of God.

So to the Theosophist there is a universal salvation. The man who, after a thousand failures, steps into the grave an unregenerated sinner, will have chance after chance in his future lives to regenerate himself and rebuild his character. All the greatest of mankind, the Founders of World Religions, saints and prophets, poets and musicians and heroes, are teaching us that some day we shall grow to be like them. Since in every man there resides the Divine Nature, every man must some day come to that glorious discovery. God has created us to partake of His Nature; we are created in his "image" so that we may through knowledge have the joy of co-operating with His Plan, which is Evolution.

Without the knowledge of Theosophy, life to most is as Tennyson saw it once in his old age. He was a profoundly religious man, but now and then his religion failed to explain what life means. So he summed up his doubt and his hope in one little verse of four lines :

*Act First. This Earth. A stage so gloomed with woe,
You all but sicken at the shifting scenes.
And yet be patient. Our Playwright may show
In some Fifth Act what this wild drama means.*

The Divine Playwright is God. The Fifth Act of the Drama is the Deification of Man. The intervening acts show mankind in a process of Reincarnation, stumbling, blundering, but steadily coming to the climax of the Fifth Act, when he becomes perfect as his Father in Heaven is perfect. All that I have said is summed up in Three Truths of Theosophy, with which I conclude :

1. *The Soul of Man is immortal, and its future is the future of a thing whose growth and splendour has no limit.*
2. *The Principle which gives life and dwells in us and without us is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.*
3. *Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.*

These truths which are as great as is life itself, are as simple as the simplest mind of man.

FINANCIAL

FOSTER PROPAGANDA FUND.

An error.—We have just noted a printing error in the February issue. The proper total amount is Rs. 265-15-6 and not Rs. 225-15-6.

Statement of Expenses for January and February, 1925.
Expenses for January, 1925.

	Rs.	A.	P.
Madras M. B. S. A/c.—teacher's salary (incl. M. O. fee) ...	15	4	0
Rev. Saranankara for Jany. 1925 (incl. M. O. fee) ...	10	2	0
„ Sugatakanti ...	10	2	0
„ M. K. Dharmasiri for Jany. 1925 (incl. M. O. fee) ...	15	4	0
Foster Scholars a/c.—school-fee, teacher's salary etc. ...	16	5	9
Wimalananda—milk bills for Novr. and Decr. 1924 ...	9	3	6
—Sick bills ...	3	4	0
—Sundries ...	1	10	0
Rev. Sugatakanti's mother for Jany. 1925 ...	10	0	0
Charity ...	2	5	9
Cook's salary for Decr. 1924 ...	20	0	0
Methar's salary for Decr. 1924 (incl. extra charge) ...	3	7	0
Food expenses for 1 priest, 2 students, 1 servant ...	80	8	9
TOTAL Rs. ...	197	8	9

Expenses for February, 1925.

Madras M. B. S. A/c.—teacher's salary (incl. M. O. fee) ...	15	4	0
Rev. Saranankara (incl. M. O. fee) ...	10	2	0
„ Sugatakanti ...	10	2	0
„ M. K. Dharmasiri for Decr. 1924 and Febr. (incl. fee) ...	30	4	0
Foster Scholar's A/c.—Wimalananda—School-fee, teacher's salary, books etc. ...	16	10	3
Milk bill, Washing bill etc. ...	8	5	6
Monoranjan A/c.—transfer certificate etc. ...	13	0	0
Rev. Sugatakanti's mother for Febr. ...	10	0	0
Charity ...	1	0	0
Cook's salary for Janr. 1925 ...	20	0	0
Methar's salary for Janr. 1925 (incl. bill) ...	3	2	0
Food Expenses for 1 priest, 2 students, 1 servant ...	87	7	0
TOTAL Rs. ...	225	4	9

SRI DHARMARAJIKA CHAITYA VIHARA.

*Statement of Receipts and Expenses for January
and February, 1925.**January, 1925.*

RECEIPTS		Rs.	A.	P.
Rent of Hall	8	0 0
Deficiency in receipts	47	12 6
TOTAL Rs.		...	55	12 6

EXPENSES		Rs.	A.	P.
Durwan's salary for Dec. 25	18	0 0
Flowers A/c	5	0 0
Electric bill for Dec. 1925	23	14 6
Souza's electric maintenance bill for Dec. 1924	6	12 0
Sundries (candles etc.,)	2	2 0
TOTAL Rs.		...	55	12 6

February, 1925.

RECEIPTS		Rs.	A.	P.
Charity box collections for Dec. and Jany.	11	15 6
Mrs. Amy E. Varley, England	1	0 0
S. N. Barua, Esqr.,	5	0 0
6 Nepalese Buddhist Artware makers, Nepal	3	0 0
Rent of Hall	3	0 0
Upasaka Buddha Ratna and 6 Buddhist ladies, Nepal	1	0 0
Tibetan Buddhists, Nepal	1	4 0
Deficiency in receipts	32	3 0
TOTAL Rs.		...	55	15 6

EXPENSES		Rs.	A.	P.
Durwan's salary for Jany.	18	0 0
Electric bill for Jany.	21	1 0
Souza's elec. maintenance bill for Jany.	6	12 0
Flowers	5	0 0
Sundries (candles etc.,)	5	2 6
TOTAL Rs.		...	55	15 6

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

MAY, $\frac{\text{B. E. 2469}}{\text{A. C. 1925}}$

[No. 5

The Buddha New Year begins on May 7th 1925. May the year 2469 be one of peace and happiness to all living beings.

SABBE SATTA, SUKHI HONTU.

A GROUP OF SONNETS

FROM THE TEACHINGS OF GAUTAMA BUDDHA.

I

MINDFULNESS.

When one takes refuge in a forest glade,
Or on the roots of trees shall sit him down,—
And leaving far behind the noisy town,
Lives in the wilderness quite unafraid ;—
Far off from greed of gain, from barter and trade,
Jewel and fur, ermine and silken gown,
A Wanderer in hooded robe of brown,

Eschewing gun and knife and bayonet blade :—
 In Mindfulness he lives, he wakes, he sleeps,
 Quite tranquillized, ardent, elert, serene,
 Far from dejection, his whole frame he keeps
 From worldly hankering ; and he is seen,
 Mindful of all his natures shallows, deeps,
 Aloof from clamor,—there in the forest green.

II

IF HE SHOULD DESIRE.

I

Now Brethren, if a Bhikku should desire
 To be beloved of all his fellow-men,
 Both far away, and near at hand, why then
 Most earnest qualities he must acquire.
 And should he wish to quench that raging fire
 Of lust and discontent, and of the Ten
 Most fearful Chains, again and yet again
 He must make Effort, and he must not tire.
 The Precepts with great care he must fulfill ;
 He must devote his life to quietude
 In heart and mind and inner self, until
 The earthly things of sense he has subdued.
 So shall he train his energies, his will,
 Until he is with Righteousness imbued

2

And should he then desire to know the hearts
 Of other people, and to know their minds,
 To reason out the methods and the kinds,
 To understand them in their wholes and parts ;
 To know why this one hesitates and starts
 A thing he cannot finish, why he binds
 Himself by foolish oaths, which then he finds
 Impossible to carry out, and darts

From this to that.—If now he wants to know
Why this one acts this way, and has this lack,—
Why such sad things should be, why this is so,—
Calm contemplation let him not drive back.
Let him now look through things, be much alone,
Apart from those who in the world are blown

3

As Autumn leaves before a howling gale,
For ever hurrying and lacking rest,
Yet lacking, too, reality and zest
For gracious things ; and weary and most frail,
Hasting so hard that all things have grown stale,
Not knowing worse or worst from better, best ;
But, frantic, racing hither, thither, lest
They miss some things—and yet will always fail
To find that which they look for.—Calm, serene,
The man of wisdom understands their plight.
From all this fret and turmoil he is seen
To be aloof, emancipated quite
In heart and mind, benign of voice and mien,
Restrained and gentle, living in the Light.

4

And if, O Monks, a Bhikku should desire
To overcome earth's danger and dismay,
So that his long-dead friends who've left the fray,
Can look on him believingly,—nor tire ;—
Lifted from out the gray world's dust and mire,
Let him be upright throughout life and stay
His heart with strength ; hold fast unto the Way ;—
To righteous freedom let him still aspire.
The great Asavas let him now root out ;
The hopes of spiritual men, too, let him heed ;
Let him perform Right Acts, and go about
To help mankind, release them from their need.

Thus ancient Evils shall be put to rout—
And quit of them, he shall be free indeed.

III

THE ARAHAT.

I

That man or woman who has won to Truth,
Whose life is pure, whose teachings are profound,
Fully awakened ;—that one is not bound
By the dull senses with their joys uncouth.
He is an Arahāt, alert, serene,
Upright deeds and conduct his delight,
And filled with mercy ; calm ; with all his might
Ashamed of roughness. Never is he seen
To speak or act in wrath. And guarded well
The door to all his senses, not entranced
By seeing, hearing, feeling, touch nor taste,
His heart at ease, his strength he does not waste
In vain sensations. These he seeks to quell
In altogether happy joy, enhanced

2

By doing good to others night and day,
By saying good words to all weary folk.
Most sympathetic, he will lift the yoke
Of each and every one along the way
Of life, with all its bitter woes and fears,
Its hesitations and its evil strife,
Its superstitious lore, with terror rife,
And take away its griefs and foolish tears.
Most rapt is he ! Most blest ! Released from pain,
Sober, contented, without wealth or gain
Of luxury's most enervating stain,—
And in that state of bliss he will remain.
And quiet, calm, are his, with utter joy,
Reposefulness, and peace without alloy.

IV

THE GOLDEN MEAN.

Are two extremes which they who have gone forth
 Ought not to follow. One of them is this :
 The seeking of all earthly gain and bliss
 In low amusements. From the South and North,
 From East and West, let all folk now give ear :
 The way ascetics take is just as bad,
 Unprofitable, ignoble, and most sad.—
 Who loves the Truth, lo ! let him now draw near.
 There is a Way of Joy, a Middle Path,
 Discovered by the Tathagata. Sure,
 It leads away from envy, grief and wrath,
 And it will to the end of time endure.
 Who takes this Road of Virtue, that one hath
 A guide through life, most right, serene, and pure.

CORALIE HOWARD HAMAN.

(To be continued)

NOTES AND NEWS

Meetings are being held in various parts of Bengal, Bihar and the United Provinces by the Hindus who are partisans of the Saivite Mahant of the Bodhgaya Math in his favour and passing resolutions declaring that the great Temple of Maha Bodhi is a Hindu Temple and that it should be left in the hands of the Mahant. They are unnecessarily interfering in the matter. Not one Hindu who had been to Buddhagaya and seen the utter desecration of the holy site could say that the Temple is Hindu. In a Hindu Temple, whether it be a Saivite or Vaishnava, there are Brahman priests to make offerings to the gods in accordance with the Hindu shastras. Mantras are repeated and offerings are made several times a day ; but in the Maha Bodhi Temple there is no Brahman priest, no mantras are repeated. A low caste Hindu does the

work allotted to a Brahman priest, and the great Image of the Lord Buddha is clothed in such a way that the identity of the Image is unrecognized. On the forehead of the Image marks are painted, some day they are horizontal, on other days they are vertical. The whole thing is a farce. The Buddhists are powerless, they visit the shrine and go away disgusted, seeing the abominable desecration. The all-powerful British government proclaims that it observes religious neutrality, nevertheless it allows the Saivite Mahant to insult the feelings of the Buddhists. Since May 1894 the Mahant had been at this disgusting game, and all the representations made by the Maha Bodhi Society since 1894 had been of no avail. The Government is helping the Mahant to continue the abominable desecration. It has appointed a custodian to watch the Temple lest it be removed from the place, and the custodian obeys the Mahant.

* * * * *

J. N. Samaddar, M.A., is a Professor of the Patna Government College, who is employed by the Saivite Mahant to write articles on behalf of the Mahant in the English papers. He makes use of his knowledge to falsify Buddhist history. He says he is a scholar but every word that he writes on the Buddhagaya Temple is untrue. He has published a pamphlet under the title of "The Buddha Gaya Temple" full of distorted facts. His name carries weight with the ignorant, and also with the Government. In the pamphlet he tries to show that the Temple is Hindu, and quotes from unauthenticated sources. He says that the "great Tathagata died of eating too much pork" and insults the feelings of the Buddhists. Scholars after long study of Pali have come to the decision that that the "sukara maddava" does not connote pork, but a kind of mushroom. Rhys Davids in his translation of the Maha parinibbāna sutta discussed the point, and wrote decisively that sukara maddava is a kind of mushroom that grows in the Himalayan slopes.

* * * * *

One Dhammadhāra Thera, a Bhikkhu from Ceylon, not

very much known in Ceylon as a scholar or as a man of piety, has given a letter to the Mahant advising the Mahant to keep the Temple in his own hands, and not let it go to the Buddhists. This Bhikkhu enjoys the hospitality of the Maha Bodhi Society when he is in Calcutta, enjoys the hospitality of the Burmese Buddhists when he is in Burma, and when in Ceylon quarrels with his own pupil, and this man treacherously betrays the Buddhists. He is fond of worldly gain, and hence his treachery.

* * * *

The Buddhagaya Temple according to the judgment of the Calcutta High Court judges was never converted into a Hindu temple, and that the worship started by the Mahant in the Buddhist Temple is spurious and yet there are people who will side with the Saivite mahant and try to keep away the Buddhists from the hallowed site. We have to thank the Government for creating all this trouble. In 1890 the Temple was utterly neglected both by Government and the late mahant, and then came Mr. (now Sir) G. Grierson who without making any inquiry settled the question by handing over the Temple to the Saivite Mahant. The Buddhists were ill-treated at Buddhagaya, the Mahant's menials assaulted the Bhikkus, they tore off the roof of the mud building that was erected on the land given to the Maha Bodhi Society by the late Mahant, they oppressed the inmates of the Burmese rest-house for ten years, and then only was it possible for the Maha Bodhi Society to move the Collector of Gaya, Mr. Oldham, to do justice to the Buddhists. Mr. Oldham was able to acquire land to build the resthouse for the Buddhists, and the Anagarika Dharmapala was able to supply money collected from the Buddhists of Burma and Ceylon.

* * * *

In 1902 came a Japanese to Buddhagaya with the late Swami Vivekananda who had parleyings with the Mahant to start an independent movement at Buddhagaya, excluding the so-called Hinayana Buddhists of Ceylon and Burma. They talked of

an Hindu Japanese Alliance ; but they did not take into account the British Government. The negotiations were reported to the Government of Bengal, and the Buddhists were forcibly ejected from Buddhagaya. The Government knows very well that the Mahant is not the owner of the great Temple, which was repaired by the Government of Bengal at the request of the King of Burma in 1880. Political considerations made the Government to hand over the inner management of the Temple to the late mahant in 1890. The present mahant was then not in Buddhagaya. The present trouble could have been nipped in the bud had the Government considered the matter from a conscientious point of view. They raised a political phantom which was not in existence, and helped the mahant to persecute the pilgrims. We are now reaping the results.

The Government know very well that the Temple site was handed over to the king of Burma ; they know very well that the Burmese workmen began the repairs, and in 1879 the whole site was entirely in the hands of the Burmese and as the repairs were being carried out badly the Government interfered and with the permission of the King took charge of the repairs. In 1884 the repairs of the Temple were completed, and the Engineer in charge Mr. Beglar reported to the Collector that the work is finished, and asked him to take charge of the Temple. In that letter no mention of the Mahant as the proprietor was made, and yet the same man in 1895, eleven years after, gave a letter to the Mahant, when the great Buddhagaya case was going on, contradicting the statement made in his previous letter. It is the latter communication that the partisans of the Mahant now quotes to throw dust in the eyes of an ignorant public, who is prepared to swallow any pill, if it is well advertised.

The Temple is not Hindu, it is the central shrine of the Buddhist world and the attempt that is now being made by the mahant with the help of money to make it Hindu is sure to end in failure. A thousand mahants cannot alter historical

facts. The partisans of the Mahant say that Buddha is the ninth avatar of Vishnu. But that avatar is not our Gautama Buddha. The Vishnu Purana says that the Buddha avatar appeared in the bank of the river Narmada, that he was naked, and that he exhorted the demons (daityas) to give up sacrificing animals, which they did, and they all went to hell! It was an attempt of the Brahmans to revive animal sacrifices by telling the people that those who do not sacrifice animals will go to hell. The naked Buddha is not the Gautama Buddha of the Buddhists. The tablet set up by the Government of Bengal at the entrance to the shrine says that "This Temple of Maha Bodhi is erected by the order of Sir Ashley Eden, Lieutenant Governor of Bengal on the spot, where Prince Sakya Singha became a Buddha." The attempt of the Saivite Mahant to claim Buddha as the Avatar of Vishnu is rather inconsistent since he as a follower of the God Siva has nothing to do with Vishnu. Every Hindu temple has a Brahman priest but at the Maha Bodhi Temple, the man who desecrates the image of the Lord is a low caste Kahar. The sacrilege of our Temple by a low caste Hindu is an outrage. The Mahant is being secretly encouraged by the officials.

* * * *

The Anagarika Dharmapala has been advised by his physician to take complete rest. He has been asked to proceed to Europe and get himself treated in an Austrian Sanitarium for at least three months. Dr. Paira Mall, his friend, has consented to escort the Anagarika in the trip.

* * * *

SPURIOUS WORSHIP STARTED BY MAHANT IN 1894.

"It may be conceded that the Mahabodhi temple, which is very ancient and very sacred to Buddhists was a Buddhist temple; that although it has been in the possession of the Hindu Mahants it has never been converted into a Hindu temple, in the sense that Hindu idols have been enshrined, or orthodox Hindu Worship carried on there, and the Buddhist

pilgrims have had free access and full liberty to worship in it.

"The evidence shows and the Magistrate finds that since July 1894, the Mahant and his disciples have been carrying a sort of spurious Hindu Worship of the great Image of Buddha in the altar of the ground floor, and that the Image has been dressed in a way which renders repugnant to the Buddhist worshippers. The Magistrate regards this as a strategem on the Mahant's part to strengthen his position against, I suppose, some threatened danger. This does seem extremely wrong"

From Calcutta High Court Judgment.

* * * *

COPY OF TELEGRAM.

Colombo, 3rd April, 1925.

PRESIDENT, HINDU MAHA SABHA,

C/o. BABU RAJENDRA PRASAD, ESQR.,

Muradpur, Patna, India.

Mahanayaka Theros of the three Nikayas of Buddha Sasana, Ceylon beg to assert that conversion of Mahabodhi Temple Buddha Gaya to a Hindu temple historically religiously morally unjust. They beg its restoration to Buddhist control. Avail this opportunity to repudiate most emphatically Dhammadhara Bhikshu's letter. Individual letters represent no Buddhist public opinion nor bind Buddhist community.

Ambanwella Sri Siddartha Sumangala ; Gunnepana

Saranankara, Mahanayakas, Siamese Nikaya.

Madampe Dhammatilaka, Totagomuwe Pañnamoli-

tissa, Ambalangoda Dewananda, Pelane Wajira-

ñana, Mahanayakas, Amarapura Nikaya.

Kodagoda Upasena, Mahanayaka, Ramañña Nikāya.

C. A. HEWAVITARNE,

Honorary Secretary,

Maha Bodhi Society,

Srinagar, Colpetty.

* * * *

The Managing Committee of the Buddha Society, Bombay, communicated the following resolution by wire to the President Hindu Mahasabha at Calcutta on the subject of the restoration of the Buddhist Temple at Gaya to the Buddhists :—

That this Special Meeting of the Managing Committee of the Buddha Society strongly urges the All-India Hindu Mahasabha to take up the question of restoration of the Buddhist Temple and its sacred precincts to the Buddhists. In due reverence to the virtues of tolerance, kindness, catholicity, freedom from dogmatism and fanaticism, a love of justice and a real desire to respect the sentiment of the votaries of a religion—virtues which are the marked characteristics of the Hindu mind, it is but just and reasonable that a compromise based upon a wider view-point should be arrived at. In fact, a strong committee representative of responsible Hindus and Buddhists be formed to thresh out the whole question and complete satisfaction be granted to one-third of humanity.

—*The Servant.*

* * * *

The Secretary of the Sanatan Dharma Sabha writes as follows :—

Sri Pratap Sanatan Dharma Sabha, Kashmir (Kashmir) after considering the appeal made in the Press by Shriyut D. A. Dharmacharya on behalf of the Buddhists of Ceylon, Burma and Nepal for handing over to them the Buddha Gaya Temple, unanimously resolves :—

1. (a) That the temple marks a place, where Hindu Saints have, from time immemorial, obtained Gyan the last two of whom being Rishi Markanday and Bhagwan Buddha and thus is sacred equally to the Hindus.

(b) That Bhagwan Buddha preached the religion of Upanishadas and thus to the Hindus was a Vaidik Dharma. Further he being counted as the ninth incarnation of Bhagwan Vishnu is equally worshipful for the Hindus. The Buddha Gaya Temple is a memorial of the times when Buddhists

formed part and parcel of the same Arya Vaidik Dharma and in the opinion of this Sabha should continue to be such to form a link for reunion of the two brothers and thus remove differences, which unfortunately afterwards grew between them.

(c) That the desires of the Buddhist brethren to have freedom of worship in the temple for such of them, as abstain from beef and observe Ahimsa Dharma, is quite commendable and arrangements should immediately be made to allow them every facility for it. This meeting sees no objection in creating for the temple, a committee of management, on which Buddhist interest is adequately represented. As to the suggestion, however, made in the appeal to represent the temple by only a Buddhist Bhikhu. This Sabha is of considered opinion that the temple should be represented by one, who believes in Vaidik Dharma, as well as, in Lord Buddha for his Ishta Deva and thus a Vaishnava, to whom Bhagwan Buddha is ninth incarnation of Lord Vishnu would be proper person to be this duty.

(d) That this Sabha highly appreciates the desire, expressed in the appeal by Buddhist brethren, to abstain from taking beef, to which habit, they say, they have fallen by kusang and most earnestly prays them to follow, apart from any consideration of bargain for the temple, the Ahimsa Dharma which was the main if not the sole basis of the teaching of the Master, whom they worship as their Isht Deva.

II. That this Sabha requests the All-India Hindu Mahasabha not to take any step in handing over the temple to the exclusive control of the Buddhist without first ascertaining Hindu sentiments on this delicate question.—*A. B. Patrika*.

OUR DUTY TO INDIA

The Buddhas, Pratyeka Buddha, the Arhats and "Chakravarti Rajas are born in middle India. It is the land sacred to the Buddhists. It was at Lumbini that our Lord was born. He left Kapilavastu, the Capital of his father's Kingdom in His 29th year, in order to solve the problem of Human Suffering and Deliverance. In His 35 year at Uruwela under the sacred Bodhi Tree He found the cause of cosmic suffering and solved the problem of Ignorance by means of enlightenment. At the Deer Park, Rishipatana, Benares, He first proclaimed the noble Path to Nibbana to the five Bhikkhus. Thence forward for 45 years He travelled all over Middle India proclaiming the gospel of Freedom and Immortality.

The Noble Path avoiding the extremes of ascetic Yoga and of sensual enjoyments, is called *Majjhimā patipadā*. It has 8 steps—viz., Right insight, right desires, right speech, right deeds, right livelihood, right endeavour, right activity of thought, right illumination. He who walks in this Path reaches the consummation of the perfect life. He gets out of the Cosmic Process; he is no more under the control of Gods, Demons, Elements. When our Lord began His Ministry there were then no Jehovah, no Allah, no Krishna, no Vishnu, no Siva, no Rama Chandra, no Durga, no Kali, none to challenge his supremacy. Jehovah, who was fighting with the Canaanite gods, was defeated by Nebuchadnezzar and the Jews were taken as captives to Babylon. The Jehovah Temple was destroyed. Jehovah went into a state of suspended animation.

In India Brahma was the God of the Aryan people. They worshipped Indra, Soma, Varuna and Agni; they offered cows, heifers, bulls &c. to the god of fire. The Brahmans at the time were great eaters of cow's flesh, which was called *Madhuparka*. Asceticism was rampant and so was sensualism. There were at the time six prominent teachers who proclaimed their own discovered doctrines, an account of which is given in the *Sāmañña phala* suttanta, by the Rājā

Ajātasattu. The Buddha listened silently to the elucidation ; and proclaimed the Ethics of Nibbāna. Western philologists and European students of Pali began to interpret the Dhamma according to their own understanding. Living in an atmosphere of unalloyed hedonism saturated by the unscientific hallucinations of Jewish monotheism and ecclesiastical superstitions tinged by the scientific utterances of agnostics, nihilists and Positivists, Pali scholars began to interpret the Buddha Dhamma to the sensual imbeciles of Europe and America. The crafty theologians did not want a religion of meritorious activity. They want their meat, and wine and the satisfaction of sense pleasures. Buddha Dhamma teaches that the cosmic process goes through Changes, that there is no beginning, no annihilation, and that Misery and Sorrow are due to Ignorance, and with the destruction of Ignorance there is the realization of Truth, which brings freedom from rebirth, decay, old age disease and recurring dissolution of the *five skhandhas*. A creator, who had his awakening 6000 years ago, has no place in the Cosmic process. A saviour born of a virgin has no need to one who has the energy to do right deeds, and think right thoughts. Gods, Saviours, Virgins, Saints, Prayers, Ascetic penances, have no place in the Buddha Dhamma.

Christianity and Islam, both of Arabian origin are destructive. They lack a scientific basis. In fact science is their enemy. A petty tribal god born in the back wash of Arabia has no place to occupy in the arena of scientific investigation. In these days of wireless telephony, aeroplanes, submarines, when men of science are discussing the laws of Relativity, and Electrons, how could sensible people of Europe and America cling so tenaciously to the antiquated ecclesiastical dogmas. Bishop Barnes has thrown over board the folklore myths of the book of Genesis. With the Adam story goes the story of Jesus also. No Jesus is needed for the salvation of the world. For many millions of years the Earth has existed, old civilizations had existed and disappeared. They did not require a Jew to die in the Cross. The whole story is based

on an emotional myth. Some people will not give up liquor. To them it is more than life. The four *upadānas* are correlated to *tanha*. Where there is *tanhá* one of the four *upādānas* will come into existence. *Kāma*, *ditthi*, *attavāda* and *silabbata* are the four. *Kāma* reigns in the heavens and on earth. It is sensuous joyousness. *Ditthi* is speculative dogma to which gods and men cling; *Attavāda* is the belief in the existence of a separate Ego, a soul, a ghost living inside the body. *Silabbata* is clinging to rituals and foolish ascetic habits.

How to escape from the tyranny of these *upādānas*? You have to destroy *Tanha*; but so long as one has not destroyed Ignorance *tanhā* will swallow him. To destroy Ignorance one has to Analyse and realize the four noble truths and the 37 principles of *bodhi*. But many are satisfied with the crumbs that fall from ecclesiastical tables. In Europe the *padres* hold sway; in India, the Brahman priests; in Mohammadan Countries the interpreters of Koran.

The capitalists and sensualists are guided by the *Kāma upādāna*, the ecclesiastic by the *ditthi* and *silabbata upādāna*, the Brahmins by the *attavāda*. The *Paticca Samuppāda* explains the cosmic evolution and of man. The human being of today was related to the human being of Yesterday, and the human being of today shall be related to the human being of tomorrow. I am here because I was, and I shall be because I am. There is no beginning and never shall be an end.

We must save the 200 millions of suffering people, living in India. The Brahmins do not want them saved. Where are the Bhikkhus who accept the doctrine of compassion?

NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER II: ON THE POWERS.

(1) *The Powers of the Accomplished One.*

Brethren, having attained to the consummation of the higher knowledge as regards conditions unheard of before, I proclaim:—

There are, brethren, these five powers of the Accomplished One, endowed wherewith the Accomplished One proclaims His leadership, and roars the Lion's roar in the midst of the assembly and establishes the Glorious Wheel. What are the five?

The Power of Faith, the Power of Modesty, the Power of Conscientiousness, the Power of Energy and the Power of wisdom.

Verily, brethren, endowed with these five Powers of the Accomplished One, the Accomplished One proclaims His leadership, roars the Lion's roar in the midst of the assembly and establishes the Glorious Wheel.

(2) *The Powers of the Training.*

There are, brethren, these five Powers of the training. What are the five?

The Power of faith, the Power of modesty, the Power of conscientiousness, the Power of energy and the Power of wisdom.

Verily, brethren, there are these five Powers of the training. Indeed brethren, among these five Powers of the training, this is a chief, this should be stored up and developed, namely, this power of wisdom.

Just as, brethren, the pinnacle of a house is its summit, its junction and its top; likewise indeed, brethren, among these five Powers of the training this is topmost, this should be stored up and developed, namely, this Power of wisdom.

Therefore, brethren, thus should you train yourselves:—

Let us be endowed with the Power of the training (called) the Power of faith.....the Power of modesty.....the Power of conscientiousness.....the Power of energy and.....the Power of wisdom.

Verily, brethren, thus should you train yourselves.

(3) *Five Powers (a)*

Brethren, there are these five Powers. What are the five?

The Power of faith, the Power of energy, the Power of mindfulness, the Power of concentration and the Power of wisdom.

Verily, brethren, there are these five Powers.

(4) *Five Powers (b)*

Brethren, there are these five Powers. What are the five?

The Power of faith, the Power of energy, the Power of mindfulness, the Power of concentration and the Power of wisdom.

Herein, brethren, the Ariyan disciple is full of faith in the supreme enlightenment of the Accomplished One thus: This is He, the Holy One, the Exalted One, the Supremely Enlightened One, Perfect in Knowledge and Conduct, the Auspicious One, the Knower of all the Worlds, the Incomparable Trainer of men, the Teacher of Gods and men, the Awakened, the Holy One. This, brethren, is said to be the Power of faith. What then, brethren, is the Power of energy?

Herein, brethren, the Ariyan disciple dwells energetic towards the elimination of sinful conditions, and in the development of meritorious conditions, persevering, resolute and unfreed of the yoke of meritorious conditions. Brethren, this is said to be the Power of energy. What then, brethren, is the Power of mindfulness?

Herein, brethren, the Ariyan disciple is mindful and endowed with the highest discrimination in mindfulness, and remembers and well recollects what is done and said for a long time. This, brethren, is said to be the Power of mindfulness. What then, brethren, is the power of concentration?

Herein, brethren, the Ariyan disciple, separating himself from passions and sinful conditions, with reflection and investigation, enters and abides in the First Jhāna, wherein there is joy and ease born of seclusion. Freeing his mind from reflection and investigation, and having it concentrated and retaining the joy and ease consequent on the tranquillity of mind, born of concentration he enters and remains in the Second Jhāna. Indifferent as to both joy and passionlessness he dwells mindful and self-possessed and enjoys bodily felicity; the saints pronounce this indifference, mindfulness and abiding in felicity as the Third Jhāna. Then divesting himself of happiness and sorrow and primarily freeing himself of pleasure and pain, he arrives at and abides in the Fourth Jhāna, which is aloof from pain and pleasure, a state of mind indifferent to all emotions alike. This, brethren, is said to be the Power of concentration. What then, brethren, is the Power of Wisdom?

Herein, brethren, the Ariyan disciple is full of wisdom, is endowed with insight into the rise and fall (of living beings), which is noble, penetrating and leading to the complete extinction of suffering. This, brethren, is said to be the Power of wisdom.

Verily, brethren, there are these five Powers.

(5) *Five Powers (c)*

Brethren, there are these five Powers. What are the five?

The Power of faith, the Power of energy, the Power of mindfulness, the Power of concentration and the Power of wisdom. In what then, brethren, should the Power of faith be known?

In the four factors of the Stream-winner. Herein should be known the Power of faith. In what then, brethren, should be known the power of energy?

In the four right exertions. Herein should be known the Power of energy. In what then, brethren, should be known the Power of mindfulness?

In the four bases of mindfulness. Herein should be known the Power of mindfulness. In what, brethren, should be known the Power of concentration?

In the four Jhānas. Herein should be known the Power of concentration. In what should be known the Power of wisdom?

In the four Ariyan Truths. Herein should be known the Power of wisdom.

Verily, brethren, there are these five Powers.

(6) *Five Powers* (d)

There are, brethren, these five Powers. What are the five?

The Power of faith, the Power of energy, the Power of mindfulness, the Power of concentration and the Power of wisdom.

Verily, brethren, there are these five. Indeed, brethren, among these five Powers, this is topmost, this should be stored up and developed, namely, this Power of wisdom.

Just as, brethren, the pinnacle of a house is its summit, its junction and its top likewise, indeed, brethren, among these five Powers this is top-most, this should be stored up and developed, namely, this Power of wisdom.

(7) *One's own good.*

Endowed with five things, brethren, a brother has striven for his own good but not that of others. With what five?

Herein, brethren, a brother is himself possessed of virtuous conduct but urges not others to be of good conduct, is himself possessed of concentration but urges not others to win concentration, is himself endowed with wisdom but urges not others to gain wisdom, has himself achieved emancipation but urges not others to achieve emancipation and has himself achieved emancipation through perfect knowledge, but urges not others to achieve emancipation through perfect knowledge.

Verily, brethren, endowed with these five things a brother follows out his own good but not that of others.

(8) *Others' Good*

Endowed with five things, brethren, a brother has striven for other's good but not his own. With what five?

Herein, brethren, a brother is himself not possessed of virtuous conduct but urges others to be of virtuous conduct, has himself not won concentration but urges others to win concentration, has himself not gained wisdom but urges others to gain wisdom, has himself not achieved emancipation but urges others to achieve emancipation, and has himself not achieved emancipation through perfect knowledge but urges others to achieve emancipation through perfect knowledge.

Verily, brethren, endowed with these five things a brother follows out others' good but not his own.

(9) *Neither One's own good nor Others'*

Endowed with five things, brethren, a brother has striven for neither his own good nor others' good. With what five?

Herein, brethren, a brother is himself not endowed with virtuous conduct nor urges others to be of virtuous conduct, is himself not possessed of concentration nor urges others to win concentration, is himself not possessed of wisdom nor urges others to gain wisdom, is himself not possessed of emancipation nor urges others to achieve emancipation and is not possessed of emancipation through perfect knowledge and urges not others to achieve emancipation through perfect knowledge.

Verily, brethren, endowed with these five things, a brother follows out neither his own good nor that of others.

(10) *One's own good and others'.*

Endowed with five things, brethren, a brother has striven for both his own good and that of others. With that five?

Herein, brethren, a brother is himself endowed with virtuous conduct and urges others to be of virtuous conduct, is himself endowed with concentration and urges others to win concentration, is himself endowed with wisdom and urges

others to gain wisdom, is himself endowed with emancipation and urges others to achieve emancipation and is himself endowed with emancipation through perfect knowledge and urges others to achieve emancipation through perfect knowledge.

Verily, brethren, endowed with these five things, a brother urges both his own good and that of others.

Chapter 11 : On the Powers Ends.

A. D. JAYASUNDARA.

BUDDHA'S MESSAGE TO THE LOWLY

MR. G. K. NARIMAN ON PROBLEM OF UNTOUCHABILITY.

In the course of his discourse on the "Message of the Buddha to the Lowly" at the Buddha Society, Bombay, on Sunday last, Mr. G. K. Nariman said that the great teacher assured the humble Indian that birth did not discriminate or distinguish ; character did so, and conduct elevated the lot of the degraded without exception. The question of the treatment of the Lowly ultimately resolved itself into one of caste or social grouping. The Buddha did not repudiate the institution of caste. As a matter of fact, he laid down that the Kshatriya was the supreme class. Moreover, in the Buddhist scriptures, it was held that the Buddhas were born either of Kshatriya or of Brahman clan. On the other hand, he protested against any innate excellence or congenital inferiority assignable to the Brahman or the Chandala. The Buddha had in the enormous literature available in five languages spread the world over, often discoursed on the subject. But his personal example was worth the closest study and imitation. Gotama and Anuruddha, as also Ananda and Shariputta and Maudgalyayana were Brahmins. At the same time his constant associate Upali was a barber. And among the Elders of

the Buddha's Holy Order were quondam notorious brigands like Angulimala. Sunita was a sweeper. His life before conversion is described in pathetic stanzas by himself in the Thera Gatha or the Songs of Elders. Svapaka was one of those who formerly lived on carrion. There were others who were hunters and fishermen, that is to say, those belonging to avocations which were despised. Among the Order of Sisters, there were a number drawn from the abhorred strata of society. Vimala and Ambapali were courtesans. The former had attempted to seduce no less a person than St. Moggallana. Purna was a serf-born girl. The *Divyavadana* has a touching story of an untouchable. The lecturer had it ready translated but had not published it on the advice of his friend Prof. Poussin who expected to further restore the Sanskrit text with the help of the very faithful Tibetan version. Ananda asked of a lowly woman for a drink of water at a village well. She shrank from offering it to the holy man whom her touch would defile. Ananda, however, reassured her that water from her did not differ from water offered by anybody else. The spark of fire generated by the rubbing of twigs from a pig-sty or the dog's kennel produced fire bright and shining for the most sacred oblations.

The Buddha's arguments to silence sacerdotal prerogatives have never been surpassed in cogency or logical force. His breadth of vision extended beyond India proper. In the celebrated discourse called the *Asvalayana*, he instances Afghanistan and Bactria where no supermen like the Brahmins flourished. His reasoning on biological grounds on the other hand was irresistible. And the progress of science confirmed Gotama's axioms. When a horse and an ass were united, the off-spring differed from its parents. But the child of a Brahmin begotten on a outcaste woman did not differ by any physical peculiarity from the issue of a Brahmin united to a Brahmin. All human race comprised one species. Variation in skin pigment did not correspond to any physiological variety.

The Buddha's reasoning against Brahmanic sumptuary

laws and bodily purity carried to preposterous lengths, indulging in ceaseless lustrations, hold good to-day. If the purity of his dietary entitled the Brahman to deferential treatment then all the blackbuck in the country were on a par with the Brahmans of most ancient lineage. If constant bathing made for holiness, all the frogs in the river were entitled to high sanctity. The Asvalayana as well as the other important Sutras like the Ambattha demolished presumption of hereditary superiority.

ORIGIN OF CASTE SUPERSTITION.

Wherein lay the origin of this caste superstition? The lecturer thought that it was rooted in the racial pride of the Aryans. The latter looked down upon all groups of mankind other than their own. If they went up a few centuries backwards in history, they saw the same clan consciousness pervade the souls of the Brahmans and Parsi priesthood. To this day, the latter considered themselves as the chosen of God and would consider defiled consecrated food over which formulae, generally divorced from meaning, were recited, if touched by a non-Parsi. His holy arrogance placed the dog and cow above non-Parsi humans. To this day, he feared, they could see that cows were crammed with consecrated delicacies thrust down their gorged stomachs, while non-Parsis looked on in unsatisfied hunger; though Parsi charity often intervened supplied the mendicant with ordinary food. This was an Aryan foible shared even by Moslem Persia. There was a dictum in the Qoran that the polytheists were unclean. It was interpreted in a liberal and general sense by the Sunni world. The Persian Shias, who were deep-dyed Aryans, insisted upon a literal meaning and considered the idolators as untouchables.

If the Bhagavad Gita is interpreted as laying down that anyone born in a particular estate was bound to perpetuate his ancestral calling, its ethics cannot be reconciled with the Buddhistic doctrine of universal human fraternity and the

evolution, in this life, of superior character by means of conduct and culture. It was not clear whether according to the Gita, Angulimala the brigand, should have continued in his ancestral occupation. Buddhism like Islam set limits to the degree of obedience to be yielded to traditional rules and even paternal control. While obedience to parents was unconditional among other religions, the reasoning of Islam and Buddhism limited it to accord with the teachings of their respective doctrines. In a clash of filial duty and religious commandment the latter prevailed in Buddhism and with Mahatma Gandhi.

Finally, the obverse of the shield insistently claimed our attention. If the Brahmans had maintained untouchability, there were extenuating and palliative circumstances. The immemorial vogue of untouchability did not connote exclusively absence of human feeling. The lecturer had himself seen high caste Brahmans quivering and shocked at the thought of association with *antyajas*. The iron of an unfortunate tradition had entered deep into their souls. It was unnatural, if not inhuman, to expect them to embrace the Pariah in the course of a single generation. Mahatma Gandhi's revolutionary ordinance was a leaf taken from his brother Medes the Persians—too inflexible and erring on the side of injudicious relentlessness towards the Brahmans. Some of the Bengal reformers had made a ferocious onslaught on Brahmans. If untouchability was a social post it could not be stamped out by unbridled denunciation. Wild vituperation disastrously reacted on the orthodox, as in Gujarat and Kathiawad. A safer course would be to train the children of the outcaste to ways and manners acceptable to society, state and nation. The outcaste were often filthy and uncouth of manners. Their exclusion intensified their unclean usages. It was a vicious circle. Their ostracism brought self-contempt, which in his turn begot an insanitary mode of life. If the message of the Prophet who had influenced the largest number of the human race were taken to heart, pride of birth would be a matter of

the past. If the children of all communities irrespective of their parentage and lineage were educated under self-same environment five crores of Indians condemned to a status below the brute creation, with its concomitants of self-degradation, could be regenerated to the greater glory of the all-compassionate Buddha and to accession of vitalizing strength to our nationhood.—*Servant*, April 8, 1925, Calcutta.

TRANSLATION OF THE PALI INSCRIPTION AT BUDDHA-GAYA

King Mindon Min, who founded the town of Mandalay, was the foremost among kings and monarchs and was the possessor of immense wealth, elephants and horses. He ruled the people with righteousness giving them just laws following the example of King Siri Dhammasoka and other powerful kings, and was thus a descendant of the rulers of the world. Being inclined towards religious practices leading to the attainment of Arhatship, he was closely related to those Arhats and gives encouragement towards the attainment of NIRVANA, a cessation of the troubles and miseries of the three worlds. He carried out several meritorious deeds unceasingly, and among others may be mentioned these: Being a devout follower of BUDDHA, he took the most active part towards the propagation of BUDDHA'S Sāsana, and kept a strict watch over it, weeding out all that was bad. These words are true. This King, named Siri Pawara Vijayānantaya Sapandita Tatraditradipadi Maha Dhamma Rajadi Raja became the most powerful and famous King in the year 2396 of BUDDHA'S Sāsana and 1214th year of the Burmese era on a Thursday, the 11th day of the waxing of the month of Taboung. He was crowned King together with his Queen. Being a devout follower of BUDDHA, he made a determination that he would become an heir to all the riches of BUDDHA'S Sāsana and act as a guardian over it just as BUDDHA once said that His Sāsana would be maintained by just and noble-minded persons long after His Nirvana. King

Mindon Min then erected the Maha Loka Marazain Pagoda at Mandalay and also stone Inscriptions of the whole of the three Pitakas. He further encouraged Bhikkhus to learn the Pitakas word for word and held the 5th Great Council. Not contented with these only, the King had a great desire to propagate BUDDHA'S Sāsana in other countries out of Burma, especially in Majjhima Desa, where the Sāsana had once flourished, but had almost died out.

He made arrangements to send Bhikkhus on mission to Majjhima Desa to spread BUDDHA'S Sāsana, to make offerings at the Maha Bodhi Shrine, the most sacred spot on the surface of the earth where LORD BUDDHA had attained Omniscience and became Enlightened. He also had a desire to send out missions to other countries. Then in the month of Tasoungmon in the year 1236 of the Burmese era, in 2417th year of BUDDHA'S Sāsana, King Mindon Min sent Minister Siri Maha Sayathu, Secretary Mindin Sithu and Corresponding Secretary Mindin Kyawgoung together with followers on a pilgrimage to Maha-Bodhi to make these offerings consisting of 511 diamonds, 311 emeralds, 3966 rubies and 623 pearls together with many ornaments from the Royal Relatives, Ministers and the populace. With these offerings, the pilgrimage started on its journey on board the steamer 'Sakkyā Yinmoon.' King Mindon Min then prayed that by virtue of these meritorious deeds, he might attain Arhatship and made a declaration that he shared his merits with all the people of the world and all living beings. Thus this is a record on stone of all the deeds done by King Mindon Min.

THE INFLUENCE OF BUDDHISM ON VEDANTA

(BY MR. NARMADASHANKAR D. MEHTA)

What Nagarjuna is to the Madhyamika school of Buddhism, Gauda Pada is to the Kevaladvaita school of Vedanta. Nagarjuna (250-320 A.D.) was born at Vidarbha (modern

Berar) in Mahakosal during the reign of Satavahana of the Andhra dynasty. He was not only a Buddhist but a Tantrik too. He was also recognised as an alchemist of the Saiva School or Rasa Darsana. He was one of the early patrons of the University of Nalanda. Lama Taranath says that Nagarjuna was a contemporary of King Nemichandra who is supposed to have reigned about 300 A.D. The latest date which can be assigned to Nagarjuna is 400 A.D. when his biography was translated into Chinese by Kumara Jiva. His philosophic works are :

1. Madhyamika Karika.
2. Vigrahav Vyavartana Karika.
3. Pramana Vidhvansana.
4. Upaya Koushalya Hridaya Sāstra.

The original Sanskrit text of Nos. 2, 3 and 4 are lost for ever. The text of No. 1 has been rescued and published in the Bibliotheca Buddhica Series as Serial No: IV. The study of Nagarjuna's Karikas with the help of Chandrakirti's comments reveals that Gauda Pada who flourished in the eighth century of the Christian Era got his inspiration of Maya Vada and Ajati Vada from Nagarjuna. I shall presently show how the very words of Gauda Pada (8th century) are borrowed from Nagarjuna (4th century):—

Nagarjuna's Karika.

(4th Century.)

- (१) नागार्जुन अनिरोधमनुत्पादमनुच्छेदमश्रयतम्
अनेकार्थमनानात् अनागममनिर्गमम्
यः प्रतीत्य समुत्पादं प्रपञ्चीपशन् शिवम्
देशयामास संवृद्धं वंदे वदतावरम् I—I
प्रपञ्चयति ये बुद्धम् प्रपञ्चाती तमप्ययम्
ते प्रपञ्चकृन्त, सर्वे न पश्यन्ति तथागतम् ॥

Gauda Pada's Karika.

(8th Century.)

- गौडपाद प्रपञ्चीपशन् शान्तं शिवमहैतं चतुर्थे
मन्यते स आत्मा सविज्ञेयः

माडूक 3-7

- वीतरागं भयक्रोधैर्मुनिभिर्वेदपारणैः
निर्विकल्पी ह्ययं दृष्टः प्रपञ्चोपशमाऽद्वयः ॥ II-34
ज्ञानसाक्षात्कले न धर्मो गगनीपमान्
ज्ञेया सिद्धेन रंजुक्तं वंदे द्विपदां वरम् IV-1
- (२) नागा. यथा माया यथा स्वप्ने गंधर्वनगरं यथा
तथोत्पादस्तथास्थानं तथा भंगं उदाहृतः ॥ VII-34
ऋष्याः कर्माणि देहाश्च कर्तारस्य कलानिच
गंधर्वनगराकाशं मरीचिस्वप्नसंनिभा ॥ XVII-33
- गौड. स्वप्नाये यथा दृष्टे गंधर्वनगरं यथा
तथा विश्वमिदं दृष्टं वेदानेषु विचक्षणैः II-31
- (३) नागा. स्वभाव कृतकेनासंभविष्यतिकथं पुनः ।
अकृत्रिणः स्वभावी हि निरपेक्षं प्रवक्ष्ये XV-2
यद्यस्मिन् प्रकृत्यास्यान्नभवेदक्षणास्ति वा
प्रकृतेरन्यथा भावो न हि क्वातुमशक्यते ॥ XV-8
- गौड. स्वभावेनामुतो यस्याभावाच्चास्ति सर्वताम्
कृतकेनास्तस्य कथं स्थानास्ति नित्यतः ॥ II-22
न भवत्यस्य सर्वं न सर्वमस्य तं तथा ।
प्रकृतेरन्यथा भावो न कथंचिदसंविद्यति ॥ II-21
- (४) नागा न स्वतो जायते भावः परतो ज्ञेयजायते ।
न स्वतः परतश्चैव जायते ज्ञायते कुतः ॥ XIX-13
न स्वतो नाऽप्रिपरतो द्वाभ्यां वा नाप्यहेतुतः ।
उत्पन्ना क्वातु विद्यन्ते भावाः कचनकेचन ॥ I-1
- गौड. स्वतो वा परतो वाऽपि न किंचिदस्तु जायते ।
सदसस्सदसद्वापि न किंचिदस्तु जायते ॥ IV-22
- (५) नागा. शून्यमाध्यात्मिकं प्रश्नं पश्य शून्यं अहिर्गत्तम्
न विद्यते सोऽपि कश्चिदयो भावयति शून्यताम् ॥ P-348
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निर्विकल्प मनासाद्यमेतत्तत्त्वस्य लक्षणम् XVIII-9
- गौड. तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तुमाहृतः
तत्त्वोभूतस्तथारामस्तत्त्वद्विप्रच्युतो भवेत् ॥ II-38
- (६) नागा. निर्ममो निरङ्कारो यस्तस्मादस्मिन्नस्ति
निर्ममं निरङ्कारं यः पश्यति न पश्यति ॥ स v. I. XVIII-3
- गौड. निस्तुतिर्निर्ममस्तारो निस्तुतिर्निरङ्कार एव
चलाचल निकेतनं यस्मिंश्चिद्विचित्रं भवेत् ॥ II-37
- (७) नागा. अस्तीति शब्दतया ही नास्तीत्युल्लेखदर्शनम्
तस्मादस्तित्वास्तित्वे नास्तीति विचक्षणः ॥

यदस्मिन्स्वभावेन न तन्नास्तीति शायतम्
नास्तीदानीमसूरपूर्वमित्यच्छेदः प्रसज्यते ॥ XV-10

अस्तित्वं येष्टप्रश्न इति नास्तित्वं चास्पृश्यः ।

भावानां ते न पश्यन्ति द्रष्टव्योपशमं शिवम् ॥ V-8

गौड. अस्तिनास्त्यस्तिनास्तीति नास्तीनातिवापुनः ।

चलस्थिरो यथा भावैरावृणोत्येव बालिशः ॥

कीट्यवतस्त एतास्तु प्रहैर्यासां सहावतः

भगवानाभिरस्तुष्टीयेन दृष्टः स सर्वदृक् IV-83, 84

(८) नामा. हेसत्ये समुपाश्रित्य बुद्धानां धर्मदर्शना

लोकसंवृत्तिसत्यं च सत्यं च परमार्थतः ॥

गौड. उपलभात्समाचारादस्तिवस्तुत्ववादिनाम्

कस्मिन्नुद्दिष्टा बुद्धरजातिरुत्पत्ता सदा ॥

योऽस्ति कल्पितसंज्ञित्या परमादेन नास्त्यसौ

परतन्वाभिसंज्ञित्या स्यान्नास्ति परमार्थतः IV-73

I have selected only eight texts of Nagarjuna and Gauda Pada in parallel columns to show the influence of Buddhistic Vijnana Vada on Vedantic Theory.

Turning to the first text we may note that in the Madhyamika School of Buddhism the two extremes of philosophic thought are avoided and a middle course is adopted. Just as in the religion of ethics, virtue is the mean, so Nagarjuna says that philosophical truth lies in the middle path. The term Madhyamika is defined as under :—

असौ भावा भावान्तद्वयरहितस्त्वास्त्यसंस्तभावानुत्पत्तिश्च यथा शून्यता मध्यमा प्रतिपद मध्यमो मार्ग इत्युच्यते.

That is the Buddhistic middle path in which there is neither the extreme of existence nor the extreme of non-existence. In this path a middle consciousness is recognised in which each object is essentially regarded as unproduced. This kind of consciousness in which extremes are avoided is called Sanyata or middle conviction.

In the first text Nagarjuna propounds a theory based on the Buddha's own teaching that the phenomenal world (प्रतीत्य समुत्पाद—dependent origination) has neither cessation nor creation, is neither destructible nor indestructible, is neither one nor many, is neither appearing nor disappearing. The

essential nature of things according to Nagarjuna is devoid of all conceptual limitations of (1) Cessation, (2) Creation, (3) Non-eternity, (4) Eternity, (5) Unity, (6) Multiplicity, (7) Coming and (8) going. This transcendental principle is called *Shunyata* by Nagarjuna, while Gauda Pada calls it as *Advaita* or *Turiya Brahman*. Nagarjuna renders homage to that illumined teacher (*Sambuddha*) who taught the middle course; Gauda Pada too reveres his Guru in exactly the same words. Both are idealists Nagarjuna being a subjective idealist, Gauda Pada being an absolute idealist.

The element of idealism is common to Buddhistic and Vedantic thought. It may be noted that although Nagarjuna's allusion is directly to Gautama Buddha, Gauda Pada leaves us in doubt as to who that best man (*विपदावरम्*) is, although Dasgupta is inclined to believe that Gauda Pada refers to Gautama Buddha. The interpretation of Sankara and Anundajana makes us believe that Gauda Pada refers to Narayana in the verse. But the words indicate that Gauda Pada refers to a *human* teacher and not to *mythical* sage or god like Narayana. Most probably Gauda Pada refers to Suka Yogindra—his direct Guru and not to Narayana or Gautama Buddha.

Turning now to the second text, Nagarjuna's teaching and Gauda Pada's teaching are identical. Both regard the world as illusory or unreal like a dream or an illusory appearance of a City in Heavens. Gauda Pada here directly teaches *Maya Vada* and asserts that the Upanishad texts establish the same doctrine. Here lie the germs of Sankara's regular *Maya Vada*. In the third text we find the common teaching of Buddhism and Vedanta that the essential or nominal nature cannot be converted into the apparent or phenomenal nature. Reality and appearance, essence and form are not interchangeable. Both the thinkers agree that immortality cannot be established on a theory of transformation of substance.

In the fourth text the doctrine of *Ajati Vada* or non-creation of the world is propounded. The original principle

cannot be turned into the world by its own inherent power or through the influence of any other element. In fact nothing is generated or produced but the underlying principle only appears in a variety of ways. This is the Buddhistic *Sunyata* and Vedantic *Vivarta*.

In the fifth text we find similarity of thought but Nagarjuna expresses the principle by negation (*Sunyata*) while Gauda Pada expresses the same as assertion (*Tatva*). The difference in thought lies in the fundamental difference in the doctrine of Buddhism and Vedanta. The former is concerned with the *ethical* aspect of human activities and terminates in *Nirvana* or extinction of human sufferings while the latter is concerned with the *Metaphysical* aspect of human intellectual activities and consequently terminates in *Kaivalya* or residuum of pure consciousness. Buddhists do not hazard to express the nature of *Nirvana* beyond the extinction of mundane existence ; while the Vedantists go a step further and state that there is an ultramundane existence revealed in a state of liberation. It will not be amiss here to state that great confusion has arisen on account of mis-interpretation of the word, *Sunyata*, of Nagarjuna. It is doing injustice to Nagarjuna to say that he taught Nihilism pure and simple, when he directly advocates *Madhyamapratipad* or middle consciousness as his goal. I should like to quote Nagarjuna's own words in support of my view : He says :

शून्यता सर्वदृष्टीनां प्रोक्ता निःसंशयिनिः ।

येषां तु शून्यता दृष्टिस्तानसाध्यान् वभाषिरे ॥

(XIII 8)

By "*Sunyata*" is meant by ethical veterans, a state in which variety of aspects disappears. But those whose view is turned into absolute vacuum are regarded as irremediable or incurable maniacs.

In the sixth text we have an identity of conception about the philosophical Knower.

In the seventh text we find the teaching of "middle path". Nagarjuna says that in the doctrine of Realism there

is the perverse notion of eternity, while in the doctrine of Nihilism there is the extreme view of annihilation. A wise man should not resort to either extreme. Gauda Pada says, that the Divine self is untouched by the notions of existence, non-existence etc. He is the wise man who sees his self as devoid of these notions.

In the eighth text we gather the principle of relative and absolute truth, recognised both by Nagarjuna and Gauda Pada. The Samvrat Satya and Parmarth Satya have in post-Sankara Vedanta been known as Vyavahara Satya and Paramartha Satya.

Apart from the above identity in *thought* between the Buddhistic thinker Nagarjuna and the Vedantic teacher Gauda Pada we have clear traces of Buddhistic terminology in Gauda Pada's Karikas used in support of Vedantic theory:—

कल्पितं न संवृत्तिसत्यं; संबुद्धः, आदिबुद्धः, नायकः, तायी; अलातशक्तिः, धर्मः)
(in the sense of living entity) अप्रधान (महायान) उच्छेदः, संघातः, अस्तिवस्तुत्ववादी
(सर्वस्तिवादी) सौपरलभ, विज्ञान &c.

These words have the Buddhistic stamp on them and the word Buddha is used many a time in its direct reference to Gautama as well as to his followers. Sankara's interpretation of Buddha as *Brahmavid* implies the force of influence of his times.

(7) Wherein does Vedanta differ from Buddhism?

In conclusion one point is to be specifically noted.

Although Gauda Pada bases his doctrine on the Vedic texts of the Mandukya Upanishad as Agama, he does not hide the influence of Buddhism on his mind. He admits that there is affinity in thought between the teaching of the Buddha and the Vedantic doctrine so far as the phenomenality of the world is concerned, but in one fundamental point the Vedanta goes one step further viz: the noumenon of the world is pure Consciousness:—

क्रमते नहि बुद्धस्य ज्ञाने धर्मेषु तायिनः ।
सर्वधर्मास्तथाज्ञानं नैतद् बुद्धेन भावितम् ॥

(IV. 99)

The similarity of Vedantic thought with Buddhistic thought thus lies in the denial of the Reality of the external world (वास्तव्ये निराकरण) and in the assertion of pure idealism (ज्ञानमात्र कल्पना). But the independent ground work of the Vedanta lies in its Absolute Idealism (स्थिरविज्ञानवाद) as opposed to subjective idealism (चक्षु विज्ञानवाद). Sankaracharya does not admit the influence of Buddhism in his Theory in-as-much as he has undertaken the task of interpreting his doctrine from direct Upanishad Texts which were historicality prior to the birth of the Buddha. But there are subconscious admissions of the force of Buddhistic teachings when he refutes Buddhistic Vijnana Vada.* Anyhow the Vedantic teaching of Gauda Pada of Buddhistic stamp impressed on the sub-conscious mind of Sankara could not be wiped off. Even a genius is the mind-born (Manasa putra) son of his time and Sankara was no exception to this truth. A genuine scholar of the Vedantic school should not take it as an insult that he has Buddhism in his intellectual texture just as a Modern University Graduate—however ultra-nationalist he may be—cannot disown the influence of English Education

(concluded)

* See ब्र. भा. on II 2.28 (concluding portion).

Note that even Buddhist शातरक्षिन (750 A. D.) who was presumably a contemporary of मौड पाद recognizes this affinity between औपनिषद् (followers of उपनिषद्) with विज्ञानवादीबौद्धः—

याश्चलक्षणैर्युक्तं न किंचिदिह विद्यते
विज्ञानपरिणामीऽयं तस्मात्सर्वः समीक्ष्यते
तिसामन्तपापराधं तु दर्शनं निव्यतीकृतः

&c. तत्त्वसंग्रह. 326-330

DISCOVERY OF DHARMA SAMUCCAYA, THE COMPENDIUM OF BUDDHIST LAW IN NEPAL

POSITION OF DHARMA SAMUCCAYA IN BUDDHIST LITERATURE

(Continued from page 201 of the last issue.)

The preceding description as well as the following lines will prove that this marvellous work of a learned Buddhist piest will have no insignificant place in the history and literature of Buddhism. It is a stupendous collection of interesting and instructive Buddhist knowledge in easy Sanskrit poetry. It will be a manual for every Buddhist, without any discrimination.

- (1) जितः the self-controlled.
- (2) धर्मोपदेशः the preaching of the Law.
- (3) कायजुगप्सा the abhorrence of the body.
- (4) परिवर्तः the changing.
- (5) अनित्यता transitoriness.
- (6) अग्रमादः Strenuousness.
- (7) कामजुगप्सा the abstinence of lust.
- (8) लुप्ता lust.
- (9) स्त्रीजुगप्सा the abhorrence of woman.
- (10) मद्यजुगप्सा the abhorrence of wine.
- (11) चित्तः the mind.
- (12) वाक् the speech.
- (13) कर्म the deed.
- (14) संयोजनः the fetters.
- (15) पाप the sin.
- (16) नरकः the hell.
- (17) प्रेतः the Preta or the ghost.
- (18) तिथैक the animal.
- (19) वृधाः Hunger.
- (20) कौसिधः Indolence.
- (21) करुणावर्गः mercy.
- (22) दानः charity.
- (23) शीलः noble deeds.
- (24) क्षान्तिः forgiveness.

- (25) वीर्यः strenuousness.
- (26) ध्यानः meditation.
- (27) प्रज्ञाः wisdom.
- (28) निर्वाणः salvation.
- (29) मार्गः the way.
- (30) भिक्षुः the Buddhist priest.
- (31) पुण्यः merit.
- (32) देवः god.
- (33) सुखः happiness.
- (34) मित्रः friend.
- (35) राजाववादः abhorrence of the king.
- (36) स्तुतिः eulogy.

The above list of chapters shows that the work is not an imitation because it is a compilation based on the Saddharma Smṛityupathāna Sūtra and Vaipulyasāgarādhi Sūtra nor do the chapters agree with those given in the Pāli or Prakṛit Dhammapada or any Tibetan or Chinese recension. Besides, the number of couplets contained in each chapter also differs from those found in the Pāli Dharmapada and other recensions. I have noticed "Prakṛit Dhammapada," a very important work edited by Dr. B. M. Barua, M.A., D. Litt. (London) and S. N. Mitra, M.A. In the Introduction the very enterprising scholars have discussed at length the various recensions and copies of the Dharmapada available upto date in Buddhist countries. After a careful study I have come to the conclusion that the Dharma-Samuccaya is the greatest work in Buddhist Literature and an independent compilation which can rightly be called a Greater Dhammapada. Because the work was compiled by a Bhikṣhu in Nepal, the materials were collected from very important works of Sanskrit Buddhist Literature, the chapters are more systematically arranged than in any other works referred to above, the details of each chapter or subject, although deduced from Buddhist works, are more elaborately arranged, more complete and more comprehensive. New subjects not found in any other work of the Dhammapada class, have been discussed at full length in

such a good narrative and easy poetry style that any earnest inquirer after the noble doctrine of Lord Buddha, will be not only convinced of the truths contained therein but will inspire him all the more to delve deeply into the very heart of the Abhidharma philosophy. This work will infuse a new spirit into his mind, will make him strive after Nirvāna, Bodhi knowledge, high moral character and he will refrain from the meaner temptation of an ignorant person who does not care to study the Buddha dharma and practise it.

This work belongs to the Dharmapariyāya class as the learned compiler Bhikshu Avalokita Simha has named it so and Bhikshu Sujita Srignāna has corroborated it by writing it so in the palm-leaf manuscript now before us. As a work of the Dharmapariyāya class, it claims the same position that the Lalita Vistara and the Arya Ganda Vyuha Sutra have held. It is therefore obvious to us that the main object was to interpret the dharma promulgated by Lord Buddha—to enlighten the world with the truths of Buddha Sāsana. That this is so, is definitely mentioned by the learned Bhikshu Avalokita Simha, and is clearly evident from the Lalita Vistara and the Arya-Ganda Vyuha, the objects of which were to interpret the life and teachings of Lord Buddha and the attainment of full and perfect knowledge by Sudhana, respectively. Besides, the latter work is the eleventh Sutra of the Arya-Vyuha Mahadharmapariyāya. Although Arya Ganda Vyuha is a part of the former, the principal object of the work was to promulgate the dharma, else it may be that Dharma Samuccaya is also a compilation made out of the said Mahadharmapariyaya. I don't think this is so but it may be that the work might have been based on some Dharmapadas which have not yet been found in Nepal. But the work itself is an independent compilation of a Nepalese Bhikkhu. Owing to its highly elaborate, yet correct expressions of Buddha's doctrines, its full and systematic description of each subject, the practical importance of the subjects discussed, and finally to a comparative superiority of the Dharma-Samuccaya when

studied side by side with other recensions of the Dhammapada and Dharmaparyaya, it forms the latest recensions of the Dhammapada in better words—the independent development of Buddhist literature in Nepal 800 years ago.

It is a matter of great satisfaction to tell you that the Calcutta University (Council of Post Graduate Department) has agreed to publish it and my esteemed and erudite scholar-friend Dr. B. M. Barua, M.A., D. Litt. (London) has kindly given his consent to work with me in the editing of this valuable manuscript. In my best appreciation of the teaching of Buddhist literature as carried on in the University, we have agreed to subscribe the first edition to the University, so that the work may find itself a text-book in the Post-Graduate Arts Department Courses. As the work is worth making a manual of Buddhist teaching, I strongly recommend that the Maha Bodhi Society will secure a copy of the MS. and publish it in as many vernaculars as possible, when the Saranath Vihara and University will be an accomplished fact. I have also made up my mind to make it a text-book for the B. A. Vernacular in Nepali or Newari, as soon as the latter is recognised as a vernacular in the Indian universities. We are also agreed to translate the same into English for the enlightenment of our Western inquirers in Europe and America.

D. A. DHARMACHARYA.

(Concluded.)

THE BUDDHA GAYA TEMPLE IN 1879

Major-General Cunningham in his Preface of the "Maha Bodhi" writes:—

Visited Buddha Gaya in 1879 for the express purpose of seeing what had been done by the Burmese.

The ruinous state of the Temple at this time was thus described by a correspondent of the Calcutta Englishman

newspaper:—I found the Temple in the following condition : The whole of the plinth and lower mouldings buried under accumulations of rubbish ; the floor of the sanctum and of the great hall in front 4 feet lower than the level of a rough stone floor laid by the Burmese, who had partially cleared away the heaps of rubbish in front, the great hall roofless ; the half-hall, or porch of the second story roofless, the whole of the front Temple about the level of the third chamber fallen, disclosing a great triangular gap about 20 feet high and 12 feet wide and base ; the stairs leading up from lowest floor ; or ground floor or ground or terrace, from which the tower springs, roofless ; the whole of the facade of the platform to the East a mound of ruins ; the whole south facade of platform ruinous, but retaining here and there portions of original work ; the entire West face of the platform of the Temple buried under rubbish, which itself was held up by a revetment wall 32 feet high of plain brick and mortar, unplastered, and looking for all the world like a dilapidated jail wall.

The holy tree at the apex of a series of a circle of steps, which stood on the rubbish so held up by the revetment aforesaid, and the entire north wall above the then ground level, a plain blank wall of mud and brickbats, which was even then leaning outwards. A massive new-plastered staircase [is] struck on the East front, a main facade at its north-east angle to give access to the terrace of the upper chamber, and to the holy tree.

The entire West face of main tower pulled off, including the half of the upper pinnacle, the rest of pinnacle over hanging. The entire North face of tower, except the upper portion, peeled off ; the East face in fair order above the great triangular gap already noticed ; the South face in fairish order, the terrace, a platform extensively cracked in all directions, the corbelled work in the third chamber interior overhanging in a most dangerous condition the chamber at the same time being inaccessible.

BUDDHA GAYA

We would call the attention of our readers to the highly interesting article on Buddha-Gaya written by our friend Mr. Dhammapala who has recently arrived after a prolonged tour in India and Burmah. Mr. Dhammapala is well known among the Buddhists of Ceylon as a "Sanyasi" of the highest order, who has sacrificed patrimony and preferment for the sake of his religion and the good of his countrymen. He has piously resolved to devote all his time and energy for the recovery of Buddha-Gaya (the Jerusalem of the Buddhists), from the Hindu Saivites, and to make it the central shrine of Buddhism all over the world. We trust his efforts to convey Buddhist monks thither and establish Buddhism in India, its birth-place, will be energetically seconded by all Buddhists throughout Ceylon, Siam, Burmah, Tibet, Japan and China.

The governments of both Ceylon and India will, no doubt, listen to the prayers of the many millions of their subjects and allies, and restore the renowned shrine of Asoka the Great to its legal guardians, the Buddhists of the World especially those of Ceylon.

BUDDHA-GAYA AND ITS SURROUNDINGS.

The blessed Tathagata resting under the Sal trees at Kusinagara and knowing the time that he was to enter Parinirvana called Ananda to His side and spake thus: "Ananda there are four sites whose sight will gladden the hearts of my devotees. What are these four? The birthplace of the Tathagata; the site where at He attained the state of Abhisambodhi; the place where He preached His first discourse (rolled the Wheel of the Law), and the place where He entered Nirvana. The sight of these four places Ananda, will gladden the hearts of devotees; Ananda, those Bhikkhus and Bhikkhunis, Upāsakas and Upāsikās, who pass away from this world with pure thoughts by visiting these sites will be born in Deva-loka." These four sites lie inside the three or four hundred miles between Busti in Oudh and Buddha Gaya in the Lower

Provinces. Kapilavastu is the place of His birth, now identified with Bkula by the indefatigable labours of Mr. Carlyle. The Aswartha Bodhi is the tree, under whose serene shade, the ascetic Prince, son of Suddhodana, sat and meditated after a course of long and severe mortifications in the jungles north of the river Neranjara, and attained that state of supreme Enlightenment which is known to Buddhists as Samma Sambuddhatwa. The Bodhivansa gives a lovely description of this beautiful tree, as it stood forth in all its gracefulness and majesty on that glorious night, the full-moon-day of Wesak, 2480 years ago, and which, it is said, sprung up on the day of His birth. Neranjara is the river of whose waters He bathed before He had partaken of the milk-food given to Him by Sujata, the daughter of the village chief of Senani Migadaya (Deer Park) in Isipatana at Benares, is where the Tathagata set rolling the Wheel of the Supreme Law and expounded the Four Great Truths and the Noble Eightfold Path to the Five Bhikkhus; and lastly the place where the Tathagata attained Nirvana is Kusinara or Kusinagara. Of the four sacred places Buddha Gaya is certainly the most hallowed, for there the "Sun of Righteousness" rose to enlighten the Prince of Kapilavastu while He was seated under the Great Bodhi Tree, at which even He who had received His Enlightenment there—under sat gazing with reverence before He resolved on promulgating that system of belief which "has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom." A description of this "central shrine of the Gentle Faith," as Sir Edwin Arnold calls it, would not be uninteresting to the devoted followers of that spirit incarnate of absolute self-sacrifice—Gautama Buddha. Dr. Rajendra Lala Mitra calls this village "Buddha-Gaya, the hermitage of Sakya Muni," in the splendid work which he has written under orders of the Bengal government, the people of Bharatvarsha, Bodhi-Gaya, and the Post Office authorities Bud-Gaya. In the oldest scriptures this name is

nowhere mentioned. The Pali phrase runs thus: "Uruvelā-yan najjā neranjarāya tire rukkha Bodhi mûlê." The village must have been known to the ancients ; for we find that Gaya, Neranja, and Uruwela are mentioned in Pali books. The three ascetic brothers, contemporaries of Buddha, lived within a distance of 3 miles. The first lived in Uruwela and was therefore known as Uruwela Kasyapa ; the second who lived in a hermitage close to the bank of Lilajan or Neranja was known as Nadi Kasyapa, and the third Gaya Kasyapa because he dwelt on the summit of the Gaya Sirsa, the present Brahma Yoni Hill. It is most likely that the spot now known as Buddha-Gaya might have been called Uruwela in the days of our Lord, for we read that soon after he had preached his first discourse and converted the Benares ascetics and Yasa, the banker's son, and his friends, and had sent all His sixty disciples on different routes to preach the soul-ennobling Dharma, He wends His way towards Uruwela on His way to Rajagriha. Gaya was equally famous then as it is now. Devadatta after he had failed in his vain attempt to make Buddha consent to his designing suggestions breaks off his connection with the Sramana Sakya Putras, and proclaiming himself as an independent teacher came wandering from Rajagriha with a band of disciples to Gaya-Sirsa, where He established Himself and expounded His own views to the people who visited Him. One day, Sariputra, the right hand disciple of Buddha visited Devadatta and found him surrounded by a band of followers who were listening to his philosophical tenets. Kokalika the chief disciple of Devadatta, warned Devadatta of Sariputra's coming, but he heeded not. Sariputra joined the assembly, and sat beside Devadatta listening to the latter's discourse. Devadatta was rather proud than otherwise of Sariputra's arrival, wishing to show that he too was equal to the Enlightened One. And as it was the practice with Buddha to ask Sariputra to take up the thread of a discourse and continue it on while he went to rest for a while ; so Devadatta also asked Kokalika, his chief disciple, to take

up the thread of his discourse while he went in to lie down and rest. Thereupon Sariputra took advantage of the opportunity to expound to the congregation the true and sublime doctrines of the Tathagata. His exposition was so clear and profound that Kokalika saw that danger was nigh. Sariputra, however, after finishing his discourse and taking leave of his auditors asked those who were satisfied with his doctrines to follow him. This incident shows that Gaya-Sirsa (modern Brahma Yoni) was famous 2480 years ago as a meeting-place of teachers of philosophy. Besides, Gaya was the residence of Gaya Ksyapa one of three Jatilas who had 200 chelas. The eldest brother had his own school; he was an agnihotri and had five hundred chelas, the other Nadi Kasyapa had a following of 300 chelas. Before he went to Rajagriha our Lord remained in Uruwela for three months at the end of which the three Kasyapas with all their disciples were converted to the true Faith.

"Bodhi Manda" was the term used by the ancient Buddhists; and according to the Mahavansa the site was then called Gaya. In the "Visuddhi Marga," the jewel box par excellence of the philosophy of Buddhism, the place is named Gaya. Fa Hian, the celebrated Chinese Buddhist pilgrim who visited India 339 A.C. called it Buddha Gaya; but Buddhaghosa the author of "Visuddhi Marga" who visited Ceylon in A.C. 412 in the reign of Mahanama calls it Gaya. The term "Brahma Yoni" for "Gaya Sirsa" was in vogue in Fa Hian's time, for he has used that term in his "Travels." Possibly the term came into use about the second century A.C. The Buddhist term Bodhi Manda was too equivocal for universal use; so the term Bodhi-gaya must have been adopted. In the Gaya Mahatmya, a book compiled about the 13th century, the term Bodhi-gaya occurs.

During my stay of seven weeks in the temple within the precincts of the Maha Bodhi Arama. I heard almost daily the Brahman who officiates at the Sraddha ceremony intoning the mantra and repeating a hundred times the phrase "Gaya,

Gaya Sirsa, Bodhi Gaya." Before the 13th century it is evident that the place was exclusively used by Buddhists ; but after their extirpation by the blood-thirsty Mahommedan fanatics there remained no Buddhists to take charge of the place, and it fell into decay. A wandering ascetic about 300 years ago visited the spot ; he found the place attractive for a hermitage and without permission or opposition (for there were none to give or oppose it), settled himself there permanently, and thus "the chief of 84000 shrines" created by Dharmasoka, the great ruler of India, at the close of the 218th year of Buddha's Nirvana went into the hands of Saivites, and since then, until it was taken over by the Bengal Government in 1880, it continued to be held by the Saivite Mahants, who neglected to take care of it and allowed the shrine to rot and decay. The Maha Bodhi Tree, honored by countless millions since the day that the Tathagata attained supreme wisdom (abhisambodhi) is to the Buddhist the representative of the Divine Sage ; and to him a more hallowed spot does not exist on the face of this earth. And this central shrine is now neglected, and uncared for by the Buddhists, who number 400 millions, in China, Japan, Mongolia, Siberia, Anam, Cambodia, Siam, Burma, Chittagong, Arakhan, Nepal, Tibet and Ceylon ! Though thus uncared for by Buddhists of the Southern Church this hallowed spot ; the birth place of Buddhism, whereon stands the Bodhi Rukkha ("Tree of Knowledge ;" revered even by our Divine sage, after he had attained Enlightenment —is now (thanks to the generosity of the Bengal government) under the protection of the British Government and guarded with scrupulous care. Six hundred and fifty years of neglect, Buddhist indifference and Moslem vandalism had covered the area on which the great Temple stood with its own debris, from which it was cleared a few years ago, and repairs effected (thanks to the untiring exertions of General Cunningham). The Buddhist world owes a debt of gratitude to Sir Ashley Eden, under whose orders the government of Bengal repaired and renovated this magnificent structure. The marble slab bears

the following inscription. "This ancient Temple of Maha Bodhi erected on the holy spot where Prince Sakya Sinha became a Buddha, was repaired by the British government under the order of Sir Ashley Eden, Lieutenant Governor of Bengal, Archæological adviser to Government, Major-General A. Cunningham—Architect, Joseph Daviditch Melik Beglar." The lofty temple, built on tires and adorned with seated figures of Buddha, was originally built by Dharmasoka, and was repaired, according to General Cunningham, in 150A.C. In 1035, the Burmese King repaired and restored it; and again in the 12th century it was embellished by a king of Bengal, an ally of the then reigning sovereign of Burma. Soon after this the Moslem marauders came and devastated the land of the Light of Asia and destroyed all that was Buddhistic in it. The tower is more a Stupa than a vihara. Stupas and Chaityas are of three kinds—paddy-heap-shaped (*dhānya rādiya*), bubble-shaped (*bubbulākāra*) and bell-shaped (*ghantākāra*), and this imposing tower which belongs to the first class is, as it now stands, about 170 feet high" with eight rows of riches belting its gradually tapering body which is crowned with a golden finial in the shape of an *āmalaka* fruit. The celebrated Buddhist priest pilgrim Hioun Tshang, who visited India in the seventh century A.C. has given an accurate description of this sacred site and the tower was then of the same height as it is now. The excavation of the square round the temple and its repairs have cost about one and half a lac of rupees, which the Bengal government, in the interest of archæological science, have liberally spent. The present appearance of the square "and the sacred area of ground adjoining—strewn with ruins of stupas erected by Asoka and others, is one of the most striking sights in all India, and must be seen to be appreciated," says Sir Monier Williams. He continues on: "In truth Buddha Gaya is a kind of Buddhist Jerusalem abounding in associations of thrilling interest not only to the followers of Buddha, but to all who see in that spot the central focus whence radiated a system which for

centuries has permeated the religious thought of the most populous regions of Eastern Asia, and influenced the creed of a majority of the human race." You find within this sacred square hundreds of stupas of all sizes, large and small, some "bell-shaped" others "paddy-heap-shaped" and the rest "bubble-shaped." The question arises why these stupas are so uniformly regular and the carvings so elaborate and yet so similar. Very probably, in those days when Buddhism prevailed throughout India, there might have been in the vicinity of Gaya artificers who made carving or sculpturing of chaityas their special study and profession, as we see in Benares to-day. The larger chaityas and the more elaborately carved ones contain inscriptions ; and these may have been the gifts of the wealthier devotees. The poorer classes also must have had something to bring ; and it is not unlikely that they brought those clumsy, unfinished paddy heap-shaped stupas, which like the widows' mite, were their votive offerings. Vandalism has made havoc of the graceful life-like statues of the glorious Tathagata : and it is certainly painful to one who realises the immense significance of this spot in the History of Asia and of Humanity, to wander round the precincts of the holy tree and to see scores and hundreds of broken sculptures lying in the jungle or on brick heaps scattered ;—some delicately carved with incidents of the Buddha legend, some bearing clear and precious inscriptions in early or later characters." These are words of Sir Edwin Arnold. Few, very few, there are who realise the importance of this sacred spot ; and it was left to the highly-gifted poet to have made the following appeal to Sir Arthus Gordon who was then administering the government of Ceylon :—"I am venturing to suggest to you a governmental act which would be historically just, which would win for you the love and gratitude of all your Buddhist population and would reflect enduring honour upon your administration. It is this. The temple and enclosure at Buddha Gaya are, as you know, the most sacred spots in all the world for the Buddhists.....But Buddha-

Gaya is occupied by a College of Saivite Priests who worship Mahadeva there and deface the shrine with emblems and rituals foreign to its nature. That shrine and the ground surrounding it remain, however, government property, and there would be little difficulty after proper and friendly negotiations in procuring the departure of the Mahant with his Priest, and the transfer of the Temple and its grounds to the guardianship of Buddhist monks from Ceylon.....I have consulted high authorities, among them General Cunningham, thoroughly sympathises with the idea, and declares it entirely feasible..... I apprehend that a certain sum of money might be required to facilitate the transfer of the Brahmans and to establish the Buddhist College. In my opinion a lakh of rupees could not be expended by either government in a more profitable manner. The topic is in other respects already opened and I believe that success depends only upon Your Excellency's action."

During my sojourn in this venerable spot made sacred by him whom we adore as our Master it was my happiness to have revived the subject mooted by Sir Edwin Arnold ; I visited the place in company with a Japanese Priest, the would be successor of the High Priest of the Shingonsu sect, on the 24th January last. The imperishable associations of the place influenced me so much that a strange impelling force came over me and made me to stay there and do all that was in my power for the restoration of the place to its legitimate custodians—the members of the holy Sangha. I held communications with my co-religionists in Japan, Burma, Siam, India, and with my countrymen in Ceylon. It was most painful for me to witness the vandalism that was taking place there constantly unobserved doubtless by those who would shudder at the sight. The most beautiful statues of the teacher of Nirvana and the Law,—some in the attitude of meditation, some in the attitude of exhortation, some in the attitude of Nirodha Samâpatti, some in the attitude of blessing, some in the attitude of preaching,—are still uncared for and quietly allowed

to perish by exposure. Wandering alone in the bamboo groves to the East of Lilajan I came across statues plastered to the walls of an irrigating well near about the village Mucharin, identified with the "Muchalinda" tank. Stones carved with Buddha's images are to be found used as weights to the levers of drawing water. I have seen ryots in the villages surrounding the temple using admirably-carved stones as steps to their huts. I have seen three feet high statues in an excellent state of preservation buried under rubbish, to the east of the Mahant's Baradari. A few are plastered to the eastern outer wall of the garden along the bank of the Lilajan ; and the Asoka pillars, the most ancient relic of the site—indeed, "the most antique memorials of all India"—which graced the temple pavement, are now used as posts of the Mahant's kitchen ! The best and the most elaborately carved statues and girdlings are now in the Samadh to the east of the temple. The Vajrasana, Sripada and life-like images are to be seen here in abundance, and beautiful Asoka images are plastered against the outer walls of the shrines within the Samadh—the tombs of the Mahants. The present Mahant, a genial man of a liberal disposition would be glad to give these statues back to Buddhists who would take reverential care of them. It would be sacrilegious in the extreme if these statues of the Great Master are allowed to remain in their present sadly neglected state. The enlightened Collector of Gaya, Mr. G. A. Grierson, who thoroughly sympathises with the movement of founding a Buddhist monastic institution, would give every possible help for the accomplishment of the object we have in view. The land on which the Burmese temple stands may be purchased for a few hundred rupees, and the necessary quarter for the residence of priests and pilgrims erected thereon. The inconveniences in not having proper accommodation for the pilgrims who visit the place from distant countries are indeed great, and there is no better thing which the Buddhists can profitably do than make this "Buddhist Jerusalem" the centre of the Buddhist world again.

I am glad that my humble efforts to found a Monastic Institution have not proved futile. From Siam, Prince Chandradat has kindly written promising help, and the enlightened Prince Damrong Rajanubtrarb, Minister of Education, who is ready to help the cause, will, I am sure, do everything in his power. The illustrious sovereign of Siam, Maha Chulalankara would graciously help the movement. From Japan we have received the most assuring news that help will be forthcoming. In Burma our talented Brother Maung Hpo Mhyin, K.S.M., of Rangoon, will work actively, and in his influential hands, the movement is safe. From China we may expect help, but not very soon. Cambodia and Anam will certainly render us every assistance. Our good brother Krishna Chandra Chowdry will work up the movement in his country. The rich Arakhan merchants now in Calcutta have promised their support. The enlightened and universally respected Babu Narendra Nath Sen, Editor of the *Indian Mirror*, and other intelligent Hindus thoroughly sympathise with the idea and heartily wished me all success.

My own countrymen, too, have heartily approved of the scheme, and have assured me that it will be accomplished. The High Priest Sumangala, Weligama Sri Sumangala Thera, Subhuti Thera and the most influential Bhikshus and laymen have promised to work hard for the realization of this grand object in view.

On the 31st of May a large and an influential meeting was held in the Vidyodaya College Hall, under the presidency of the High Priest Sumangala Maha Nayaka Thera who spoke enthusiastically of the scheme; and Devamitta Thera echoed the sentiments of the High Priest and strongly supported the movement. The celebrated Pandit Batuwantudave also advocated the cause most eloquently. A society was immediately formed under the designation of the Buddhagaya Maha Bodhi Society. The High Priest Sumangala was elected President; Colonel Olcott was nominated as Director and Chief Adviser. Amidst the most brilliant auspices the Society

has been already founded ; and may it accomplish its object !

[Well done, brother Dhammapala ! It is a noble cause, and every true-hearted Buddhist ought to help it.—ED. B.]

Reprinted from "The Buddhist," June 5, 1891.

WORKS BY DR. BIMALA CHARAN LAW, M.A., B.L., Ph.D.

REVIEWED BY DR. WILHELM GEIGER, Ph.D.,

*Professor of Indian and Iranian Philology, Munchen
University, Germany.*

The *Puggalapaññatti* is a nice little work which can hardly be overestimated, as it contains a precise definition of many technical terms found everywhere in the canonical books. It was a good idea to make it accessible by an accurate and lucid translation. As far as I can judge from those passages which I compared with the original Pāli text, this translation is very well made and remarkably correct.

The treatise on *Buddhaghosa* is an excellent monograph on the celebrated commentator of the holy Buddhist scriptures. All the questions connected with the date, the life, and the work of Buddhaghosa are discussed in a most methodical and exhaustive manner. I have read with special interest the chapter III on the origin and development of Buddhist commentaries which is, indeed, a beautiful example of learned inquiry into that subject.

I went through Dr. Law's book, '*Some Ksatriya Tribes of Ancient India*' with the greatest interest. It was a happy idea, I think, to collect all the notices to be found in Indian sources about the Ksatriya clans in India in the Buddhist period. Dr. Law has splendidly enlarged and supplied the material shortly dealt with by T. W. Rhys Davids in his well-known book on Buddhist India. I see with special interest that Dr. Law has even utilized for his work the *Mahāvamsa Tikā*. Dr. Law will no doubt agree with me that it is remarkably rich in

useful materials and hardly sufficiently appreciated uptill now by our scholars.

Dr. Law is remarkably happy in choosing for his work such subjects as are of extraordinary and general interest. *The Buddhist Conception of Spirits* has preserved, no doubt, the popular belief spread all over India. It shows us that Buddhism did not annihilate the older creeds and ideas, but the Teacher adopted them and inserted them into his own system.

CORRESPONDENCE

D.O. No. 65-A/57.

OFFICE OF THE SUPERINTENDENT, HINDU AND BUDDHIST
MONUMENTS, ARCHAEOLOGICAL SURVEY,

NORTHERN CIRCLE,

Dated Lahore the 14th April, 1925.

My dear Mr. Dharmapala,

I received your letters dated the 25/3/25 and the 28/3/25 respectively and am sorry for the delay in acknowledging them. In the earlier letter you enquire whether the Archaeological Department would be prepared to have the Main Shrine at Sarnath restored, if a lac of rupees could be placed at its disposal. Your second letter states that Mr. A. B. Mendis, A.R.I.B.A. who will supervise the construction of the proposed Vihara etc., has condemned the area on which the foundation stone was laid by His Excellency Sir Harcourt Butler, K.C.S.I., C.I.E. etc., as unsuited for building and that therefore you propose to build the *Vihara* on the land whereon the Maha Bodhi Society's Free School Building stands. In reply I beg to say that I am afraid that the Archaeological Department would be unable to entertain the idea of restoring the Main Shrine at Sarnath as such restoration would destroy

all interest in the antiquity of the building. As you are yourself aware, the structure is now so ruined that it would be quite impossible to restore it with any degree of confidence as to its original form, and it is more than likely that the restoration would be gravely misleading. The conditions are totally different at Sarnath and Pompeii and I am afraid the Director General would not be prepared to accept what the Italians are doing at the latter place as a precedent for what we ought to do in India.

As to the area condemned by the architect, if it is really a fact that it is so low that during the rainy season all water from the adjoining lands will flow in the area in question, I should be prepared to consider the acquisition of some other higher land to take its place. I therefore, request that if the area mentioned above is really unfit you would kindly choose some other area outside the area already excavated or that reserved for future excavation, and I shall then be glad to recommend its acquisition to the Director General of Archaeology in India. It is obvious that the area enclosed by the circular road should not be encumbered with any more buildings, as they would be sure to obstruct a full view of the Dhamekh Stupa and other monuments behind it.

As regards the temple at Bodh Gaya, I beg to remind you, that this building was restored at a time when opinion against such restorations was less strong than it now is and that that restoration has been condemned by every one whose judgment is worth considering. It is an experiment, therefore, which should not be repeated.

With kind regards.

Yours sincerely,
(Sd.) DAYA RAM SAHNI,
Superintendent.

THE ANACARIKA DHARMAPALA,
Lalkoti, Station Road,
Benares Cantt.

MAHA BODHI SOCIETY,
4A, College Square, Calcutta.
20th April, 1925.

My Dear Rai Bahadur,

I am in receipt of your letter O. D. No. 65-A/57 dated 14th April in Calcutta on the 18th inst. and have noted the contents thereof. The suggestion to have the Main Shrine restored was made by certain Buddhists, hence the proposal. Had there been a Buddhist King reigning in Benares, Isipatana (Sarnath) would have been restored, in as much as religious sentiments take precedence over archæological considerations, because the holy site is recognised according to the Paramattha Jotika, as an *acala cheti*. So long as the Buddha Sasana lasts, that is so long as there are living Buddhists, the Deer Park will be held in the deepest veneration. The last words of the Lord Buddha were that the four sites sacred to the memory of the Lord should be visited by the Bhikkhus, Bhikkhunis, Upāsakas and Upāsikas. See Maha Pari Nibbana Sutta (translated by Rhys Davids in the Dialogues of Buddha) p. 153. Archæology is interested in the conservation of abandoned antiquated relics of an extinct dynasty or of a dead religion. The Deer Park is consecrated ground to the followers of a living religion, which prevails in Ceylon, Burma, Arakan, Siam, Tibet, China, Japan etc. But for the campaign of depredations and persecutions started by the Moslem invaders who massacred the Bhikkhus and destroyed the sanctuaries at the Deer Park, the hallowed site would never have gone into oblivion. Happily for the Buddhists India is now under an enlightened Government which observes the principles of religious neutrality, declining to offend the feelings of the followers of any Sect or Creed.

The Maha Bodhi Society acknowledges with profound gratitude the noble work accomplished by the Director General of Archæology in restoring and conserving Buddhist Sites consecrated by imperishable associations.

Sarnath being an *acala cheti*, Buddhists of all lands would be greatly pleased if you will kindly request Sir John Marshall

to recognise the feelings of the 475 millions of Buddhists, and not press archæological claims to prevent the Buddhists from erecting the stately building designed by Mr. A. B. Mendis, A.R.I.B.A. for which a lac of rupees has been set apart. The construction of the new Vihara will never be an obstruction or destroy the harmony of the environments. On the contrary the place will look like a dead body resurrected.

On behalf of the great body of Buddhists and Hindus who pay homage to the Lord Buddha, the Maha Bodhi Society most earnestly request you to intercede on their behalf and get the gracious permission of Sir John Marshall to allow us to erect the noble Vihara on our plot of ground where now stands the Maha Bodhi Free School building.

Expecting a favourable response.

Yours Sincerely,
THE ANAGARIKA DHARMAPALA.

11th March 1925
"Lalcoti"
Station Road,
Benares (Cantt.)

Dear Sir,

As per your request I went to inspect the sight of the proposed Vihara at Sarnath.

The marked spot is too low and not prominent, consequently I disapprove it.

The site in which the Free School exists is excellent for such a stately building. Its ground is high and has no obstruction to the view. And that ugly Free School building should be removed from the sight.

Yours truly,
(Sd.) A. B. MENDIS.

Ven. Anagarika Dharmapala,
4A, College Square, Calcutta.

MAHA BODHI SOCIETY,
4A, College Square, Calcutta.
24TH APRIL, 1925.

THE COMMISSIONER OF POLICE,
Calcutta.

Sir,

I have the honour to bring to your notice that a certain firm is engaged in producing a film under the title of the "Romance of Buddha" as is reported in the *Bengalee* of this date in a leader under the title of "Cinema Industry and India."

An English Company of Artists visited Ceylon several years back to produce a film of the Buddha ; but they were prohibited from doing so by the Government of Ceylon in as much as the Lord Buddha is worshipped as the Saviour by 27 lacs of Sinhalese Buddhists. In Burma another Company of Cinema film producers attempted to produce the life of the Enlightened One, but they were stopped by the Government of Burma.

This time a German firm, we believe, is in India working quietly to produce a film under the title of the "Romance of the Buddha."

The Lord Buddha is described by Sir Edwin Arnold in his "Light of Asia" as

"...the Saviour of the World,
Lord Buddha-Prince Siddārtha styled on earth-
In Earth and Heavens and Hells Incomparable,
All-honoured, Wisest Best, most Pitiful ;
The Teacher of Nirvana and the Law."

The Maha Bodhi Society has a duty to perform in protecting Buddhist interests. We have telegraphed to H. E. The Viceroy praying that the film of the Buddha should not be allowed to be exhibited in India. Learning that the German firm of film makers intend going to Kashmir to produce the film the Maha Bodhi Society wired to His Highness the Maharajah praying to the same effect.

The Moslems of India protested against the production of a film of the Prophet Mohammad in London, and their protest had effect.

To the Buddhists the Lord Buddha is the central object of devotion, love, prayer and worship. His figure was too sacred, hence the Emperor Asoka forbade to carve the figure in the great toranas at Sanchi.

The Lord Buddha's figure is sacred to 475 millions of Buddhists, and it is most improper for a money making firm to exhibit the holy figure in public theatres along with Charli Chaplin's productions. The Buddha image is intended only for a Vihara, Temple, a dagoba or a stupa, not for a theatre.

If you wish you may come over to our Dharmarajika Vihara at 4A, College Square to see with what veneration the Buddhists hold the Image of the Lord.

I am

Sir,

Your Obedient Servant,

(Sd.) THE ANAGARIKA DHARMAPALA.

Genl. Secy., M. B. S.

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon,

Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

ACKNOWLEDGMENT OF DONATIONS RECEIVED

MULAGANDHAKUTI VIHARA AT SARNATH, BENARES.

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THE ANAGARIKA DHARMAPALA,
The Founder and General Secretary of
The Maha Bodhi Society.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

JUNE,

B. E. 2469
A. C. 1925

[No. 6

SONNETS

(Continued from page 227 of the last issue.)

V.

THE YELLOW DRESS.

I

Now he who wears the hermit's yellow dress,
He has destroyed all sorrow, as the foe
Of earnest life, the highest, best,—for woe
Helps not at all towards virtue, sinlessness.
He shall be fine, complete ; and he shall bless
With wisdom all the world, and to and fro
He well may wander, teaching Truth, and so
Be guide to men, for he can do no less.
But it is not the robe that makes the saint ;
For many still wear jewels, yet are found
To be most lofty, pure ; without a taint
Of envy or of falsehood. They are bound

By inner grace.—With some the robe's a blind
That covers worldliness.—This you shall find.

2

That not all those who dwell in leafy woods,
And wear the yellow robe, are pure at heart,
And never feel black anger's poisoned dart,
And never hanker after worldly goods.
No one should wear the yellow robe, unless
He is a Seeker, Follower of the Path
That leads away from avarice, greed, and wrath,
Up to the Truth.—Such wear the yellow dress.
But there are some who still in outward form
Are of the world, but Seekers in their hearts,
Dwelling aloof from worldly things, apart
From things of sense. In them there has been born
The love of Truth. And jewels, satins gay
Are nought. Their feet are set upon the way.

VI

FREEDOM.

Now he who enters in upon that Path
Whose gate is purity, whose goal is love,
He is forever lifted far above
All hate and rancor, envy, spite and wrath.
He is set free. There is no aftermath
Of bitterness and woe. And craving thirst,
Abolished quite, is ended. And the worst,
The superstitions, ended. And he hath
No need of ceremonies. All these things,
So evil, are forever done away.
Rites, sacrifice abolished. As on wings
Is he, rejoicing, through the night and day.
As flying bird in sunshine, so is he
Who seeks the Truth. By that he is set free.

VII

THE TRUTH.

1

Who wearies not, but drinks deep of the Truth
And Law, shall cross the sea of life ; shall make
An end to parching grief ; his thirst shall slake,
And thus renew his failing strength and youth.
The Truth, as 'twere a healing, potent draught,
Drink that, O Brothers, and so drinking, live.
Most gracious health to mind and heart 'twill give ;
And when this holy drink you shall have quaffed,
You shall have passed beyond old age and death,
All evil, lust, and Karma rooted out.
You shall be zealous, till your latest breath,
To practise, meditate, and spread about
This Truth to all, and then no more oppressed,
Thoughtful and seeing, you shall be at rest.

2

The Truth is lovely in its origin,
And lovely in its progress ; will remain,
Wherever found, without or blot or stain,
Without a yielding to temptation, sin
Of any sort ; and wisdom there abounds.
Now what is Truth ? For there is only one,
And we must seek it. Other is there none.
Lies there are plenty. Their misery surrounds
Man, woman, child, all day, in every part,
Where-e'er we go, or if we stay at home,
Or, far away, we o'er the wide world roam,
Most vicious lies still wound us to the heart.—
They are disparate, ugly and uncouth.—
How lovely in its end aim is Truth !

VIII

NIRVANA.

I

As when one, long enslaved, at last is free,
 And knows he need not enter any more,
 Never again, the iron prison door ;—
 Just so it is at once with those who see.
 When one has paid, who, loaded down with debt,
 Had wept in chains ;—so, by Nirvana freed,
 Is he who follows Truth in his great need,
 Is he, when on the Path his feet are set.
 Thus all his frame at once becomes at ease,—
 His very body does he so pervade,
 Drench, permeate, suffuse with joy and peace—
 As sap runs in a tree through bark and pith,
 So his whole frame is now suffused therewith,
 And in that holy peace his heart is stayed.

2

Nirvana is Emancipation, pure ;
 An Isle of Refuge in a troubled sea,
 The End of Craving, where the slave is free ;
 Supreme, the Tranquil, the Unshaken, Sure.
 Transcendant, Uncreate, Eternal,—thus
 It is. The Going Out, Imperishable,
 Ambrosia sweet, and too, Unchangeable ;—
 And this is what Nirvana is to us.
 It is the Going Out of Sloth, Ill-Will.—
 Great is the fruit there-of ; for rapture, thought
 Are ours ; and upright conduct, healing, still
 And quiet contemplation ;—they are fraught
 With greatest joy.—We make an end of strife,
 And active, earnest, tranquil, live our life.

3

As in a raging cyclone there is calm
Just at the centre, where no wild winds blow ;—
Thus with Nirvana is it, even so.—
And in the world's rough clamor it is balm.
For evil is as when great storm-clouds lower,
And under them all things are dark and drear,
Both men and cattle cringing low in fear ;—
So underneath that menace all folk cower.
But good deeds are as when the radiant moon,
Throwing her glory far across the night,
Shall flood the heavens, and the night-winds croon,
Thanking the Giver of that wondrous light.—
Nirvana ! Still more glorious by far
Than even moon or sun or silver star.

4

As when fierce-raging flames, loud-roaring, cease ;—
Malice and passion are extinguished quite,
With grim delusion.—Day that follows night,
And Truth that follows lies,—are our release.
So shall our sorrow go, our joy increase,
Our wisdom perfect and our actions right,
Our minds made sinless, filled with peace and light,
Beyond our present comprehension, peace.
The getting rid of these our errors, grief,
Of ignorance and evil,—it is meet
We tell our joy, for Oh ! what great relief !
Beyond comparison that would be sweet !
Nirvana ! Ecstasy ! Heart's ease ! Heart balm !
Bliss ! Rapture ! tranquil, pure. And utter calm.

5

You ask me where Nirvana is, O King !
If high or low, around, beside, above.
I answer this : Nirvana is where love

Is felt for all ; for every creature, thing
 Upon this earth, or in the air around :—
 In Japan, England, lands of brown Malay,
 America, Africa, Greece, or far Cathay ;
 In all the world, beneath, above the ground.
 Upon a mountain-top at set of sun,
 In shadowy vallies when the night is falling,
 Or in a village home ere day's begun,
 Or in a city slum, of liyes appalling.—
 It is not up nor down nor any part.
 Nirvana *is* where is the pure of heart.

6

Now he who orders all his life aright,
 He knows Nirvana, as 'twere face to face.
 Although 'tis not of any time or place,
 But is, as 'twere, a glory in the night
 Of foul desires ; or is, as 'twere, the sight
 Of sunshine breaking in a darkened space ;
 Or midst vile ugliness, some lovely grace
 Of flower or of jewel ; or the might
 Of lofty mountains ; or a cooling spring
 To those who die of thirst ; it is as snow
 To those in fever ; as food that one shall bring
 To starving folk ; and as a mighty glow,
 A glory through the dark, that light shall fling—
 Though not in space nor time, yet it *is* so.

CORALIE HOWARD HAMAN.

NOTES AND NEWS

The 2469th anniversary of the Lord Buddha's Parinirvāna was celebrated on the fullmoon day of May at the Dharma-rājika Vihara, amidst rejoicing. Mahatma Gandhi addressing the audience said that his knowledge was very slight, and whatever he knew of the Lord Buddha he had learnt through the

Light of Asia, which he had read 38 years ago when he was in London. Again he read it for the second time in South Africa. It was a sad confession to come from so great a man who had been a devout student of Tolstoy. The invocation to God at the celebration by Mahatma Gandhi to lead the people of India to follow the teachings of the Lord Buddha showed his loyalty to God and his love to the Lord Buddha. There is no place in the Buddha Dharma for a God who can interfere with the immutable laws that govern the universe. Man is the result of his own psychic activities and he reaps the effects. The individual is the inheritor of his own karma. No god or gods can rob the effects of his own karma. God according to monotheistic religion is a despot. He gives and he takes back. He creates and he destroys. He is a repenting god, and Buddhists repudiate such a foolish god. The gods are the inheritors of their own karma. When the karma of each is exhausted he has to give up his place and be born again. No god is eternal. Jehova was not known to the ancients. He began his career as a tribal god after he had met Moses in the back part of Horeb. The God Allah was a creation of the Meccan Prophet. Before the birth of Mohammat the world knew not Allah. The so-called God of love is a creation of Jesus. A god who could create an eternal hell and sends millions to be literally roasted in an everlasting fire could not be called a god of love. The god is only a camouflage to stupify the ignorant. He is a phantom created by the priests to cheat the muddleheaded. The Mahatma Gandhi made no inspiring speech and what he said of Hinduism that it satisfies all is not true. Modern Hinduism is an undefinable hotch potch. The Saivite dharma is against the Vaishnava dharma, and the Advaita vada is hated by the followers of Rāmanuja. Those who worship Kali sacrifice goats and buffaloes, and the followers of Siva smoke ganja and wear no clothes. Hinduism is only a sound, among the Hindus there are various conflicting beliefs. In the Vayu Purana the then existing religions are mentioned, viz., Saiva, Vaishnava,

Sourya, Brahmiya, Sakta and Bauddha. India is now passing through a crisis of religious indifference. Sensuous materialism is dominating the mind of even the so-called religions. Scientific luxuries make people forget the potentialities of psychic development. Hinduism to-day is reflected in the acts of the people of India who will keep 65 millions of people in a state of animality by force, will not let the virgin widow remarry, will allow an old man of sixty to marry a girl ten years old, will neglect the widows, who to escape from the tyranny of custom embrace Islam, allow the Moslems to kidnap their women. Wherever the so-called Hinduism exists the Moslems try to convert them, and Hindus will remain indifferent because Hinduism does not admit converts. Reconversion to Hinduism does not meet with any enthusiastic response. Under existing conditions in India the 70 millions of Moslems are more powerful because they are united. Hinduism is the religion of disintegration. It has no vitalizing force. It keeps 65 millions in a state of moral stagnation. Instead of giving help to the Buddhists to rescue and recover their Central Shrine at Bodhgaya they would join the Saivite mahant and prevent the Buddhists from gaining their object. The Hindu leaders are not united. Liberals, Independents, Swarajists, Moderates, Home Rules are trying to cut each other's throats. Morality has no conspicuous place in their programme. It is all politics. The British ruling class are united in keeping India under the heel of England. The politicians do not raise a finger to help poor India. The Moslems think that if the blood of the cow is not offered to Allah he would be offended. The result is that millions of useful animals are slaughtered daily and at the annual feasts. Morality and purification of the heart are relegated to oblivion. The only religion of pure Aryan origin which preached universal love, truthfulness, uselessness of ceremonialism, self-sacrificing activity, and pity to animals was killed by immoral means. The holy places were annexed by the Moslem, and Saivites in the tenth century. Buddha-

gaya was destroyed by the Moslem, and in 1772 the villages close to the Central Shrine passed into the hands of the Saivites.

* * * * *

How to bring back the holy Religion of the Lord into India and help the 65 millions of Untouchables to stand on their legs is the problem today which the Buddhists have to solve. The so-called high caste Brahmans say that they are prohibited by Manu from raising the untouchables. The Arya Samaj is doing noble work in working among the masses in some parts of India. Indian people have no idea of the great self-sacrifice wrought by the Lord Buddha. To the Brahman sanyasi Buddha is known as the reviler of the Vedas and of animal sacrifices. The Rajas are specimens of sensuous indulgence. They spend millions in the gratification of their abnormal sensuality. Their heaven is either in Paris or in London. The British bureaucrats are wanting in the spirit of compassion. They remove the rich harvest annually to England, allowing the teeming millions to die in poverty. In the villages malaria, want of drinking water are the two curses. Industries have been killed by the power of the steam engine. How could Englishmen remain so callously indifferent to the sufferings of the teeming millions? The visit of Mahatma Gandhi to Bengal is sure to do some good to the people. His touring in the villages will be a kind of eye opener to the suffering millions. If all the women folk in the villages take to the Charka and prepare thread for the weaver, and the weaving class is well organized that would be a great help to the weaving industry. The man should be employed in other kinds of industrial work.

* * * * *

The building of the Temple at Rishipatana, Benares has been entrusted to a Contractor. For a thousand years the Deer Park, sacred to the Buddhists remained neglected. In 1900 the Anagarika Dharmapala purchased a plot of land to

the east of the Dhamek Stupa. He got the money from his mother. In 1904 the Rajah of Bhinga handed him the sum of Rs. 2,000 to be spent on some good work at Rishipatana, and with that money he purchased another plot of ground adjoining the former plot. With the help of a few friends in Burma, Akyab and Ceylon a small dharmasala was erected and a free village school was started. In the year 1916 the Maha Bodhi Society received the following letter from the Government of Bengal.

* * * * *

The Anagarika Dharmapala left Calcutta on the 20th of last month for Colombo, and on the 4th inst. he is expected to leave Colombo for Europe. He hopes to spend two months in some German sanitarium and return to India to carry on the work of building the Vihara and the College, so dear to his heart at the holy spot, where the Lord Buddha promulgated the universal religion of Love and Truth. There are millions upon millions of Buddhists in Japan, China, Siam, Burma, Tibet, who, we hope, will contribute to the Vihara and College Fund. For the first time the Buddhists are given the opportunity to show their love and devotion to the Lord Buddha. For nearly a thousand years there are no Buddhists to keep the torch of the Dharma burning. The Moslem and the Saivites combined together to destroy Buddhism. To-day the Mahant and the bureaucratic officials are working against the Buddhists to deprive them of their Central shrine at Buddhagaya. It is cruel on the part of the Saivite mahant to deprive the millions of Buddhists in paying homage in their own way to their Saviour in the spot which the Lord Himself declared "incomparable" when speaking about the sanctity of the spot to Ananda (See Kalinga Bodhi Jataka).

The Mahant is a Saivite sanyasi, who is an enemy of the religion of the Lord Buddha. His own monastery is situated on the other side of the road, and is about two furlongs from the site where the great Temple stands. The Bodhi Tree which is used by the Viashnava pandas is not used by the

Saivites. The income that the mahant used to get from the Temple annually is about Rs. 20. The Buddhists do not offer anything to the Temple because the offerings are forthwith removed by the menials of the mahant. The holiest spot on earth and the most venerable is abominably neglected because of the dog in the manger policy of the saivite mahant. It is a shame that the British Government is a party to the outrage. But what is to be done if the parties are deaf and blind and dumb.

* * * * *

WHICH WAS THE FULL MOON DAY OF KASONE?

The Buddhists of Burma along with the Government and the Banks too, we believe, observed the 6th instant as the full moon day of Kasone, the Buddha Day. But the Hindus of the Ram Krishna Mission observed it on the 8th. Surely there could not be two full moon days in the same month with an interval of only one day. In support of the R. K. M's observance of the 8th as the full moon day Collin's Diary was produced which shows the 8th as the full moon day and the 22nd as the New moon day. As referring to the moon herself she was not quite full on the 6th but perfectly full on the 7th and showed no sign of waning on the 8th instant. It will be interesting to know which was the real full moon day and how the calculations are made.

New Burma.

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A SPLENDID CELEBRATION.

Whichever was the real full moon day, the 6th instant witnessed a most splendid celebration of the Buddha Day on the platform of Shwedagon, Rangoon. One would have thought that it is spacious enough for all practical purposes, but on that day it was full to overflowing and there was hardly any standing room. Thousands of Buddhists grouping into several parties did honour to the memory of the Incomparable Buddha by playing music and dancing girls and women carrying little pots

of water on their heads. It was a gratifying sight to see Chinese Buddhists, Burmese Buddhists and Chittagonian Buddhists rubbing shoulders with one another celebrating the Great Day. Mighty is the influence of the Buddha that makes it possible for various races to forget their racial and political differences and feel as one common whole! There were also entertainments in various quarters. The "Neikbanzay" in East Rangoon was a most hospitable and sumptuous affair. Refreshments of various kinds ranging from cold drinks to chopswe, and very tasty ones too, were served free to all and sundry by well-dressed East Rangoonites on the eve of the full moon day. Those were a few of the outward signs by which the memory of the Incomparable Buddha was commemorated in Rangoon nearly 2500 years after his attainment of parinibbana.

New Burma.

* * * * *

MR. GANDHI AND BUDDHISM.

The celebration of the Buddha Day on the 7th instant at the Buddhist Vihara under the auspices of the Maha Bodhi Society was presided over by Mahatma Gandhi. He said in the course of his address. "Many friends said that I am expressing in my own life the teaching of Buddha, I accept their testimony and I am free to confess that I am trying my level best to follow these teachings. Unlike Buddhist professors and unlike also many Hindu students—I make no distinction between the essential teachings of Hinduism and Buddhism. In my opinion Buddha lived Hinduism in his own life. I am optimistic enough to tell that the day is dawning when all these great religions will be purged of all frauds, hypocrisy, humbug, trash, untruthfulness, incredulity and all that may be described under the term degradation and will be purified of that fraud. May God help us to realise the message that Lord Buddha delivered to mankind so many hundred years ago and may we every one of us endeavour to translate that message in our lives whether we call ourselves Hindus or not."

That was of course his own view of the Buddha's teachings. It is far too narrow for a man of Mr. Gandhi's breadth of vision. We only hope that he would find more time to study Buddhism more deeply so that he may get at the fundamental truths underlying Buddhism.

New Burma.

* * * *

Mr. Walther Mankiewicz, a Buddhist worker of Hamburg, Germany, writes:—

"I am pleased to inform you that under the auspices of a small scientific private society called the "Deutsche Gesellschaft für psych. Forschung" (what means translated into English "German psychological society") I have an occasion to deliver some lectures on Buddhism to public. Likewise I am managing (as a "Teacher") a small "study circle" of a number of earnest Buddhists of our city."

* * * *

MAHA BODHI SOCIETY'S FREE DISPENSARY.

A free dispensary has been opened by the Maha Bodhi Society at 4A, College Square, Calcutta, to give free medical aid to poor and destitute inhabitants of the bustees nearabout. Dr. Nogensdra Nath Ray, M.B. is in charge of the dispensary. He visits the bustees regularly and treats those patients who are unable to come to the dispensary. The following is a report of the work done from 20th April to 31st May 1925.

NUMBER OF PATIENTS TREATED.

Hindus				
	Males ...	...	...	123
	Females	...	...	11
Mohammadans	...	...	...	11
Christians	...	...	...	5
Buddhists	...	...	...	1
				<hr/>
	Total ...	...	...	151
				<hr/>

Free injections for asthma, kala-azar, Malaria and dysentery are given here. Minor operations are also performed.

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER III: ON THE FIVE-FOLD FACTORS.

(1) FIVE FACTORS.

Verily, brethren, that a brother, who is irreverent and disobedient and lives not the proper mode of life among the holy ones, shall fulfil the practice of the lesser ethics—such a thing is impossible. Not having, fulfilled the practice of the lesser ethics, that he shall fulfil the practice of the training—such a thing is impossible. Not having fulfilled the practice of the training, that he shall fulfil the practice of the higher morality—such a thing is impossible. Not having fulfilled the practice of the higher morality, that he shall fulfil right understanding—such a thing is impossible. Not having fulfilled right understanding, that he shall fulfil right concentration—such a thing is impossible.

Verily, brethren, that a brother, who is reverent and obedient and lives the proper mode of life among the holy ones, shall fulfil the practice of the lesser ethics—such a thing is possible. Having fulfilled the practice of the lesser ethics, that he shall fulfil the practice of the training—such a thing is possible.

Having fulfilled the practice of the training, that he shall fulfil the practice of the higher morality—such a thing is possible. Having fulfilled the practice of the higher morality, that he shall fulfil right understanding—such a thing is possible. Having fulfilled right understanding, that he shall fulfil right concentration—such a thing is possible.

(2) FIVE FACTORS (b).

Verily, brethren, that a brother, who is irreverent and disobedient and lives not the proper mode of life among holy ones, shall fulfil the practice of the lesser ethics—such a thing is impossible. Not having fulfilled the practice of the lesser

ethics, that he shall fulfil the practice of the training—such a thing is impossible. Not having fulfilled the practice of the training, that he shall fulfil the factors of the higher morality—such a thing is impossible. Not having fulfilled the factors of the higher morality, that he shall fulfil the factors of concentration—such a thing is impossible. Not having fulfilled the factors of concentration, that he shall fulfil the factors of insight—such a thing is impossible.

Verily, brethren, that a brother, who is reverent and obedient and lives the proper mode of life among the holy ones, shall fulfil the practice of the lesser ethics—such a thing is possible. Having fulfilled the practice of the lesser ethics, that he shall fulfil the practice of the training—such a thing is possible. Having fulfilled the practice of the training, that he shall fulfil the factors of the higher morality—such a thing is possible. Having fulfilled the factors of the higher morality, that he shall fulfil the factors of concentration—such a thing is possible. Having fulfilled the factors of concentration, that he shall fulfil the factors of insight—such a thing is possible.

(3) FIVE DEFILEMENTS.

There are brethren, these five defilements of pure gold, defiled by which defilements pure gold does not become soft, pliable and resplendent, but is brittle and does not properly yield itself to be worked. What are the five?

Iron, copper, tin, lead and silver. Verily, brethren, there are these five defilements of pure gold, defiled by which defilements pure gold does not become soft, pliable and resplendent, but is brittle and does not properly yield itself to be worked.

Whenever indeed, brethren, pure gold becomes freed from these five defilements, then pure gold becomes soft, pliable and resplendent, is not brittle and properly yields itself to be worked.

If at any time some one desires a different kind of ornament, whether a ring or an ear-ring, a necklet or a golden garland, he then attains his object. Likewise indeed, brethren,

there are these defilements of the mind, defiled by which defilements the mind does not become soft, pliable and resplendent, but is brittle and does not become properly tranquillised for the extinction of the taxicants. What are the five?

Sensuous pleasures, ill-will, stolidity and torpor, excitement and flurry, and perplexity.

Verily, brethren, there are these defilements of the mind, defiled by which defilements the mind, does not become soft, pliable and resplendent, but is brittle and does not become properly tranquillised for the extinction of the intoxicants.

Whenever indeed, brethren, the mind becomes freed from these five defilements, then the mind becomes soft, pliable and resplendent, is not brittle and becomes properly tranquillised for the extinction of the intoxicants. To whatsoever state of abnormal realisation he applies and bends his mind for the purpose of abnormally realising it, just there and then he wins the possibility of testifying to it, according to the particular range or sphere (of his thought).

Then if he desire (reflecting). May I attain to various kinds of psychic powers (such as); being one may I become multi-form, being multiform may I become one, may I become visible and may I become invisible. Just as through the sky may I go through a wall, may I go across a fence and may I go through a rock.

Just as in water may I sink and emerge on land not clinging thereto, may I go through the earth even as through the water without dividing it, may I sit cross-legged in the sky even as a bird on its wing, and may I strake and rub with the hand the sun and the moon of great power and majesty, and may I go up to the realm of Brahma with this body. To whatsoever state of abnormal realisation he applies and bends his mind for the purpose of abnormally realising it, just there and there he wins the possibility of testifying to it, according to the particular range or sphere (of his thought).

Then, if he desire (reflecting): May I hear with the pure, super-human, divine ear both sounds divine and human, either

near or far, to whatsoever state of abnormal realisation he bends his mind, he wins the possibility of testifying to it, according to the particular range (of his thought).

Then if he desire (reflecting): May I fully perceive with my mind (what is in) the mind of other beings and other persons, if my thought be lustful may I perceive that it is so, if any thought be free from lust may I perceive that it is so, if my thought be full of hate may I perceive that it is so, if my thought be free from hate may I perceive that it is so, if my thought be dull or intelligent, attractive or distraught, exalted or not exalted, mediocre or ideal, composed or discomposed, liberated or bound—may I perceive in each case that my thought is so, to whatsoever state of abnormal realisation, he bends his mind for the purpose of abnormally realising it, just there and there he wins the possibility of testifying to it, according to the particular range (of his thought).

Then if he desire (reflecting): May I remember the various states of (my) pre-existence, (namely), one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, in countless aeons of destruction, in countless aeons of renovation and in countless aeons of (both) destruction and renovation, in another phase of existence I was of such and such a name, of such and such ancestry, of such and such colour, I had such and such nourishment, experienced such and such weal and woe and enjoyed such and such span of life, deceasing therefrom I was born here; so may I remember the various states of my pre-existence with full characteristics and details; to whatsoever state of abnormal realisation he bends his mind, for the purpose of abnormally realising it, just there and there he wins the possibility of testifying to it, according to the particular range or sphere (of thought).

If he then desire (reflecting): May I behold living beings with the pure, super-human, divine eye, may I recognise living beings dying or being re-born, low or high born, of beautiful

colour, or bad complexion, in a state of bliss or a state of woe, or understanding future retribution according to their deeds; indeed, friends, misconducting one-self in deed, in word and in thought, speaking evil of the holy ones, holding false views, storing up demerit owing to false views these living beings, when the body falls asunder after death, are reborn in a state of woe, misery, and suffering, also in purgatory; indeed, friends, endowed with virtuous conduct in deed, in word and in thought, not speaking evil of the holy ones, holding right views and storing up merit owing to right views, these living beings, on the break up of the body after death, are reborn in a state of bliss, in the heaven—world; to whatsoever state of abnormal realisation he bends his mind for the purpose of abnormally realising it, just there and there he wins the possibility of testifying to it, according to the particular range (of his thought).

If he then desire (reflecting) thus: Having extirpated the intoxicants and being rid of the intoxicants, emancipated in heart and emancipated in intellect, in this life itself may I abide having won to the higher insight; to whatsoever state of abnormal realisation he bends his mind for the purpose of abnormally realising it, just there and there he wins the possibility of testifying to it, according to the particular range (of his thought).

(4) MORALITY.

Brethren, he who is wicked and lacking in morality has destroyed the basis of right concentration; when right concentration is absent he, who lacks concentration, has destroyed the basis of the knowledge of things as they really are; when the knowledge of things as they really are is absent he, who lacks the knowledge of things as they really are, has destroyed the basis of aversion and dispassion; when aversion and dispassion are absent he, who lacks aversion and dispassion, has destroyed the basis of the knowledge of emancipation.

Just as, brethren, when a tree has lost its leaves and

branches, the outer crust does not attain to full growth, the accessory wood does not attain to full growth and (also the pith does not attain to full growth.)

In the self-same way, between, he, who is wicked and lacking in morality, has destroyed the basis of concentration and so forth as above.

Brethren, he who is virtuous and endowed with morality posses the faculty of right concentration; right concentration being present he, who is endowed with the faculty of right concentration, promotes the basis of the knowledge of things as they really are; the basis of the knowledge of things as they really are being present he, who is endowed with the faculty of the knowledge of things as they really are, promotes the basis of aversion and dispassion; aversion and dispassion being present he, who is endowed with aversion and dispassion, promotes the basis of the knowledge of emancipation.

(5) THE FIVE AIDS.

Aided by five things, brethren, right understanding results in the emancipation of heart and in the blessings consequent upon the emancipation of heart, also in the emancipation of intellect and in the blessings consequent upon the emancipation of intellect. By what five?

Herein, brethren, right understanding is helped by (the practice of) morality, by learning, by (religious) concentration, by quietude and by insight.

Aided by these five things indeed, brethren, right understanding results in the emancipation of heart and in the blessings consequent upon the emancipation of heart, also in the emancipation of intellect and in the blessings consequent upon the emancipation of intellect.

(6) FIVE MEANS OF EMANCIPATION.

There are brethren, these five means of emancipation, whereby a brother abiding earnest, zealous and bent upon meditation, either releases his unemancipated mind, achieves

the extirpation of the unextirpated intoxicants or attains to the highest freedom from the bonds still unloosed. What are the five?

Herein, brethren, either the Master, or a certain co-mate in the holy life, who takes the place of teacher, declares the Norm unto a brother. In whichever manner either the Master or a co-mate in the holy life, who takes the place of teacher, declares the Norm unto that brother, he then penetrates the primary and interpreted meaning of the Norm. To him, who so penetrates the primary and interpreted meaning of the Norm, there arises joy, to him who has joy arises zest, in him who has zest the mind becomes calmed, he who has a calmed mind enjoys felicity, and he who has felicity concentrates his mind; this, brethren, is the first means of emancipation whereby a brother abiding earnest, zealous, and bent upon meditation either releases his unemancipated mind, achieves the extirpation of the unextirpated intoxicants or attains to the highest freedom from the bonds still unloosed.

And again, brethren, neither the Master nor a co-mate in the holy life, who takes the place of teacher, declares the Norm unto a brother but, (a brother) declares the Norm to others in detail, according as he has heard and mastered.

Whatsoever Norm, brethren, that brother declares in detail to others according as he has heard and mastered, the other then penetrates the primary and interpreted meaning of such Norm. To him who penetrates the primary and interpreted meaning, there arises joy, to him who has joy arises zest, in him who has zest the mind is calmed, he who has a calmed mind enjoys felicity, he who has felicity concentrates his mind; this brethren, is the second means of emancipation, whereby a brother abiding earnest, zealous and bent upon meditation either releases his unemancipated mind, achieves the extirpation of the unextirpated intoxicants or attains to the highest freedom from the bonds still unloosed.

And, again, brethren neither the Master nor a co-mate in the holy life, who takes the place of teacher, declares the Norm

to another in detail according as he has heard and mastered, but, (a brother) rehearses the Norm in detail according as he has heard and mastered. Whatsoever, Norm, brethren, that a brother rehearses in detail according as he has heard and mastered, the other (brother) then penetrates the primary and interpreted meaning of such Norm. To him who penetrates and so forth.....This is the third means of emancipation...
.....from the bonds unloosed.

And, again, brethren, neither the Master nor a co-mate in the holy life, who takes the place of teacher, declares the Norm unto a brother, nor does (a brother) declare the Norm to others in detail, according as he has heard and mastered, nor does a brother rehearse in detail according as he has heard and mastered, but a brother, indeed reflects, ponders and considers in the mind upon the Norm according as he has heard and mastered. Whatsoever Norm, brethren, that brother reflects, ponders and considers in the mind according as he has heard and mastered, he then penetrates the primary and interpreted meaning of such Norm. To him who penetrates and so forth.....This is the fourth means of emancipation and so forth as above.....from the bonds unloosed.

And again, brethren, neither the Master and so forth.....
.....but (a brother) catches up a certain theme for reflection, well-learnt, well-recollected, well-borne in mind and well-penetrated by insight. Whatsoever may be the theme that brother has caught up for reflection, well-learnt, well-recollected, well-borne in mind and well-penetrated by insight, he then penetrates the primary and interpreted meaning of that Norm. To him who penetrates and so forth
This is the fifth means of emancipation.....from the bonds unloosed.

Verily, brethren, there are these five means of emancipation, whereby a brother abiding earnest, zealous and bent upon meditation either releases his emancipated mind, achieves the extirpation of the unextirpated intoxicants or attains to the freedom from the bonds still unloosed.

(7) CONCENTRATION (a).

Brethren, do ye cultivate unlimited concentration (of mind) and be ye intelligent and mindful. To him, brethren, who cultivates unlimited concentration, and is intelligent and mindful, there indeed arises individually five kinds of knowledge. What are the five? This concentration is indeed attended with present happiness and also results in a happy reward hereafter, so to him individually arises this knowledge. This concentration is Ariyan and free from sensuous desires—so to him individually arises the knowledge. This concentration is not practised by vile persons—so to him individually arises this knowledge. This concentration is appeasing, excellent, is attained by him who is calmed, is acquired by one—pointedness of mind and is unlike the habit of self-denial of him who merely suppresses the *depravities—so to him individually arises this knowledge. Therefore indeed, being mindful I shall either enter upon or rise from this concentration—so to him individually arises this knowledge.

Brethren, do ye cultivate unlimited concentration (of mind) and be ye intelligent and mindful. To him, brethren, who cultivates unlimited concentration and is intelligent and mindful individually arise these five kinds of knowledge.

A. D. J.

* Comy: *na-sa-saṅkhāra-niggahīya-pārita-vato*, not obtained by overcoming the inimical thoughts, having put away the depravities as in the case of the concentration with a residuum of the corruptions.

This refers to the unlimited concentration of mind.

THE PHILOSOPHY OF BUDDHISM

BY LATE DR. PAUL CARUS.

I.—THE THREE CHARACTERISTICS.

The general tendency of Buddhism is briefly described in three sentences which are set forth with solemn impressiveness in the *Anguttara Nikāya*. They declare that all compound things (*i.e.*, all material or concrete existences) are; (1) transient; (2) subject to suffering; (3) lacking an *Attan* (Skt. *Atman*), or enduring Ego or Soul.

These three statements are referred to as the 'Three Characteristics.'

We must know first that all actual things are compound in their nature. They consist of parts and can be divided or separated into their constituents. Being aggregates, they cannot be permanent; they are subject to change and will sooner or later be dissolved. Every origin implies an end, and birth necessitates death. This is the First Characteristic.

Further, while in our bodily incarnation we may at present enjoy life, we should know that we are subject to being joined to what is unpleasant and to being separated from what is pleasant. In other words, we will sooner or later experience sufferings, old age, and death. Some changes are pleasurable, others painful, and the latter are inevitable. Suffering is an inalienable feature of existence. This is the Second Characteristic.

The Third Characteristic involves the much mooted question of 'things in themselves.' We must know that when several parts constitute a whole, the unity of it originates by composition; which means that an organism, or any other compound thing, is produced through the interrelation of its constituents. There are no independent things in themselves, independent of their parts; there are no *Attans*, *i.e.*, permanent Selves, which are, and have been, and will remain forever what they are now.

These three truths so vigorously insisted upon are stated in the *Anguttara Nikāya* (III, 134) in the following words:¹

'Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its compounds are Transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all compounds are transitory.

'Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its compounds are (subject to) Suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all compounds are (subject to) Suffering.

'Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all compounds are lacking an Attan. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all compounds of being are Lacking an Attan.'

II.—THE STANZA OF ASSAJI.

The doctrine of the Three Characteristics is also expressed in other Buddhist formulæ, which insist on the general truth that everything that originates must come to an end, that everything that is born has to die, that everything that comes to existence will have to cease, that there is nothing permanent in the world of corporeal existence, the domain of *Samsāra* ; and this truth is poetically expressed in a quatrain frequently inscribed upon Buddha statues as the essence of the doctrine, and known as the Stanza of Assaji.

¹ I follow mainly the translations of Henry C. Warren, *Buddhism in Translations*.—P. C.

In the *Mahāvagga* (Sections 24-24)² we read about the conversion of Sāriputta and Moggallāna,³ two Brāhmins who led a religious life as wandering ascetics, both bent on attaining enlightenment and reaching Nibbāna. And it happened one day that Sāriputta saw in the streets a young ascetic going from door to door begging for alms. He kept his eyes modestly to the ground and showed such a dignified deportment that Sāriputta thought to himself. "Truly this monk is a Saint. He is walking on the right path. I will ask him in whose name he has retired from the world and what Doctrine he professes."

The young ascetic's name was Assaji (Skt. Ashvajit) and on being asked as to his Faith and the Doctrine of his Master, he said: "I am a disciple of the Buddha, the Blessed One, the Sage of the Sākya, but being but little learned, I cannot explain the details, I can only tell the substance of the Doctrine."

Said Sāriputta :

"Tell me, oh, venerable Monk, the substance. It is the substance I want." And Assaji recited the stanza :—

"The Buddha has the causes told
Of all the things that spring from causes ;
And further the Great Sage has told,
How, finally, all passion pauses."

Having heard this stanza, Sāriputta obtained the pure and spotless Eye of Truth, and said: "Now, I see clearly, whatsoever is subject to origination is also subject to cessation. If this be the Doctrine I have reached the state to enter Nibbāna which heretofore has remained hidden to me."

² *Sacred Books of the East*, Vol. XIII, pp. 144-151. Compare also the Chinese translation of the *Buddhacarita* *Fo Sho-Hing-Tsan-King IV*, 17 (*Sacred Books of the East*, Vol. XIX, pp. 193 ff.) and other *Sacred Books of the Buddhists*.

³ Upatissa is commonly called after his mother, Sari, the son of Sari or Sariputta (Skt. Shāriputra) and Kolita after his family, Moggallāna, (Skt. Maudgalyāyana.)

Sāriputta went to Moggallāna and told him, and both said : "We will go to the Blessed One, that He, the Blessed One may be our Teacher."

When the Buddha saw Sāriputta and Moggallāna coming from afar, He said to His disciples : "These two monks are a highly-distinguished, auspicious pair," and they became (not unlike the Christian James and John whom Jesus called Boanerges) the most energetic followers among His disciples.

III.—THE SIGNIFICANCE OF ASSAJI'S STANZA.

The stanza recited by Assaji has become famous throughout the Buddhist world and is inscribed under many Buddha statues, and also in rock inscriptions ; but its meaning cannot be as clear to Western people as it was to Sāriputta. How can a simple statement as to the efficiency of causation have had so great a significance?

Obviously we have to consider the stanza in the light of the doctrine quoted in connection therewith by Sāriputta, concerning origination and cessation, to understand that it is merely another statement of the truth that all compounds will be dissolved again.

The traditional Brāhmanism at the time of Buddha taught that the law of causation can be broken ; it advised its followers to set their trust in the saving power of sacrifice ; it recommended sacred ceremonies, or sacraments, and especially prayers ; and accepted the Vedas as a divine Revelation. Assaji's stanza denies all hope for salvation by any other means except such as are effected through the normal course of causation. It repudiates miracles of supernatural interference by unreservedly recognising the Law of Cause and Effect as irrefragable.

The Doctrine of the Buddha must have appeared bold and iconoclastic to the pious Brāhmins, who placed their trust in the special revelation of the Vedas, who believed in the expiation of sin by the blood of sacrifice, and expected divine help by the magic charm of prayer. Their faith rested upon the

assumption of some divine or extra-natural power that would overcome, or break, or upset the law of causation. Buddha teaches us to give up all faith in the supernatural and the miraculous. He teaches that the origin and the end of all things depends upon causation.

The formulation of the essence of Buddhism in Assaji's stanza will scarcely appeal to those who are not initiated into the significance of these sentences, for the negative side of the rigidity of causation, which teaches us that in the world of Samsāra everything springs from causes ; and will, according to the law of cause and effect, come to rest again, has its positive side ; and implies that we must seek for the permanent elsewhere ; and, further, it implies that the law of causation holds good also for those who will energetically work out their own salvation.

Assaji's stanza suggests the Four Noble Truths ; *viz.*, that this world of materiality (in which all things originate by being compounded and cease to exist by being dissolved) is subject to disease and pain, to old age, decay, and death ; but if causation holds good, we can, by a thorough surrender of all attachment, emancipate ourselves from the evils of life and thereby attain the freedom of Nibbāna.

The law of causation is a curse only for bad deeds ; it is a blessing for good deeds. It does not only teach that birth leads to death, but also that the abandonment of clinging involves the cessation of passion, of sin, of wrong-doing.

IV.—NIBBANA AND THE UNCREATE.

The fleeting existence of compounds, this world of unrest and of transiency, which is characterised by birth and death, is called 'Samsāra ;' and the Realm where there is neither birth nor death, the state of eternal being, uncreate and indestructible, is called Nibbāna (Skt. Nirvāna) ; and we can understand the latter only after having thoroughly grasped the meaning of the former.

What is the state of Nibbāna? Is it perhaps pure mentality?

Yes! or No!—according to our understanding of 'mentality.' If we understand by mentality the mental functions, the transient thoughts of an Ego, of a Self, of our individual existence, we should know that mentality, too, is a compound, and, as such, also subject to corruption. Indeed, it is the most unstable of all conditions, for it is the function of a highly-complicated state of nervous tissue, which, being more delicate than other organisms, is even more transient than other compound things.

Yet, after all, the uncreate may be characterised as the purely spiritual, if by purely spiritual, we understand, not the cerebral function of our brain, but the Eternal Truth itself; which (if we think always with a rightly-directed mind,) we are able to attain even in this life of bodily existence. The Truth is not subject to decay; the Truth is not a particular concrete existence, material or otherwise; the Truth is not a Self, not an individual being. It is universal in its nature; it is omnipresent; it is uncreate and indestructible. The objective reality that corresponds to our cognition of the Truth is the norm of all order in the world; it constitutes the laws of nature and makes possible moral ideals. Accordingly, the Truth is not subject to origination and cessation; it is the eternal, the unchangeable, the uncreate and indestructible. He who sees the Truth reaches the holy ground of enlightenment. In the Truth alone can we see salvation; in the Truth alone do we find bliss. The attainment of Truth is this Nibbāna.

The Truth not being a Self, will abolish at once selfishness in any form; it will discourage egotism; and its universality will impress upon its beholders an universal good-will and loving-kindness. Hence the state of Nibbāna is characterised by the absolute calm that is produced through the utter absence of passion, as we read:—⁴

⁴ Quoted from *Nidānakathā*, translated by T. W. Rhys Davids in *Buddhist Birth Stories*, page 80.

“ ‘By what can every heart attain to lasting happiness and peace?’

“And to Him whose mind was estranged from sin the answer came :—

“When the fire of lust is gone out, then Peace is gained ; when the fires of hatred and delusion are gone out, then Peace is gained ; when the troubles of mind, arising from blind credulity, and all other sins, have ceased, then Peace is gained !’ ”

(To be continued).

SELF-RELIANCE

Immortal bliss is not attained
By faith in gods on high,
Nor may perfection here be gained
By prayer or fervent sigh.

The ego born of sense-desire
Discard and thou shalt see
Thy higher self revealed within
In power and purity.

On this true self with faith rely
And ever watchful be
From sin and every evil trend
Thy mind and heart to free.

Then love and wisdom, joy and light
Into thine heart shall flow,
Nirvana's bliss thou here shalt taste
And full perfection know.

A. R. ZORN.

WAISAKHA CELEBRATION IN INDIA

CALCUTTA.

The Anniversary of the Birth, Enlightenment, and Parinibbana of Prince Bodhisatta was celebrated with due ceremony at the Sri Dharmarajika Vihara, Calcutta on Thursday the 7th May at 6-30 P.M. Mahatma Gandhi, Mr. C. R. Das, Sm. Basanti Devi, Sm. Urmila Devi, Dr. Stella Krumrisch, Mr. H. Ishikawa, Vice-Consul for Japan, Rai Dr. Chunilal Bose Bahadur, Dr. Bhandarkar, Dr. H. W. B. Moreno, Rai Jatindra Nath Choudhury and many other distinguished ladies and gentlemen attended the function. On his arrival Mahatma Gandhi was received at the gate by Dr. Bhandarkar and others and was taken to the temple upstairs where he was welcomed by the Anagarika Dharmapala. Mahatmaji made offerings of lotus flowers at the feet of the Image of Lord Buddha. The repository of the relics of Buddha and the temple were shown over to Mahatmaji, who greatly appreciated the fresco paintings on the wall copied from the caves of Ajanta.

The proceedings commenced with the chanting of messages of Lord Buddha. This being over Dr. Bhandarkar said that they had met there to express their admiration and reverence to Lord Buddha and pay their tribute to him on the occasion of the 2549th birthday anniversary. The Anagarika Dharmapala spoke at length on the teachings of Lord Buddha and the way in which he had, been carrying on the work of Buddha in Bengal. In this connection he congratulated a lady named Mary Foster of Honolulu who contributed some Rs. 80,000 towards the Vihara building.

MAHATMA'S ADDRESS.

Mahatma Gandhi in addressing the gathering said:

Friends, it is now my pleasant duty to perform this service. I shall not say anything of these proceedings. Dr. Dharmapala has added a pathetic touch to this service and he has laid on my shoulders a burden which I consider I am ill fitted to carry.

I hesitated last year when Mr. Natarajan drew me out of my convalescent bed and asked me to preside at the anniversary last year, but I could not resist Mr. Natarajan, for I have very great and deep affection for him. I know that from that time I would be perhaps called upon to take part at such functions somewhere in India from year to year. And so it happened even when I came to Calcutta. It is a very strange thing that almost all the Professors of great religions of the world claim me as their own. The Jains mistake me for a Jain. Scores of Buddhist friends have taken me for a Buddhist. Hundreds of Christian friends still consider that I am a Christian and some Christian friends do not even hesitate to ascribe by implications cowardice to me and say of me: "We know, you are a Christian but you are afraid to own it, why don't you come forward boldly and say you believe in Jesus and his salvation". Many or some Mussalman friends consider that although I do not call myself a Mussalman to all intents and purposes I am one of them; and some Mussalman friends consider that I am on the road to it very near but still fall short of it. All this is extremely flattering to me and I take it as a mark of their affection and their esteem. For me, however, I regard myself as one of the humblest of Hindus but the deeper I study Hinduism the stronger becomes the belief in me that Hinduism is as broad as the Universe and it takes in its fold all that is good in the world. And so I find that with Mussalmans I can appreciate the beauties of Islam and sing its praises. And so simultaneously with the professors of other religions and still something within me tells me that for all that deep veneration I show to these several religions I am all the more a Hindu none the less for it.

HINDUISM AND BUDDHISM.

Nearly 40 or to be more exact 38 years ago I went to England as a lad and the first religious book that was placed into my hands was the 'Light of Asia.' I had read nothing of any religion in the world, nothing therefore of Hinduism. I

knew of Hinduism, what my parents taught me, not directly but indirectly, that is by their practice, and I knew a little more of it from a Brahmin to whom they sent me in order to learn Ram Rakhshya. That was the stock with which I sailed for England. So, when I found myself in possession of the Light of Asia, I devoured it.

From page to page I went ; I was really an indifferent reader of literature but I could not resist the temptation that each page afforded to me and I closed the book with deep veneration for the expanding or teaching which has been so beautifully expressed by Sir Edwin Arnold. I read the book again when I had commenced the practice of my profession in South Africa. At that time I had read something of the other great religions of the world but the second study of that book did not diminish my veneration. Beyond that, I have practically no acquaintance with Buddhism. I read some more literature in the Yerwada Jail but I knew that the reason why I am called upon to preside at such functions whether they were in connection with Buddha or Mahabir or even with Jesus Christ is that I endeavour to follow to the best of my ability such of these master teachings as my limited understanding enables me to appreciate. Many friends consider that I am expressing in my own life the teachings of Buddha. I accept their testimony and I am free to confess that I am trying my level best to follow these teachings. Unlike Buddhistic professors and unlike also many Hindu students—I was going to say philosophers—I draw no distinction between the essential teachings of Hinduism and Buddhism. In my opinion, Buddha lived Hinduism in his own life. He was no doubt a reformer of his terrible time, that is to say, he was a reformer deeply in earnest and counted no cause of great pain for achieving the reform which he thought was indispensable for his own growth and for the uplift of the body. If historical records are correct the blind Brahmins of that period rejected his reform because they were selfish. But the masses were not philosophers who whiled away their time in philosophising.

They were philosophers in action, they had robust common sense and so they brushed aside the boast in the Brahmins ; that is to say, selfishness and they had no hesitation in recognising in Buddha the true exponent of their own faith. And so being myself also one of the masses living in their midst I found that Buddhism is nothing but Hinduism reduced to practice in terms of the masses. And therefore sometimes the learned men are not satisfied with the incredible simple teachings of Buddha. They go to it for the satisfaction of their intellect and they are disappointed. Religion is pre-eminently a matter of the heart and a man who approaches it with intellectual pride is doomed to disappointment.

BUDDHA NOT AN ATHEIST.

I make bold to say that Buddha was not an atheist. God refuses to see any person, any devotee who goes in with his pride. He believes not in men rubbing their noses on the ground, he wants not to see the marks on the noses and some of you may not know that many Mussalmans really carry these marks on their foreheads as they lie prostrate in their mosques, rub their foreheads day after day so that they have got the scar on their forehead about the circumference of a rupee, sometimes, even larger. God does not want the marks. He sees through and through. A man may cut his nose and rub it on the ground but God will not recognise him who will turn his back upon a man with pointed nose if his heart is not bruised and blood does not flow freely from his heart. He recognises that as his own. And as the masses not knowing what his pride is approach him in all humility and become the splendid philosophers in action and we can freely follow them. That, in my opinion, is the essential teaching of Buddhism. It is pre-eminently a religion of the masses. I do not despair. I do not for one moment consider that Buddhism has been banished from India. Every essential characteristic of Buddhism I see, is being translated into action in India much more perhaps than in China, Ceylon and Japan, which nominally profess Bud-

dhism. I make bold to say that we in India translate Buddhism into action far more and far better than our Burmese friends do. It is impossible to banish Buddha. You cannot deprive him of his birth in India. In his own life, he made out for himself an imperishable name. He lives to-day in the lives of millions of human beings. What does it matter whether we go to a little temple and worship his image or whether we even take his name. My Hinduism teaches me that if my heart is pure I may mispronounce the name of Rama as Mora still I can speak it with as much force as—nay, even more than the learned Brahmins. So, I say to Dr. Dharmapala what does it matter whether he can count upon the support of so many men or whether a lady from Honolulu contributes a huge sum or not. Buddha has taught us, in my humble opinion, that it is not necessary for millions to associate themselves with one man who seeks for truth.

THE GREATEST OF TEACHERS.

"Let each one say for himself how much of the message of mercy and piety that Buddha came to deliver we have translated into our own lives and in so much as we have translated that message in our own lives are we fit to pay our homage to that great Lord, Master and Teacher of mankind. So long as the world lasts, I have not a shadow of doubt that he will rank among the greatest of teachers of mankind. The thought that Buddha gave about 2500 years ago will never vanish—thoughts have also a mark though going at snail's space. It is still germinating though we may find that Buddhism like every other religion at the present moment is really decadent. I am optimistic enough to feel that our day is dawning when all these great religions will be purged of all frauds, hypocrisy, humbug, trush, untruthfulness, incredulity and all that may be described under the term "degradation". They will be purified of that fraud and we will see a day dawned when he who learns to see will find that truth and love after all are two faces

of a coin. 'That and that alone is the only current coin and every other is a base coin.

May God help us to realise the message that the Lord Buddha delivered to mankind so many hundred years ago and may we each one of us endeavour to translate that message in our lives, whether we call ourselves Hindus or not."

—*The Bengalee.*

AT BOMBAY.

Under the auspices of the Bombay Buddha Society a public meeting was held on 7th May at Sir Cowasji Jahangir Hall to celebrate "Buddha Jayanti." Among the distinguished gentlemen present were Sir Shankaran Nair, Mr. Radhakanta Malaviya, Dr. A. L. Nair, Professor Bhagwat of St. Xavier's College, Professor Kawsambi, Mr. Jamnadas Dwarkadas and the Hon. Mr. Lalubhai Samaldas.

Mr. Lalubhai Samaldas in opening the meeting said that the Society had the honour of being presided over on the day of Buddha Jayanti by eminent men. Mr. Gandhi presided last year, and he (Mr. Lalubhai Samaldas) had great pleasure in proposing Sir Shankaran Nair to the chair. The proposal was approved amidst cheers and Sir Shankaran Nair took the chair.

ORIGIN OF THE SOCIETY.

Mr. Jhabwalla, the Secretary of the Society, briefly dealt with the origin, development and the present activities of the Society in Bombay. The Buddha Society was first started four years ago with the object of reviving the spirit of the great reformer in materialistic Bombay. Once the Society was established, its first activity was the celebration of Buddha Jayanti. Then fortnightly classes were got up in order to teach the public the doctrines of the great master. A good Buddhistic library was soon secured. The Society had since been busy to propagate the doctrines of Buddha and pamphlets in English as well as vernaculars were distributed to the public.

Mr. Jhabwalla hoped that the society would in future get the support that is so much needed and that the public would take greater interest in the teachings of Lord Buddha.

SIR SHANKARAN NAIR.

The President in rising to address the meeting said that Buddhist societies have of late been started all over India, a fact which was significant and was a warning. It was a movement which he always felt was bound to come on account of the social needs not only of India but of the world. Many felt that none of the three great religions of the world, Christianity, Islam, and Brahminism met the needs of the situation ; others there were who thought that Buddhism gave a better answer to the present day problems, and that it should be given a chance of dealing with them.

Sir Shankaran Nair then dwelt on a few characteristics of the Buddhist religion and said that it did not recognise the caste system. It drew its inspiration from the Upanishads. The absence of castes was the greatest factor in that religion, and could well be appreciated when it was realized that as long as the caste system remained an integral part of the Hindu religion, progress that was so much desired was impossible.

Buddhism insisted on the inflexible law of "Karma." Faith and belief which other religions, held as pre-requisites were foreign to it. It rendered religious persecution, religious war, or any variety of slaughter on behalf of religion which had disgraced Christianity, Mahomedanism and Brahmanism, impossible. Buddhism taught that life other than moral, even if religious led to spiritual and physical degeneration. In fine it gave a natural sanction to morality.

The sacredness of life and universal love was another distinctive feature of the religion of Buddha. "Does not the world now require this teaching more than ever?" asked Sir Shankaran Nair. "Looking around," he continued, "one saw misery of every kind ; famine, death by slow starvation and

disease spreading everywhere ; one saw robbery of every kind, open or disguised, under legal forms."

Speaking on the origin of Buddhism Sir Shankaran Nair said that it was the misery of old age, disease, and death, which he witnessed that drove Lord Buddha to seek enlightenment for the release of humanity. The effect that this superb example had on his followers could well be imagined when it was known that the misery caused by an expedition into Orissa made Asoka a Buddhist, and a missionary for peace, enforcing it to the utmost extent of his power. The great war which was waged recently with the object of ending wars was apparently going to be fruitful of more wars.

Hindu, Mahomedan, or any other religious disputes, Sir Shankaran said, leading to bloodshed would be things of the past, if only Buddha's teachings were observed. Buddhism afforded a solution to almost every current-day political problem and the members of the League of Nations would do very well to study its tenets for the solution of the problems over the solution of which they were racking their brains.

Mr. G. K. Nariman addressed the meeting next. None, said he, so much influenced mankind as Lord Buddha had done, Lord Buddha was to India what Zoroaster was to Persia.

One of the fundamental doctrines of Buddhism, was the doctrine of moderation. Untouchability which was the heritage of India and a curse, as it were, was discarded by Buddhism. The speaker asked the audience to do away with that curse as speedily as they could.

Mr. Jamnadas Dwarkadas followed Mr. Nariman. He said that he was not a Buddhist himself but a Hindu who believed in religion not as a thing merely to be preached but more to be practised. So long as a religion was merely professed and was not truly lived up to, it could not hope to inspire its followers with the truth of its doctrines. Buddha's teachings were a negation of the hypocrisy which pretends to believe in a faith but refuses to live up to it. Buddha was out to shed light on a misguided world and in the midst of chaos and con-

flict had tried to turn the eyes of the people from the unreal to the real.

At the present day, Mr. Jamnadas continued, there was the havoc of orthodoxy on the one hand, and the worst phases of Western materialism on the other, both of which were seen in their extreme form in Bombay. Great, therefore was the necessity of a Buddhist society in Bombay to teach the people to practise Buddha's teachings.

A few other gentlemen addressed the audience after which Mr. K. Natarajan proposed a hearty vote of thanks to the chair. He said that Sir Shankaran Nair was one of those great men who had striven to give effect to the teachings of Buddha and Hinduism. Sir Shankaran Nair was truly inspired with the fear of God and in all that he did was inspired with love for the oppressed and the poor. It was, therefore, a very great privilege to have him to preside over the evening's function.

Mr. Natarajan then thanked Sir Shankaran Nair and expressed the hope that he would always give his best support and sympathy to the Society.

After a few words of thanks from Sir Shankaran Nair the gathering dispersed.

AT MADRAS.

Madras Maha Bodhi Society and the Sakya Buddhist Association celebrated the Waisakha festival in Madras on the full Monday when speeches on the life and teachings of the Lord Buddha were delivered.

AT BUDDHA GAYA.

Revd. K. Srinivasa Thera and Revd. M. Dharmissara celebrated the Waisakha festival at Buddha Gaya on behalf of the Maha Bodhi Society.

AT LAHORE.

The Punjab Brahmo Samaj celebrated the 2549th anniversary of the birth, 2514th anniversary of the Enlightenment

and 2469th anniversary of the Maha Parinirvana of Gautama Buddha on the 8th instant at 7 P.M. There was a large attendance of men of all creeds. The proceedings commenced with a hymn and prayer. Prof. Ruchi Ram Sahni, M.A., M.L.C., presided. Rai Bahadur Pandit Sheo Narain, Advocate, read a paper in Urdu, in which he described the work now going on in the different parts of the world, and read an edifying poem on the great Prophet.

Mr. J. C. Chatterji of the Theosophical Society in an eloquent address discussed the main features of Buddhism.

Srijut Surendra Sen Gupta, a missionary of the Brahmo Samaj, also proved from the readings of the Pali books that Buddha believed in Brahma.

Rai Sahib Lala Raghunath Sahai, Head Master, Dyal Singh High School, referred to the sacrifice and boldness of Buddha in renouncing the world.

Prof. U. N. Ball said that Buddha was the greatest Indian national teacher.

Bhagat Iswar Das, Vakil, also paid his tribute to the memory of Buddha, and urged the necessity of all people meeting together to discuss the ways of Buddha.

The President in his concluding speech referred to the present position of Buddha Gaya which he had visited two and a half years ago.

DOES HISTORY REPEAT ITSELF ?

"History repeats itself" is an old popular adage. It is not wholly true. Similar things occur again, says Wells, but not the same identical things ; the happening of similar things often periodically deceives us into a belief that there are certain cycles in the working of the cosmos. As a matter of fact, the cosmos is a flow, all the phenomena are moments or passing points in the flowing stream. Every time there are diff-

erent causes (effects of preceding causes) different circumstances, and different environments, sometimes apparent, at other times imperceptible, for the happening of events. One wrongly assumes that the history is repeating itself, it is not really so. For example take the case of revolutions of a wheel of a car. Each revolution of the wheel appears to be just like its predecessor, but after the wear and tear preceding it, it cannot be exactly the same. Because the difference is so imperceptible and invisible that one is misled to fancy all revolutions are exactly alike. The same is the case with all phenomena in nature. The origin, spread and decline of a religion is a flowing stream, its revival presents a new manifestation, the creature of changed circumstances. If Buddhism, therefore, aspires to be revived in India, if it addresses itself to reform corrupt practices in some countries in Asia, if its ambition is to traverse lands hitherto unvisited by it, its *modus operandi* ought to be different from the methods adopted by it in olden days. We have said that history does not repeat itself, we shall no longer have the Bhikshus of old wandering in the wilds, fastnesses and inaccessible spots in so many countries of Asia inhabited by semi-civilized population. No longer will enthusiastic and zealous preachers reappear to carry scriptures and pictorial representations to foreign lands, learn local dialects and characters and make the *Dharma* accessible in translations to the people of those lands. We shall not have Asoka again to give impetus and encouragement to the propagation of the *Dharma* in and out of India.

The task before the Buddhist Missionary is very heavy. The world is different now from what it was in the Buddhistic period. Christianity and Islam have come into the field both essentially proselytizing religions. Christendom has a powerful civilization and an organized Church with an army of scholarly preachers and divines, and enormous funds and endowments to support Christian institution. The Christian population is widely educated in science and religion, and it commands the commerce of the world. Islam too is a formid-

able compact religious and political organization, firm in faith, tenacious in its principles, it has embraced in its fold a number of races of different nationalities in all the four continents of the world.

In the home of its birth Buddhism has to reckon millions of cultured Hindoos, holding various shades of religious beliefs, and a large Moslem population, (agregating not less than 7 crores) in addition to daily increasing number of Indian Christians and a goodly number of conservative Zoroastrians. The old methods of propagation of Buddhism will not do now. Modern methods shall have to be put in operation before any success can be hoped for. The only hope Buddhism has are its truths which are likely to influence religious thought of the world by very slow process. Science is paving the way for it. Message of Buddhism is to be conveyed to the whole world in all languages and dialects. The task is Herculan but one need not despair. The odds against spread and revival of Buddhism are formidable and enormous but the facilities of communication, and the opportunities of learning foreign languages are very much greater than before. We require persevering and ardent workers. Where are they to come from is the question.

PUNDIT SHEONARAIN.

THE BURMESE EMBASSY OF 1236 A.D.

Translation of the six photographs of the Manuscript No. 217 kept at the Bernard Free Library, Rangoon in the custody of the Honorary Keeper of the Manuscripts.

Your Majesty's most humble servant Minister Minhla Zayathu, Secretary Mindinsithu, Correspondent clerk Mindinkyawgong and Interpreter Noratha Thirisithu, in obedience to Your Majesty's order, most respectfully lay before Your

Majesty's feet a record of the Pilgrimage to Maha Bodhi Tree in Majjhima Desa and of the offerings made there with a view to the increase of Your Majesty's good merits.

RECORD OF THE PILGRIMAGE TO MAHA BODHI TREE.

In the year 1236 (1875 A.C.) of the Burmese Era, on the 2nd day of the waning of the month of Pyathu, at about 21 minutes and 49 seconds after 7 o'clock in the morning, there arrived at the embassy from the Foreign department (*i.e.*, of the Government of India) Chief Clerk Mr. Tarlapo and General Palmer, the aide-de-camp of the Governor General, and escorted by them, we were driven over in Government conveyances, with proper equipages to the Railway Station in a manner similar to what was done on the occasion of our landing. We boarded the train, the four Ambassadors, Secretary Maung Ponk Kyine and Babu Charu Chunder Mitra who was placed at our disposal by the Governor General, occupied a first class carriage, messengers Nga Po Choe and Nga Po Han, clerks Nga Toe and Nga Shoon and a servant occupied a second class carriage and Lalla, placed at our disposal by the Governor General to act as a general servant, occupied a third class carriage.

At the departure of the train conveying the Ambassadors at 9 o'clock in the morning, the Governor General honoured us with a salute of 15 guns. After a journey of a day and a night from Howrah, we arrived at Bankipore Station at about 3-50 A.M. and we were received by the Government officials of Bankipur with a Guard of Honour of over 100 men bearing torchlights. As we left the train, there took place a review of the Guard of Honour, who gave us a salute. Then with our whole retinue, we were taken over by the District Collector of Bankipore in a conveyance, to quarters prepared for our temporary residence. Our luggage was brought over to the place under the supervision of the British officials. The District Collector informed us that in compliance with the order contained in a telegram received by him from the Governor

General to the effect that every arrangement should be made for the comforts and needs of the Ambassadors, he had accordingly made every arrangement for our residence, provisions, conveyances and servants. The District Collector further assured us that he would accompany us to Maha Bodhi on the following morning. The Chief Ambassador on behalf of the whole party, in reply, conveyed our thanks for having shown us every sign of friendly feeling by receiving us in person, after having waited for us, provided with torchlights from the middle of an intensely cold night till our arrival, at a time of the year when the country was as cold as Bhamo of our country and the Shan States. We also thanked him for having made every arrangement for our temporary residence and provisions, and then said that we would make a sojourn as desired by him on our return from Maha Bodhi, but for the present, as we had not been to Maha Bodhi, we expressed our desire to leave the place (Bankipur) that very morning to continue our journey to Maha Bodhi. The District Collector then provided us with an escort of 3 sepoys, 6 carriages, and sufficient provision to continue our journey.

We then set out on our journey and after putting up for a night at the Government Circuit House on our way, we arrived at Gya and were received by the District Collector of Gya in the same way as the District Collector of Bankipur had done. We spent a night at Gya. The District Collector of Bankipur informed us that the Maha Bodhi was 3 miles distant from Gya village and a part of the journey to the extent of 1200 'tas' (2400 cubits) was of sandy ground and so a journey by carriage would be cumbersome. He therefore provided us with two elephants for our conveyance, an escort of 40 armed men and 8 sepoys. We started from Gya village at 9 A.M. and arrived at Maha Bodhi Tree at 3 P.M. on the 5th day of the waning of the month of Pyatho.

The distance from Calcutta to Bankipore is 169 Burmese miles and there are 44 Railway stations; from Bankipore to Gya village the distance is 67 Burmese miles and there are

41 villages, and so the total distance between Calcutta and Maha Bodhi is 236 Burmese miles, and there are 85 villages, and thus the whole journey was partly, for one night and one day, by railway, and partly, for 2 nights and 3 days by pony carriages. When we, the Ambassadors arrived at the Maha Bodhi Tree, the Mahantaji Yogi who was the principal caretaker of the Maha Bodhi Tree, placed at our disposal, a three storeyed pucca building for our temporary residence, and taking our residence at the place, we worshipped at the Maha Bodhi Tree. A little after 9 P.M. on the night of the arrival of the Ambassadors, Babu Radicar Prasad Das, from Calcutta, arrived at Maha Bodhi, and from that night we made him speak to the Mahantaji Yogi all that we wished to say. On the following morning, we, with the whole of our retinue, kept sabbath on Your Majesty's behalf for 3 days continually.

Every morning we would offer food at the Maha Bodhi shrine for Your Majesty's good merit, every evening we would offer 1000 flowers 1000 candles and 1000 oil lights for Your Majesty's good merit. Every evening and every morning, we would offer water by pouring it on the shrine in golden bowls, as many bowlfuls of water as there are years in Your Majesty's life. We then prayed to the effect that Your Majesty might be powerful, live long, and that Her Majesty the Queen, Their Highness the Prince and Princess, the Royal Relatives might be free from all diseases, and be happy and become more glorious; that the Ministers, other state officials and all of Your Majesty's subjects be free from all diseases. We also prayed for the advancement and propagation of Buddhas' Sasana. We also found portions of the great temple, built by King Siri Dhamma Soka to the east of the Maha Bodhi Tree in a state of disrepair and so having collected all the pieces of Buddha's Images lying about here and there we stored them together inside Ku's (hollow portion of the temple) and *tasoungs* (four cornered edifices with roop, attached to the temple). We also found and had the opportunity to worship at Buddhas' Images of various sizes measuring in height from

5 or 6 cubits downwards, hundreds of thousands in number, almost unlimited. We also saw Hindu Brahmins making offerings of food, flowers and candles at various Images of Buddha, which were in a good state of preservation, complete with sheds and kus recognizing them as those of Vishnu and Kacchayana. We found very few who declared themselves to be the followers of Gautama and who made use of the Three Ratna Gatha. There were also very few who worshipped daily at the Maha Bodhi Shrine considering it as that of a Deva. However on Saturdays all the people in that District visited and worshipped at the Bodhi Tree.

We also found two Brahmins who acted as chief caretakers of the Temple of the Ajjhapala Banyan Tree which stood to the east of the Nerinjara River. We also found there, at the Ajjhapala Banyan Tree, a temple built by King Siridhammasoka and several other smaller temples and ku's, and also an unlimited number of Buddha's Images.

On our return from the Ajjhapala Banyan Tree, coming back across the Nerinjara River, we were informed and thus came to know of these facts namely—that at a distance of 50 Burmese miles from the place where we crossed the River, the River issued from the underneath a large mountain called Guluwa, and having flowed northwards joined the Ganges at the upper portion. At that time of the year (the time of the visit) the river at a spot about 800 cubits towards the source, the eastern bank was only 2 cubits deep and 6 cubits wider, also that there was a full tide in the river only in the month of Jaboungbut. At that time (time of visit) there was no water at the upper reaches of the River, but that it was one vast sandy bank, which when dug 3 or 4 cubits below the surface displayed a running stream of water and fishes and that the name Nijala was found in Sanskritic work to be that of the River from the fact that more water flowed underneath the surface than above; that river was named Nerinjara by the followers of Gautama's Religion from the fact that when Buddha after making a solemn declaration, put out a golden

bowl in the River, the golden bowl flowed upwards, that the Hindus believed in the attainments of one's desire and promotion of one's happiness if a solemn oath be made and then bathed in that river.

We are also informed and thus made known that round about the Maha Bodhi Tree, there stood a Hindu village of over 200 houses, called "Taradira" that the land dedicated to the Maha Bodhi Tree measured 6 Burmese miles from north to the south and 2 Burmese miles from east to west, the Mahantaji Yogi was the Chief Caretaker of the Maha Bodhi temple, and all the Images of Buddha, all the 'pathes' (pagoda), Moats (hollow portions of pagodas) and arched passages into the pagodas attached to the temple, also that the Mahantaji Yogi enjoyed an annual revenue of Rs. 7500 out of the land dedicated to the Maha Bodhi temple; that the Mahantaji Yogi lived in a four storeyed building divided into three sections, utilising the one in the north as a garden, another in the south as a Hall for receiving guests and the middle as a living place, the building stood in a compound enclosed by a wall measuring 33 tas from east to west, and '132' from north to south 42 cubits high that the wall is an immense structure like that of the stockade of a city, the Mahantaji Yogi dressed himself in suit composed of a red turban round his head and a coat made of muslin embroidered with gold and silver filigree work like those worn by the Hindu Maharajas, that he lived the life of celibacy like rishis, worshipping at the Maha Bodhi Tree and at Vishnu and other Hindu Gods, that there lived at his abode together with him and fed by him altogether 1000 Yogi disciples that besides these disciples residing at his abode, there were 6000 other disciples living outside; that as Yogis lived a life of celibacy, and as their expenses, unlike those of laymen, were very little, there was a vast accumulation of wealth, valuables obtained and stored together from generation to generation during and since the times of his forefathers, that the Yogis' abode was a building 300 years old and was made of stone and marble.

The Mahantaji Yogi brought out and showed us golden ptees (golden umbrellas) and golden tagoons (golden streamers) which were the offerings of King Bagyidaw (a predecessor of King Mindoon) and also the stone inscription bearing a description account of the offerings made. We made a copy of this inscription and brought it away with us. We in return presented to the Yogi one small betel case, one small bowl to hold preserved let-pet (green tea leaves) and one drinking cup, and we asked the Yogi to consider them as presents made by the Burmese Ambassadors in token of friendly feeling. We also told him that Gautama Buddha's Religion flourished in Burma and that the Burmese race were descendants of the people of Majjhima Desa in India, and thus in many respects the Burmese were similar to the Hindus, in as much they also abstained from partaking of intoxicating drinks and eating beef. We also said that our Gracious King Mindoon Min of the Rising Sun was of the Sakya Race being a remote descendant of Gautama who became Buddha at Maha Bodhi and that our King observed all Kingly duties and ruled and guided the people suppressing all violation of the Five Precepts and thus promoted the propagation of Buddha's Sasana, that urged by a deep reverence and devotion for the Maha Bodhi Tree an account of which appeared in our books, our king sent us to make offerings at the Maha Bodhi Shrine.

And then our Chief Ambassador informed the Mahantaji Yogi of our king's desire to erect a monastery near Maha Bodhi Tree with a view to make offerings at the Bodhi Tree daily, and requested the Mahantaji Yogi for the grant of a site to erect a Monastery; we also said that if the Yogi desires, our king would direct the restoration of the Courtyard wall of the Maha Bodhi Shrine, which was in a state of disrepair. The Mahantaji Yogi in reply, said that not one of the Governor Generals of India would direct the restoration of the Courtyard wall of the Maha Bodhi Tree, which was in a state of disrepair, and expressed his great delight; and hearing these words to the effect that the Burmese King of the

Rising Sun desired to erect a Monastery to keep some Buddhist monks, and make perpetual offerings at the Maha Bodhi Tree. The Mahantaji Yogi also said that he would give his permission to restore the Courtyard wall of the Maha Bodhi Tree which was in a state of disrepair. Having thus obtained his permission we cleared a space within the Courtyard wall of the Maha Bodhi Tree and then asked the Mahantaji Yogi to give us the land measuring from a point to the north west of the third Courtyard wall to the north east including the Pagoda on the Animissa Hillock, a distance measuring 36 'tans (72 cubits) from east to west to utilise it as a site on which to build a Monastery. The Mahantaji Yogi gave us his consent, and had his disciples and assistants measure out the land, and then made over to the Ambassadors. The Mahantaji Yogi also gave us his consent to our erecting a wall all round the land where the Raja Ratna Linloon tree once stood, but which was now used for cultivation. With regard to the Mousalinda Tank the Mahantaji Yogi said that he could not give free permission as it was used by the Hindus for sacred rites but that we might build a wall on four sides provided we left a door-way on each side.

Thus on the occasion of the Mahantaji Yogi's delivery of possession of the land on which to build the Monastery over to us attested by proper documents, after having the spot measured out, we the ambassadors and the whole retinue, together with Babu Radhicar Prasad Das, expressed our delight by causing 1000 copper coins to be distributed among the beggars and other destitute persons with a view to the increase of our King's good merit. A heavy rain fell continually for 3 days from that night. The Hindus said that it was unusual to have rain in the month of Pyatho and that a heavy rain on that occasion was due to the fact that the Burmese King of the Rising Sun had provided a site to facilitate the making of offerings at the Maha Bodhi Tree, and the Great Devas of the Tree being glad, caused a heavy downpour of

rain. In the morning we found the Maha Bodhi Tree, as green and as tender as a newly grown young tree, unlike all others, evoking an insatiable desire to worship at the tree.

We then made over messengers (Loobyandaw) Nga Pocho and Nga Po Han to the Mahantaji Yogi so that daily offerings at the Maha Bodhi Tree could be made and they were provided with suitable quarters for their residence. We then allowed a sum of Rs. 30 to be made over to them for the purpose of making daily offerings at the Maha-Bodhi Tree during the month of Tabodwe, with a view to the increase of Your Majesty's good merit, the offerings to be made being eight annas worth of food, five annas worth of flowers to be offered every morning and five annas worth of lights every night (a Burmese rupee is composed of 18 Burmese annas). With regard to the branches of the Maha-Bodhi Tree which had become dried, we took them over to be placed at Apparajhita Throne, at the Images of Buddha at the Maha-Bodhi Temple and at Ajjhapala Banyan Tree and then return from Maha-Bodhi on the ninth day of the month of Pyatho.

The spot of ground on which the Bodhi Tree stands rises gradually from the surrounding fields to a height of 26 cubits ; such beasts of prey as eagles, kites, leopards, snakes, centipedes and scorpions were very scarce in that spot, there were no fleas, mosquitoes, flies and larva and other detestable insects to be found there ; uncouth and uncivilized heathens did not live perpetually there. Although the courtyard wall was in a state of disrepair, no trees or creepers with thorns grew in that spot. There grew only very short kuccha grass and other trees bearing delicate flowers in a right hand direction round Maha-Bodhi Tree. The place is also covered with a very pleasant looking silvery white sand (like powdered silver in appearance). We also found a throne 18 cubits high and 6 cubits wide erected underneath the Maha-Bodhi Tree reaching to the level of the first fork. We also saw a large temple in a state of ruin in the place where the Apparajhita Throne was ; and judging by the portions of the temple still

in existence measuring to a height of 50 cubits, we could infer how large and grand must have been the Great Temple when it was in perfect condition as built by King Siridhammasoka. We also found several other temples such as Animissa Temple, Ratna Zingyan Temple (Buddha's walk) and Ajjhapala Tree Temple,

TO THE LORD BUDDHA

How glorious is Thy Dhamma,
O Buddha, Blessed Lord.
How wonderful Thy Sangha
Which spreads Thy word abroad.

We, too, will surely follow
The road that thou didst find,
The perfect road of Knowledge,
And never look behind.

And walking in Thy footsteps,
We'll find the truest wealth
Lies in the full surrender
Of that we call the self.

Thine Infinite Compassion,
Thy pure and Holy Life,
At length shall lead the nations
From bloodshed, hate and strife,

And so we take our refuge
In Thee our Lord Divine,
The Holy Law the beacon
That in our hearts shall shine.

How glorious is Thy Dhamma
O Buddha, Blessed Lord.
How wonderful Thy Sangha
Which spreads Thy word abroad.

ERNEST H. HUNT (Shinkaku).

CHIEF HIGH PRIEST OF THE SIAMESE SECT OF CEYLON

The Very Rev. Ambanwella Sri Siddhatta Sumangala Nayaka the High Priest of Walapane, Uda Hewahetta, who was unanimously elected, after protracted and indignant meetings to the highest ecclesiastical office of the Siamese sect in Ceylon—as Maha Nayaka of Malwatte Temple, Kandy, attended the Kachcheri, Kandy, accompanied by the Second Chief High Priest (the Anunayeka Thero) and the Chapter of Priests of the Executive Committee of the Malwatte Vihare with all the emblems and insignia of the Kandyan Clergy, at 2 p.m. The Very Rev. Ambanwella Thero was received by Mr. N. Izat, the assistant Government Agent, in the absence of the Hon. Mr. W. L. Kindersley, the Government Agent. Mr. Izat congratulated the Chief High Priest, on his appointment to the highest ecclesiastical office in the Kandyan country, and wished him long life and prosperity. The High Priest said that during the Kandyan *regime*, the King appointed the Chief High Priest of the Kandyan territory. The King presented a gold inlaid ivory fan in honour of the high office.

The Maha Nayaka Thero brought the Act of Appointment encased in an oblong silver case, superscribed in ancient Kandyan phraseology with a text and the Assistant Government Agent according to the usual procedure observed after the cession of the Kandyan Province, signed the Act of Appointment as a recognition of the office by Government.

The Maha Nayaka thanked the Assistant Government Agent, and invoked blessings on His Majesty the King of England and the British Government. Mr. Goonetilleke, the Kachcheri Mohandiram, acted as Interpreter.

The High Priest then withdrew and repaired to the Maligawa on *pavada* and was received by Mr. P. B. Nugawela, the Diyawadana Nilame, and the Hon. Mr. A. H. E. Molamure, and the Chief District High Priests of all the Kandyan Provinces and Chief Incumbent Priests of the principal Vihares of the Kandyan territory, who according to ancient custom, in vogue

during the Kandyan times made obeisance to the High Priest followed by the Kandyan musical band and a salute from the Maligawa cannon.

As Chief High Priest, Ven. Ambanwella becomes one of the three lawful custodians of the Tooth Relic and as such, one of the three golden keys was formally handed over to the Maha Nayaka Priest amidst the booming of triumphets and the musical band of the Maligawa the other two golden keys being with the other Chief High Priest of Asgiriya and the Diyawadena Nilame.

The Maha Nayaka Priest and the assembled clergy were then treated to light refreshments, and were conducted in a gorgeous procession, with caparisoned elephants and numberless dancers headed by a Chief mounted on an elephant with the act of appointment placed in a richly-finished silver case of Kandyan design. After parading the principal streets the procession reached the Malwatte Vihare, where the assembled multitude made homage and congratulatory speeches were delivered by leading residents and chief provincial Priests. Proceedings terminated late in the afternoon.

The office of Maha Nayaka Priest of Malwatte Vihare was held in the greatest esteem by the Kandyan Kings. At the Royal Coronation, the Maha Nayaka Thero was the first to receive the King and pronounce blessings. Latterly after the accession, the Ceylon Government regarded the office as one of great honour. On the death of one of the Maha Nayaka Theros,—Kobbekaduwa Maha Nayaka Thero, the Royal Tutor to the King— all the funeral expenses, were borne by Government at the suggestion of the Resident, Sir John D'Ozly. For the *upasampada* ceremony, the highest order of Buddhist Priesthood, all the Siamese sect Priests in the Island receive the order at Malwatte Vihare, Kandy.—Gampola Cor, April, 28.

THE PUBLIC MEETING.

The Rev. Pahamnue, Anunayake Thero, presided over the public meeting which was held immediately after the arrival of the Perahera at Malwatte Vihare in a special *maduwa* which had been erected behind the *poyage*.

The Rev. Herimitigala Dheerananda acted as Secretary to the meeting. The Act of Appointment was then read by the Secretary. Telegrams of congratulations were received from the following: Mr. Alexander Welliwita, Gate Mudaliyar Harry Jayawardene, Mr. E. D. Dharmasena (Badulla), President Dimbulana (Bibile), Mr. T. B. Mampitiya, R. M. Rev. Medankara Terunnanse (Kataluwa), Nayake Thero of nine Korales, Dr. C. A. Hewavitarne and Secretary Thusita Goodwill Fraternity.

The speeches were first made by the clergy congratulating the "Sangaraja" on his election. The Principal of the Wattegame Pirivena offered congratulations on behalf of the Asgiriya Vihare.

The Rev. Ratanasara, Nayaka Thero of Kahawe, appealed unity among the priesthood.

MR. P. B. NUGAWELA.

The D. N. said that he was very glad, he was given the opportunity of speaking on that occasion. The election of a High Priest had been hanging on for a long time. It was no fault of the Sangha Sabha, but, it showed that they acted with caution. The new Mahanayake was one who belonged to a very ancient family, and he congratulated the Sangha Sabha on the election. (Applause). The previous speakers had already spoken of the good qualities of the new High Priest. He had nothing to add. He wished the Mahanayake Thero success.

THE HON. MR. D. B. JAYATILAKA.

Mr. D. B. Jayatillaka said that the Chairman had mentioned that if this was an election which took place during the time

of the Sinhalese Kings, the King himself would have been present on the occasion. (Applause.) The function which took place that day was not in any way an insignificant one, although they were not honoured with the presence of Royalty. The Mahanayaka Thero was not one who belonged to any party or any sect of priests. He was the head of the Buddhist Church in Ceylon, and as such it was his duty to bring about unity among the priesthood, and to do this he assured them that they would all co-operate.

THE HON. MR. P. B. RAMBUKWELLE.

Mr. P. B. Rambukwelle said that they were all very proud of the success that attended the function that day. He wished the newly elected Mahanayaka long life, health and happiness.

THE HON. MR. A. F. MOLAMURE.

Mr. Francis Molamure said that he came that day to tender congratulations on behalf of Kegalla and the outlying districts. The previous speakers had compared the Mahanayaka to a King. There was no question of comparison. The Mahanayaka was really the King of priests, and as such he hoped that all Buddhists would show their loyalty to him.

THE HON. MR. W. A. DE SILVA.

Mr. W. A. de Silva said that it was not necessary to make a long speech on that occasion. They had all gathered there to celebrate the election of the Mahanayaka, and to tender their congratulations to him. Ceylon was world famed owing to its being a stronghold of Buddhism, and for this condition of affairs they were indebted to the priesthood. The good influence of the Buddhist religion on the people of this country had unfortunately been on the decrease, and it was for the priests to prevent any retrogression by leading the people on the right path. It was desirable that the priests should not condescend to the whims of the laity, but adhere closely to the right, given them of being guides to the morality and conduct of the laity.

OTHER SPEECHES.

The other speakers were Messrs. Abeyratne, Ratnayake, L. M. Hippola, and Naranpanawe.

Several addresses were presented to the Mahanayaka from various parts of the Island.

The addresses were all well illuminated and framed.

Owing to the lateness of the hour, the Mahanayake Thero briefly thanked the gathering.

VEGETARIANISM

It has been supposed by some that after demonstration of life in plant life by Dr. Sir Jagadish Chandra Bose, the taking of the life of an animal for food and the taking of the life of a plant for the same purpose mean the same thing. This view is likely to lend justification and, to a large extent, encouragement to slaughter of animals for food.

After the learned Doctor's lectures in Lahore I addressed a long letter to him pointing out that his demonstrations may afford pretexts to meat eaters to defend their habit. My communication has elicited the following reply from him which I suppose he will have no objection to be issued in the Press. It is too brief but certainly expressive enough to show that pity and compassion are higher attributes of man.

Bose Institute,
93, Upper Circular Road,
Calcutta, 28th March 1925.

DEAR SIR,

I owe you an apology for the delay in answering your letter. I have been, and am still, extremely busy with some of my recent researches.

It is difficult to answer your question in a letter. You will find the subject discussed in "Life and its Mechanism." Modern Review, December, 1924.

It would appear that consciousness is more diffused in plant than in animal. Fear and terror are worse than death ; there is no reason to suppose that plants suffer from these.

Pity and compassion seem to be higher attributes of man ; you cannot teach these by mere discussion.

Yours faithfully,

Sd. J. C. BOSL.

DIALOGUE

A.—Why should I change my dharma? Vedas, the repositories of ancient wisdom, are great source of light for me. They are the most ancient, the most poetic sacred books extant. The Rik is the ground work for later Vedas. I have the Purans, in which religion and morality are taught in fables somewhat in the same way as modern novels. We have a most interesting pantheon in which all attributes of the Divinity are fully represented in symbols and images. We have the highest to the lowest forms of worship and all aspects of religious belief adapted to all capacities of intelligence. We adore rivers, springs, mountains and all other beneficent gifts of nature as emblems. Our culture has evolved a system suited to varied tastes and varied intellects. Our ultimate is well defined. According to our philosophy all beings emanate from one Divine source like drops of water from an ocean to which we will go back after a series of lives of good karma. Ours is not a water tight compartment nor have we blind or an unreasoned creed. You go to a Hindoo temple, you will be delighted. An image of a god or a goddess will be found in the sanctuary, a beautiful representative of some Divine attribute which an uncultured brain cannot concoct and which is the product of a highly civilized condition of society. You see all round worshippers and devotees with incenses, flowers, fruits, and lights in the ardour of devotion. The whole atmos-

phere is exhilarating, hilarious, and joyful. You hear music, composed in prayerful moods by selection of the choicest notes, adapted to the devotional attitude of mind, and couched in the most poetic and eloquent words in praise of the particular god or goddess enshrined in the temple. You will hear tunes so ennobling and elevating as to give you the highest ecstatic pleasure and serene happiness.

We have made everything in life as part of religion, so that the entire life one has to lead is to be regulated by correct regimen. Cleanliness to us is godliness in practice and not in theory. Mother cow is our object of adoration for obvious reasons. With us all life is sacred like our own. Ours is not a material but spiritual life throughout. We are taunted as superstitious. True, but who is not, highest intellects in the world and greatest free thinkers have been in some moments superstitious. Who knows superstitions may be well founded.

The question is why should I change my Dharam. My Dharam suits me all right. I have faith and faith is power.

B.—The picture you have drawn is no doubt very fascinating, but have you ever given a thought to the extent of incalculable harm error has done and is still doing to humanity? Does the charming aspect you have presented make you happy? Does it alleviate human misery? Does it make you sympathetic towards suffering mankind?

Your Vedas and other scriptures may be repositories of ancient wisdom but will they suffice? Don't we require to study stern realities? What consolation can be obtained from "Airy nothings"? After a stagnation of centuries you are out for retaking renegates from your fold. You are even prepared to enter on a campaign of proselytisation. You are inviting Muhamedans and Christians too to embrace your religion. Do you seriously think people of other religions will come over to your views when they have to make their choice from out of a conglomeration of varied religious beliefs, innumerable forms of worship and countless superstitious practices. You do not present one definite creed, one definite form of worship.

My dear sir, excuse my reminding you of obscenities still not removed from some of your sacred places. You have not yet abolished female dancers and singers and prostitutes from some of your temples. You still adhere to your Lingam worship although Siva is now represented by beautiful images in human form i.e., Siva the philosopher, the ascetic, the musician, the dancer is now before you, but you have not dispensed with the most primitive Phallic worship once prevalent in the whole world in the Archaic period and but now unknown in any part of it except India.

With all your knowledge of philosophy and science of which you are so fond of expatiating, your lower forms of worship, e.g. snakes, trees, rivers, stars, planets, etc., etc., have not ceased. Your superstitions are still defended by most plausible, and subtle arguments advanced by your most cultured people who have forgotten that Logic which expressed fallacies was first formulated in India.

A.—I have listened with rapt attention to the remarks which have fallen from you. You seem to think that human nature can be changed by moralists and teachers of religion. No, it can not be very materially changed. Every human being has limitations, every one has his own capacities and faculties. He behaves according to his own dictates. Have you ever considered that religions cannot retain their pristine simplicity, they get mixed up with false beliefs and superstitions during its course of expansion? That is, why occasionally, they are purged of accretions by reformers only to relapse after a time again into complexity and deterioration. Let us part now, we will meet again.

PUNDIT SHEONARAIN.

JATAKA STORIES

A revised edition of Buddhist Birth stories edited by Mrs. Rhys Davids has appeared this year. The book is reviewed by the Indian press in very complimentary terms.

It will be interesting reading to peruse Mr. Benfey's view on the value and history of Jataka stories. I give the quotation :—

"In India itself the Birth Stories survived the fall, as some of them had probably preceded the rise, of Buddhism. Not a few of them were preserved by being included in the *Mahā Bhārata*, the great Hindu epic which became the storehouse of Indian mythology, philosophy and folk-lore. Unfortunately the date of the final arrangement of the *Mahā Bhārata* is extremely uncertain, and there is no further evidence of the continued existence of the Jātaka tales till we come to the time of the work already frequently referred to—the *Pancha Tantra*.

It is to the history of this book that Benfey has devoted that elaborate and learned Introduction which is the most important contribution to the study of this class of literature as yet published ; and I cannot do better than give in his own words his final conclusions as to the origin of this popular story-book :—

"Although we are unable at present to give any certain information either as to the author or as to the date of the work, we receive, as it seems to me, no unimportant compensation in the fact, that it turned out with a certainty beyond doubt, to have been originally a Buddhist book. This followed especially from the chapter discussed in § 225. But it was already indicated by the considerable number of the fables and tales contained in the work, which could also be traced in Buddhist writings. Their number, and also the relation between the form in which they are told in our work, and that in which they appear in the Buddhist writings, incline us nay, drive us to the conclusion that the latter were the source from which our work, within the circle of Buddhist literature, proceeded.....

"The proof that our work is of Buddhist origin is of importance in two ways : firstly—on which we will not here further insist—for the history of the work itself ; and secondly, for the

determination of what Buddhism is. We can find in it one more proof of this literary activity of Buddhism, to which, in my articles on 'India', which appeared in 1840, I had already felt myself compelled to assign the most important place in the enlightenment and general intellectual development in India. This view has since received, from year to year, fresh confirmations, which I hope to bring together in another place ; and whereby I hope to prove that the very bloom of the intellectual life of India (whether it found expression in Brahmanical or Buddhist works) proceeded substantially from Buddhism, and is contemporaneous with the epoch in which Buddhism flourished ;—that is to say, from the third century before Christ to the sixth or seventh century after Christ. With that principle, said to have been proclaimed by Buddhism in its earliest years, 'that only *that* teaching of the Buddha's is true which contraveneth not sound reason', the autonomy of man's Intellect was, we may fairly say, effectively acknowledged; the whole relation between the realms of the knowable and of the unknowable was subjected to its control ; and notwithstanding that the actual reasoning powers, to which the ultimate appeal was thus given, were in fact then not altogether sound, yet the way was pointed out by which Reason could, under more favourable circumstances, begin to liberate itself from its failings. We are already learning to value, in the philosophical endeavours of Buddhism, the labours, sometimes indeed quaint, but aiming at thoroughness and worthy of the highest respect, of its severe earnestness in inquiry. And that, side by side, with this, the merry jests of light, and even frivolous poetry and conversation, preserved the cheerfulness of life, is clear from the prevailing tone of our work, and still more so from the probable Buddhist origin of those other Indian story-books which have hitherto become known to us."

(Introduction to Jataka Stories. Rhys Davids p. LXII.)

PUNDIT SHEO NARAIN.

THE CHRISTIAN MISSIONARY

A wise man—for he *was* a wise man, though at times he was so unwise as to put that into his mouth which stole away his brains,—a wise man once said that it would be a most desirable thing if some power would give us all the power, once in a while, to see ourselves as others see us ; adding that it would help to free us from many a blunder. It was a true remark, and true of all of us. But in India there is hardly anybody of whom it is, or can be, more true, than that curious creature, the Christian Missionary. His whole existence is one long blunder ; and the main cause of that colossal blunder is precisely that he never has the ghost of a notion of the kind of figure he is cutting in other people's eyes. His very existence depends, indeed, upon his never knowing how he looks to others ; for if he once saw himself as these others see him, he could not carry on his activities very long ; but for sheer shame's sake would flee the scene of the humiliating revelation. It is amazing that anyone should be so blind as he is ; and yet, not so amazing after all. For what exercises such a blinding power over a man's eyes as does self-conceit ? And self-conceit is at bottom the driving force that keeps the Missionary at his work, though the poor man has not the least idea that it is so. He imagines that it is the "love of souls," and sometimes really believes it, and tells every one that it is. But it is not ; and the proof is that the one thing in the world a Missionary cannot stand, is to be laughed at, to be made fun of, to be ridiculed. You can abuse him, slander him, even maltreat him ; and he will bear it all ; take it as a tribute to his importance, a proof (somewhat unpleasant, no doubt, but still a proof) that he is somebody, somebody worth abusing and slandering and maltreating,—in a word, worth opposing. But, laugh at him, hold him up in a laughable light, and he collapses ; or else ceases to be a meek and mild Christian, and becomes a furious indignant plain human man. Why is this ? The answer is simple. When you laugh at a

person you assume your *superiority* to him ; and that no Christian Missionary can admit ; never ! Why, if you are superior to him, what is the use of his being here ? He is here just because he want to show you how much superior he is to you ; how much superior his religion is to yours ; how much superior, in short, everything about him is to everything about you. He is informed by, and soaked and saturated (though he does not know it) in the same spirit of self-conceit that informs every white foreigner who comes to India, only he shows it in his own way, the religious way.

What else is it but self-conceit which could impel people who profess a second-rate religion like Christianity to come to a continent which already has such first-class religions as Hinduism and Buddhism and actually try to maintain that the poverty-stricken metaphysics and second-hand ethics of his religion are better than the grand sweep of thought of the Vedanta, and the profound and far-reaching psychology and ethic of the Buddha ? And not content with maintaining it, use every possible means they can think of, except actual physical force, to induce the people of this continent to abandon their own grand solidly-based religions to accept this petty, trumpery religion compounded of the sweepings of the ideas of a savage Semite tribe, and the myths about the world and its making these had borrowed from only a less savage and uncultivated Babylonia, made a little wholesome only by incorporating into it some—not by any means all—of the best ideas on ethics that have been known to and current in the East centuries before the carpenter Jew was ever heard of. Really, when one comes to think of it, the self-conceit that inspires the average Missionary of this second-class religion must be past all bound, almost incredible in its depth, or he could not go about so complacently and confidently assuming that he and his religion represent, the supreme summit of religious attainment on this earth.

Or is it not self-conceit ? Is it just ignorance ? Is it just ignorance of everything else in the world except the little clot

of ideas that has been introduced into his head at the little theological seminary or college he attended, and which in the depth of his ignorance he confidently believes comprehends all that is to be known worth knowing about religion. If this is the case, then we must pity him ; but none the less we must reprehend his mischievous activities. For what a mischievous thing it is to come to people who possess what is great, and by sheer force of insistency (for it is nothing else that does it), persuade some of the more ignorant and foolish among them, that he is offering them something better than they have got ; inducing them to part with their gold for his paltry pewter ware, in the belief that they are getting finer gold than before. It is really nothing less than an outrage that mere push and persistency and obstinate determination should be able to make the religion of baser metal preferred to the nobler, as is done by the Christian missionary. For he does have successes among the ignorant and thoughtless ; but only among them. No one who can think, or knows anything solid about his own religion, be he Hindu or Buddhist, could ever honestly say that he was being offered something better than his own religion, by the Christian missionary. But the ignorant and thoughtless are apt to be overborne by mere words and the prestige of the "Sahib" who says them ; and so, ignorance speaking to ignorance, the ignorance that has power and prestige and persistent activity on its side gets its way, and "converts" are made.

But what kind of converts are they? Sorry creatures! Little credit, most of the time, either to the religion they leave or the one they adopt. But they make a show on the returns of the numbers of "converts" made per annum ; and no one knows or wants to know whether they lapse back into the religion they came from or not,—as, in fact, they mostly do, some time before their earthly end, unless they are practically penned up in corrals, in "Christian Settlements" and carefully kept from contact with their old friends and relatives.

Yet the ignorant, self-conceited Missionary goes blandly

on his way, serenely unaware that he has done anything but good to these poor people. He never even takes the trouble to find out what it is he is converting them from, in many cases. It is enough that it is not his religion ; and there his interest in, and knowledge of, it, ends : Since it is not his religion, by that simple fact it must be an inferior religion ! splendid logic ! We have heard of one of them who was asked if he did not think he ought to study Buddhism a little before he set out to convert people from it ; and his amazing answer was : "I haven't time !" He was paid to entice people away from a certain belief ; and he hadn't time to find out first what that belief was ! Could ignorance and self-conceit go further ? And this is the class of men which presumes to come to the heirs of ancient religions that have a wealth of thought and teaching in them to which a second-rate upstart religion like Christianity will never be able to lay claim if it goes on for a thousand years more,—which is very unlikely ! For, it is fast losing ground among all the more intelligent and thoughtful classes in the very countries where it is supposed to prevail. There, indeed, hardly anybody who can think, takes it seriously. Its representatives, from bishops downwards, are the subject of common jest. No man now is so poor-spirited as to want to be a preacher of such a religion. Churches are empty of hearers, and pulpits of preachers ; both alike. Such is the latest cry of distress that comes from so-called Christian lands. And yet the Missionary has the hardihood, not to give it a harsher name, to come out to "heathen" lands, as he is pleased to call them, and try to persuade the poorer and more ignorant people he finds there, that he represents a great and flourishing concern ; and if they want to be on the winning side, they had better join in with him.

But, as already said, he cannot impose on those in the East who really know anything of their own religion. These easily see through the imposture he is trying to practise on them. They see the shoddy thought he is trying to foist on

them in all its shoodiness as contrasted with their own religious thought. They notice the second-hand threadbare ethic he would fain make them believe is better than their own ; and they despise him accordingly. They see at once that the motive forces that keeps him going in all his multifarious and persistently energetic activity, are just those two very commonplace, and not very admirable qualities, ignorance and self-conceit ; and nothing else.

J. F. McKECHNIE.

ASIAN BUDDHIST MISSION

The inauguration meeting of the above Mission took place on March 31st 1925 in Shwemann U Hla's Buildings in Yathadan, Mandalay, with U Ba Than B.A., in the chair.

Ko Kyaw Hla minutely explained the object of the meeting laying emphasis upon the necessity of reviving Buddhism amongst the rising generation in such practical methods as the times demanded. He dwelt briefly also upon the various lines he had long been persuing with the enthusiastic co-operation of his comrades U Thu Daw, U Ba Than (of U Ba Than & Co) and others and the sale of general Buddhist literature at leading Burmese and foreign business houses in the town.

A lively and interesting discussion then followed and as the result thereof the Chair declared the unanimous sense of the meeting in favour of founding the "ASIAN BUDDHIST MISSION," with, among others, the following objects:—

- To revive and spread Buddhism on Asokian lines
- To protect the general interests of Buddhists in all lands and
- To form a nucleus of international Brotherhood of Buddhists and their sympathisers.

The following office bearers were elected for the current year—

Patron	... U Kyaw Yan,
President	... U Ba Than, B.A.
Vice President	... U Ba U, M.L.C.
Secr. & Treasurer	... Ko Kyaw Hla,
Committee members	... The Revd. U. Kondañña, U Ba Thein, Shwemann U Hla, U Ba Hla, Daw Hta, with powers to coopt.

The Headquarters of the Mission was fixed temporarily at 32 Bombine avenue, Mandalay.

At the instance of U Hla the present painful position of the Maha Bodhi Temple was gone into and after discussion it was resolved that an appeal be telegraphed to the President of the forthcoming Hindu Maha Sabha meeting at Calcutta for their co-operation in the Mission's endeavour to obtain restoration of the Buddha Gaya Temple to the Buddhists.

The proceedings then closed with a vote of thanks to the Chair and the members entertained to light refreshments by Shwemann U Hla.

We are reproducing the following article from "The Englishman", Calcutta, Nov. 1891.

SIR CHARLES ELLIOT'S TOUR

THE BUDDHIST TEMPLE.

Gaya, Monday, Nov. 2, 1891.

His Honor the Lieutenant-Governor, accompanied by Sir John Edgar, Mr. Buckland, Mr. Stevens, and Captain Currie, arrived yesterday by special train, in charge of Mr. Gilbert, Government Railway Police, and Mr. Lees, Traffic Inspector, at 11-47, punctual to time. Owing to the very late hour of his arrival here, His Honour determined to pass the night in his saloon, which was accordingly shunted into a siding. At six o'clock, he was met at the station by Mr. Grierson, the

Magistrate and Collector, and one or two other gentlemen, the reception being strictly private as it was Sunday. His Honour then drove to the Bungalow of Mr. Grierson, whose guest he will be during his stay here, and after a hasty chota hazari, the whole party proceeded on horse back to Buddhagaya, about seven miles off accompanied by Mr. Lang, the Assistant Magistrate, Mr. Odling, superintending Engineer, Sone circle, and Mr. Abdul Halim, the local Vice-Chairman, who escorted the party to the outskirts of the Municipal limits. After a very pleasant ride the famous Buddhist temple was reached. This ancient temple, one of the oldest structures in the world, was, it is said constructed by the Buddhists some 2300 years ago, which would bring the date of building to about B. C. 400. Apart from the interest attaching to it from an archæological or antiquarian point of view, it is well worth a visit, if only as being one of the grandest and most imposing edifices to be seen in any part of India. This very interesting relic of India's civilization in bygone ages towers to a height of over a hundred feet, and is a perfect masterpiece of art in itself. Ever since its abandonment by the Buddhist priests at the time of the Mohomedan invasion, the temple has been in the hands of Hindu Mahants, but at the present moment steps are being taken by the Buddhists to regain possession of the shrine, which they regard as the most sacred spot on the face of the earth. Delegates from Burma, Arakan, Chittogong, Ceylon, Tibet and even from China, Japan and Australia, who represent many millions of Buddhists, are assembled here for the purpose of devising the best means towards the end. Mr. Dharmapala, Secretary of the Maha Bodhi Society, a society formed with the object of regaining possession of this their most sacred shrine, and of placing it once more under the charge of Buddhist priests, is also here, actively engaged in obtaining the signatures of the local Hindu gentlemen, who acknowledge that the temple has all along been only a Buddhist shrine, and that they will not be at all displeased if the temple is made over to the Buddhist priests. These Buddhist gentle-

men have purchased a piece of land adjacent to the temple for the purpose of establishing a Buddhist Monastery.

CORRESPONDENCE

CORRESPONDENCE *re.* SARNATH LAND.

No. 3180/VIII-2.

From

J. H. DARWIN ESQ., I.C.S.
Collector of Benares.

To

THE GENERAL SECRETARY
Maha Bodhi Society,
4A, College Square,
Calcutta.

Dated Benares, the 15th September 1923.

SIR,

I have the honour to point out to you that 6.47 acres of land was handed over to you on 21st May 1923 and in exchange thereof you gave us only 6.33 acres on 3rd September 1923, *i.e.*, you received .14 acre in excess from us. The compensation amount for this .14 acres according to the average rate we paid to the cultivators and landholders of the mauza, comes to Rs. 214/12/-. I would therefore, request you kindly to make an early arrangement for payment of the money to us.

I have the honour to be

Sir,

Your most obedient servant,

(Sd.) J. H. DARWIN, I.C.S.

Collector.

No. 1655.

From

J. H. DARWIN, ESQ., I.C.S.
Collector of Benares.

To

THE GENERAL SECRETARY
Maha Bodhi Society,
4A, College Square,
Calcutta.

Dated Benares, the 27th March 1924.

SIR,

With reference to the correspondence ending with this office letter No. 3180/VIII-2 dated 15th September 1923, I have the honour to inform you that 6.47 acres of land was handed over to you on 21st May 1923 and in exchange therefore you made over to Government 6.33 acres of land on 3rd September 1923. Government had to pay all that was due to both owners and tenants for the land acquired for the Society which amounted to Rs. 9923/8/- minus Rs. 214/12/- recovered from you on account of the .14 acres excess area. The amount of compensation for 6.33 which was made over to Government by the Society amounted to Rs. 2843/4/5 as detailed on the margin. As Government has compensated tenants as well as Zamindars for the land handed over to you,

Owners Compensation
2388/8/5.

you should also compensate the tenants for the land you made over to Government. In other words the land handed over by each party should be equally free of encumbrances. I shall therefore be obliged if you kindly send me Rs. 454/12/- for the tenants

Tenants Compensation
454/12/-

compensation at your earliest convenience.

I regret that the matter was not brought to your notice previously. It was overlooked as the actual payment of

compensation had to be deferred for want of funds and these have only just been made available.

I have the honour to be

Sir,

Your most obedient servant,

(Sd.) J. H. DARWIN.

Collector of Benares.

No. 1022.

GOVERNMENT OF BENGAL,

GENERAL DEPARTMENT.

Miscellaneous Branch.

FROM

C. W. GURNER, ESQ., I.C.S.,

Under-Secretary to the Government of Bengal.

TO

THE SECRETARY TO THE MAHA-BODHI SOCIETY,

4-A, College Square, Calcutta.

CALCUTTA, the 31st July, 1916.

SIR,

I am to forward a copy of the marginally noted letter from the Government of India, Department of Education and to inquire whether the Maha-Bodhi Society is desirous of accepting the relics on the conditions laid down. If so, I am to request that you will report at an early date what arrangements the Society proposes to make for enshrining and safe-guarding them in a suitable manner at Calcutta, Sarnath and Taxila.

No. 154 dated
30th July 1916.

I have the honour to be,

SIR,

Your most obedient servant,

(Sd.) C. W. GURNER,

Under-Secretary to the Government of Bengal.

COPY OF TELEGRAMS

TO HIS EXCELLENCY THE VICEROY AND GOVERNOR GENERAL OF
INDIA, DELHI, INDIA, AND H. H. THE MAHARAJA OF KASHMERE,
SRINAGAR.

"Learns with painful feelings German firm engaged preparing a film Lord Buddha for exhibition Calcutta Theatres. Submit most respectfully its exhibition cause pain to Buddhist world. Earnestly protest against commercialization of religion. Beg on behalf Ceylon Buddhists its prohibition and withdrawal. Kahawe Sri Sumangalle Ratnasara Maha Nayake Thero, western province, Ceylon, Principal Vidyodaya Pali College, President, Mahabodhi Society, Ceylon.

No. F—67/25 Jails.
Government of India.
Home Department.

From

U. C. STUART, Esquire,
Assistant Secretary to the Government of India,

To

THE GENERAL SECRETARY,
Mahabodhi Society, Anagarika Dharmapala, Calcutta.
Simla, the 21st April 1925.

Subject:—Film entitled "The Life of Buddha".

Sir,

I am directed to acknowledge the receipt of your telegram, dated the 4th April 1925, addressed to His Excellency the Viceroy, on the above subject.

I have the honour to be,
Sir,

Your most obedient servant,
U. C. STUART,
Assistant Secretary to the
Government of India.

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria, Sikkhim, Europe and America co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square. Calcutta.

ANAGARIKA DHARMAPALA,

General Secretary,

Maha Bodhi Society.

ACKNOWLEDGMENT OF DONATIONS RECEIVED

MULAGANDHAKUTI VIHARA AT SARNATH, BENARES.

Previously acknowledged Rs. 37,080-13-9. Mr. F. W. Shao, Peking, Rs. 2-5-3; collected by Mg. Tha Noe, Teacher, Lanmadaw, Akyab, Burma:—Messrs. Ah Doe, Bar-at-Law, Rs. 100; Shway Tha, Bar-at-Law, Rs. 100; Htoon Baw, Rs. 50; Maung Saw Aung, Rs. 5; Maung Tha Tun, Rs. 20; Dr. Kyaw Khine, Rs. 5; Pho Mra Sein, Rs. 5; Shwe Tun, Rs. 5; Tun Aung Kyaw, Rs. 5; Thazan Bar-at-Law, Rs. 50; Aung Hla, Rs. 10; Saw Phaw, Rs. 5; Maung Tun, Re. 1; Shin Htwe Ma, Rs. 50; Way Lu, Rs. 15; Tha Ban, Rs. 100; Kyaw Zan U, Rs. 100; Maung Mra U, Rs. 2; Maung Boo, Rs. 2; Maung Tha Noe, Rs. 3. Total Rs. 633. (Received Rs. 5 less being Bank Commission etc.) Prof. A. R. Zorn, America, Rs. 8-12; U Po Myaing, Rs. 10; Mr. J. M. Chatterjee, Rudranagar, Re. 1; S. N. Barua, Viceroy's Camp, Rs. 5. Tipitagadayaka U. Tun U, Burma, Rs. 5; D. P. Arsakularatna, Ceylon, (2nd instal), Rs. 2; Walther Mankiewicz, Hamburg, Rs. 2-10; G. wessberg, Malmo, Sweden, Rs. 5-7; Collected by U. Tun Hlain Esq., 67, Sparks Street, Rangoon, Burma:—U. Po So, Burma, Rs. 3; U. Tun Hlaing, Burma, Re. 1; U. Po Sein, Re. 1; U. Ba Gyan, Re. 1; Maung Than Tin, Re. 1; U. Nyun Pe, Rs. 1; Tin Loe, Re. 1; Mya Tha, Re. 1; Maung Chit, Re. 1; Sein Tun Byu, Re. 1; Maung Thein Pe, Re. 1; Saw Be, Re. 1; Mg Ba Thein, Re. 1; Mg Bo Mah, Re. 1. Total Rs. 16. L. A. De Silva, Ceylon, Rs. 2; U. Pandita Monk, Re. 1-6; Henry J. De Silva, Rs. 5; Maung Po Thaw, Rs. 25. Collected by U. Mg. Gyi Esq., Greenfield, Kyaukse:—U. Se Gyi, Rs. 2; Yi Sin Hmwe, Re. 1; U. Tun Min, Re. 1; U. Po Hla, Rs. 5; U. Po Lun, Rs. 5; U. Pyu, Re. 1; My Hmat, Re. 1; Mg. Cheik, Re. 1; Mg Thaw, Re. 1; Mg. Lun, Re. 1; Mg Myaing, Re. 1; Mg San Myint, Re. 1; Mg Hla, Re. 1; Mg Gyi, Re. 1; Mg Kyaw Din, Re. 1; Mg Po Mg, Re. 1; Mg Hla Pe, Re. 1; Mg Po Tun, Rs. 3; U. Shein, Rs. 5; Mg. Ba Shin (2) Re. 1; Mg. Hein, Re. 1; Mounng Dwe, Re. 1;

U. Lu Dwa, Re. 1 ; Mg. Tha Doke, Re. 1 ; Mg. Ya Kin, Rs. 2 ; U. P. Htu, Re. 1 ; U. Hmywa, Re. 1 ; U. Ba Shon, Rs. 2 ; U. Mg Gyi, Rs. 7 ; Mg. Chit Tin, Rs. 2 ; Mg. Ba Mg, Rs. 2 ; total Rs. 56. C. Chain Swee, Rs. 10. Collected by Mg Pu, Rangoon :—Mg Pu, Rs. 3 ; Mg Tha Khin, Rs. 3 ; Govindoswamy, Rs. 3 ; Ram Kerepal Jamadar, Re. 1 ; Ma Shwe Mya, Rs. 5 ; Ba Shwe, Rs. 2 ; Tun Hla, Rs. 2 ; Kyaw Hline, Re. 1 ; Ko Thon, Rs. 5 ; Ko Po Loon, Rs. 2. Total Rs. 27. Grand total Rs. 37,901-6-0.

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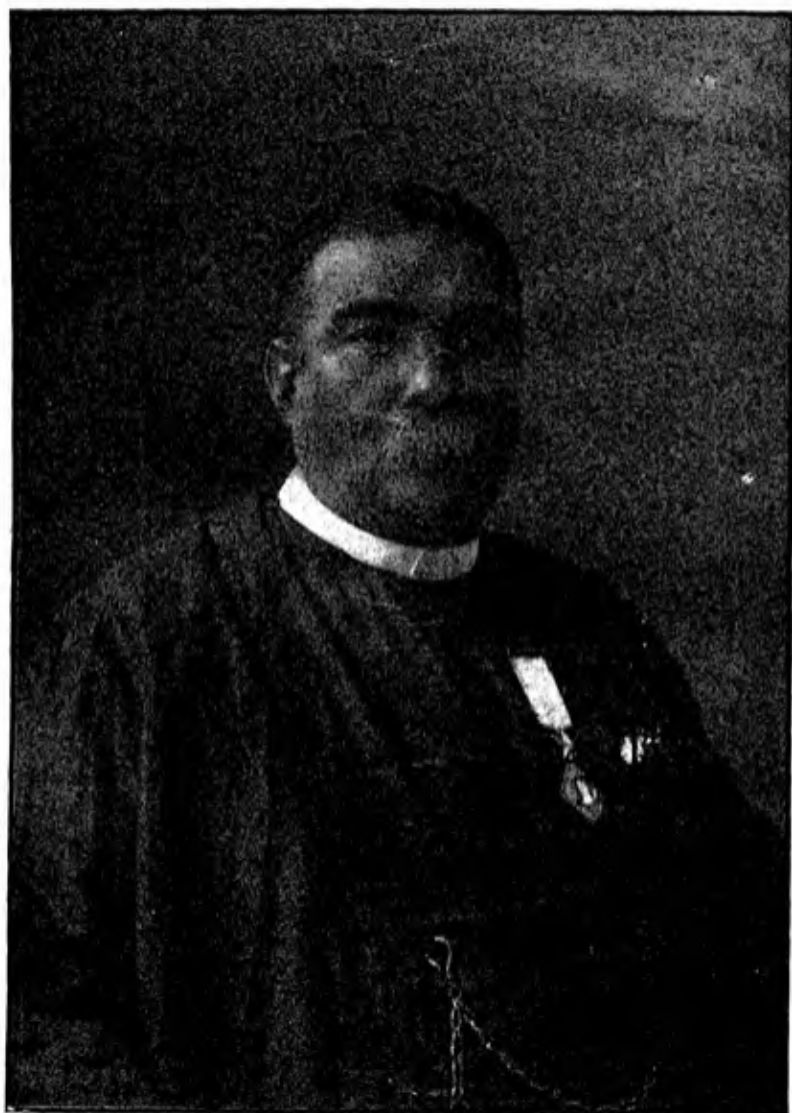
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MANAGER,

Maha Bodhi,

4A, College Square, Calcutta.





Born June 29, 1864.

Died May 25, 1924.

LATE SIR ASUTOSH MOOKERJEE KT.,
President, of the Maha Bodhi Society.

By courtesy of the Calcutta Review.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

JULY, $\frac{\text{B. E. 2469}}{\text{A. C. 1925}}$

[No. 7

TO THE LORD BUDDHA

Unto Buddha do we turn
And from Him the pathway learn
Till our eyes the Truth discern
And our hearts find peace.

Buddha taught this Wisdom sure
Thoughts of self the path obscure
Only Truth and Love endure ;
They alone bring peace.

Glorious is the Truth He found,
Freeing us, by self long bound,
Bringing to us peace profound
That can never die.

Now we need despair no more,
For upon Nirvana's shore
We may rest forever more
When the self is dead.

DOROTHY HUNT.

I put my trust in Buddha, and for me
No other hope, no other hope remains
No man-made creed can ever set me free,
Can ever set me free from errors chains ;
Buddha the glorious One, so fair, so bright,
Hath filled the darkness of my soul with light.

I put my trust in Buddha's Law, and peace
My weary heart, my weary heart hath filled ;
All lingering thoughts of doubt and selfish pride,
All lingering thoughts of doubt forever stilled.
With joyful steps I tread the mountain way
That leads from night to realms of endless day.

I put my trust in Buddha's Church, and know
My weary wanderings are forever o'er.
Content to rest with those who love the Lord,
With those who love the Lord forevermore.
And I in gratitude my voice will raise
To Him who freed me from illusion's ways.

DOROTHY HUNT. (Shinkoh).

NOTES & NEWS

There are 65 millions of untouchables in India who are not admitted into orthodox Hindu temples. These millions contemplate going over to Islam and the Christian missionaries are also trying to have them come over to the Christian camp. By conviction these untouchables are Hindus, but as they are considered as outcasts they prefer to go over to alien religions. The so-called outcasts are the descendants of excommunicated Buddhists. When the Brahmans recovered their power they began excommunicating the Buddhists, and the latter when the Moslems came went over to the Moslem camp to be on the victor's side. Many low caste Hindus also seeing their oppor-

tunity had come became Moslems. The whole Hindu community of Kashmir was forcibly converted to Islam by Sikandar who was nicknamed "buth shikan". The Buddha was known to the Mongols as the "Buth". Bamian, Turkestan, Turfan, Gandhar, Jelalabad valley, the North-West Frontier Province were full of Buddhist temples ; but they were all destroyed by the Moslem vandals after they had conquered the countries. The time is now ripe for the Hindus to accept the Lord Buddha as the Saviour of the outcastes, and to make the untouchables accept Sakya Muni. Sree Krishna was an upholder of caste, and he was a militant avatar. Not so the Lord Buddha. He preached non-violence and brotherhood and set forth an ideal full of love, compassion, selflessness and altruistic activity. India followed this law of love and service and her children enjoyed happiness for two centuries after the parinirvana of the Lord Buddha. The great emperor Asoka became a follower of the noble eightfold path and the ethics as set forth in the Lakkhana sutta and Kannakathala sutta were his guide. The Lord Buddha by the simile of the flame showed that the fire whether produced by udumbara wood or any other wood gives the same flame and the man of whatever caste if he has the five psychic qualities, is able to advance in the path of progress. This ethical pronouncement was accepted by the great Emperor, and had incorporated in one of his edicts.

What a pity that there are no wealthy Buddhists today or any king who imbued with the spirit of compassion would send a spiritual embassy to India to inquire after the welfare of the so-called untouchables and to have the Message of the Lord Buddha delivered to them. The Christians of England send money to convert the so-called heathen for they know that it is an economic gain to have a man converted to Christianity. Every convert who adopts the European dress is a gain to the British trader. The devout Buddhists of ancient India went forth to other lands to preach the gospel of compassion. They did not carry the brutal doctrine of the modern

European who goes to preach the word of the preacher of Galilee with the ultimate object of exploitation and conquest. Mammon and sensualism are the twin gods of the red haired devil. We know what they accomplished in China. Will not the Buddhists of Japan send a few good energetic Buddhist missionaries to India to preach the Good Law of the Lord Buddha to the so-called untouchables of India?

* * * *

BUDDHA HONOURED BY 400 JAPANESE CHILDREN AT FETE.

In the midst of a united Christendom, bowing before the cross as the symbol of sacrifice and resurrection, 400 Japanese children and their parents gathered at the Buddhist Temple, 209 South Savannah street, Los Angeles, U. S. A. to celebrate their own festival of Wesak Day, the birthday of Gotama Buddha and the Feast of Brotherly Love.

Ten thousand miles from home, in the midst of an alien race, their festival had all the vivid colouring of old Japan. As in the Christian churches, the altar was piled high with flowers. Except that the cherry blossoms had replaced the lily it would have been like that of any large American church.

The children, in brightly coloured kimonos, held by broad sashes, each brought to the altar a floral offering in memory of Buddha and as part of the ritual by which they are taught to pledge themselves to keep his teachings of the universal brotherhood of man. As the Buddhist priest entered the rostrum their voices united in the song of Wesak. In place of the Christian sermon, the pastor spoke on the Youth of Buddha and his teachings of the eightfold way.

As they filed slowly home the Christian churches were dismissing. The children of Buddha and the children of Christ walked side by side and mingled on the sidewalk—Easter and Wesak day became one.

WILLIAM B. KNOX.

* * * *

FROM THE NEW RUSSIAN SCHOOL BOOK :—

Do not believe any teaching because it is old, but always use the Reason Nature has given you to test whether it is true or false.

Do not worship dead Gods, but build temples to a living Humanity.

Make every day a holy day by good thoughts and useful works.

Love your fellow boys and girls for they will be your co-workers in Life.

Honour the great and good and try to follow the examples they set.

Love all, fear none, hate tyrants, bow down to none. Be kind to animals, respect the aged and love Truth.

Work for the coming of man. Try to build up a nobler civilization and a happier world.

* * * *

The Anagairka Dharmapala left Colombo on the 18th June by the Japanese Steamer, "Hakozaki Maru" for Marseilles. He travels in second class for the sake of economy although his friends strongly advised him to travel first class. From Marseilles he will go to Germany and join a sanitarium where he will stay six weeks. He will then go to England and Denmark to see Buddhist friends. We sincerely hope that he will return to India in full vigour to continue the great work that he had begun 34 years ago. His address will be until further notice C/O Dayananda Hewavitarne, Neumunster, Postfach 21, Zurich, Switzerland.

* * * *

In the Ceylon Buddhist Chronicle (Wesak Number) the Editor has given the first place to a letter of Mrs. C. F. Rhys Davids, wherein she tells the Buddhist of a day dream that she had regarding the religious world. It is a foolish letter, perhaps the result of wine and too much roast beef. It may be that she has lost her mental balance. She warns the Buddhists of Ceylon to reject the monkish legends contained in the Three

Pitakas. For nearly 30 years she worked hard to popularize the Pali literature. Her late husband for over forty years did his best to disseminate Buddhist knowledge. The Pali Text Society has published nearly 40 volumes of the Pali texts, and now Mrs. Rhys Davids advises the Buddhists to reject them all. Only an insane person could make such a ignominiously stupid suggestion. Will Buddhist scholars follow the advice of a superstitious dreaming woman, who has partially, lost her mental balance? The strange part of the thing is that such a foolish letter should be published in a Buddhist magazine. We are not sure whether a Christian or Moslem magazine would insert this letter.

Our Lord Buddha was a Teacher, who travelled in the Mid lands of India annually for 45 years, preaching daily the Dhamma to the people to do good, to avoid evil, to purify the heart, to lead the saintly life, to exert strenuously to obtain the supreme wisdom in the present life, to reject dogmas, beliefs intutional suggestions, etc. He had exhorted the Bhikkhus to reject the advice of a Bhikkhu who would suggest the acceptance of a statement saying that it is the word of the Buddha, if he fails to satisfy four conditions, which are enumerated in the Mahaparinibbana sutta. He also preached to the Kshatriyas of the Kalama clan the famous sutta exhorting them not to believe the statement found in a text, or handed down by tradition, or made by a great man or an occult worker if it is not in harmony with reason and against the law of righteousness. Are we to reject the Buddha vacana which has stood the test of 24 centuries, and accept the dogmatic utterance of a deluded woman who dabbles in spirit phenomena? Perhaps she is guided by an untruthful spook under the influence of mara, who had made such suggestions on several occasions, as we find in the Mara Samyutta and Brahmanimantaniya Sutta. We are sorry to see the pages of the *Buddhist Chronicle* soiled by a contaminating letter fit to be thrown into the garbage box.

* * * *

Prof. Samaddar is continuing his utterances in the Calcutta dailies about Buddhagaya. Again and again he quoted portions from the judgment of the High Court Judges regarding Buddhagaya. He is an unscrupulous scribbler who only quotes portions that fit his case and reject those that are against the wrongful acts of the mahant. The Judges have condemned the desecration of the Buddha Image by order of the mahant. Such portions he omits. He quotes a letter from a Japanese adventurer who was in Rangoon in 1895. We knew the man, who later on apologized to the General Secretary for the wrong he did in going against the M. B. S. He was not an accredited representative of Japanese Buddhists but an adventurer who ended his career most miserably in a farm in California. Adventurers from Buddhist lands who visit Buddha Gaya, are helped by the Mahant who in return gets letters signed by them in his favour. The whole Buddhist world condemns the mahant as usurper. But Prof. Samaddar will mislead the ignorant Hindus by quoting letters which the Mahant has obtained from unscrupulous adventurers. Educated Hindus who have visited Buddhagaya deplore the deserted condition of the Central Shrine of the Buddhist world. No Brahman priest will care to officiate in the Buddhagaya Temple. During the whole year the sanctuary is never illuminated, except when Buddhist pilgrims are present, no Hindu pilgrim has any idea of the form of Buddha worship, and yet the partisans of the saivite Mahant will say that the Maha Bodhi Temple is Hindu. The bust of the Image of the Lord is concealed by a dirty ochre coloured rag, and low caste Hindu menials stand on the lap of the sacred image when they go to rub the paint on the forehead of the Image. The Mahant has no conscience, Prof. Samaddar is paid to write in favour of the Mahant, and there are Editors of the newspapers who are ready to publish our letters if we would pay them. One Editor wrote to us that the other party has offered so much and that he is waiting to know how much we are prepared to pay him to write in our favour! The Government is in favour of the Mahant.

They have appointed a custodian to take care of the Great Temple, who receives a monthly salary of Rs. 150 and the repairs of the Temple are done at Government expense, and yet the Government say the Temple belongs to the Mahant. Political subterfuge could not go further. Europeans and Moslems enter the Temple without any protest, which would never be tolerated either by Moslems or Hindus if it was a sanctuary belonging to either party. The Hindus who pass resolutions in favour of the Mahant are quite ignorant of the history of the Great Temple, not one of them perhaps had visited the Shrine.

* * * *

In Ceylon a party of Tamil Hindus have found the opportunity to create a stir by writing to the Indian papers that the Kataragama temple dedicated to the god Kartika should be handed over to the Hindus and unless this is done the Buddhagaya Temple should not be handed over to the Buddhists. Long before the Tamils came to the southern part of Ceylon, the Buddhist Kings dedicated lands to the Kartika temple at Kataragama and appointed *pujaris* to manage it. Their descendants are in charge of the Temple. If the Hindus can induce the *Kapuralas* to hand over the Temple to the former, we believe no Buddhist would object to the transfer. For nearly 2000 years the temple had been a place of pilgrimage to the Sinhalese Buddhists; the Hindus since the British occupation of the island also visit the place. If a local Shrine visited by both Hindus and Buddhists is not handed over to the former, why should the Buddhist world be deprived of their Central Shrine? The suggestion is monstrously unrighteous.

When the time comes no god or king can prevent the course of righteous law. To-day the powerful British govern India, and the Hindus are in the majority while the Buddhists are in the minority. Will the Saivite Mahant allow the Vaishnavas to have a share in the Temple at Bodhgaya? Will the Government allow the Mahant to dispose off the

Temple? Will the Saivite Mahant accept the Lord Buddha as his chief devata?

* * * *

The M. B. Dharmasala at Buddhagaya was built at the expense of the Maha Bodhi Society for the use of Buddhists. Five rooms thereof are set apart for the Bhikkhus of the Maha Bodhi Society. It is necessary at present for five Bhikkhus to remain at the Dharmasala and carry on daily worship in the Great Temple. Then only will the Mahant be convinced of our rights.

* * * *

MAHA BODHI FREE DISPENSARY.

Report for June 1925.

PATIENTS TREATED :

Hindu—Male	...	...	...	133
Female	...	...	...	46
Mohammadan—Male	...	...	...	23
Female	...	...	...	18
Christian—Male	...	...	...	8
Female	...	...	...	1
Buddhists—Male	...	...	...	3
Total No. of patients				232

Injectons for Kala-azar, Malaria, Asthma, Syphilis, Gonorrhoea are given. Urine examination and minor operations are also performed.

Doctor in charge—NAGENDRANATH ROY, L.M.F., M.B. (Cal.).

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

Chapter III.—On the Five-fold Factors.—(Continued).

(Continued from page 300 of the last issue.)

(8) CONCENTRATION (b).

Brethren, the development of the five-fold factors of Ariyan self-concentration I shall declare, give ear to it and bear well in mind. 'Yea Lord,' the brethren also made

response to the Exalted One. The Exalted One spake thus : "What then, brethren, is the development of the five-fold factors of Ariyan self-concentration?" Brethren, herein, a brother separating himself from passions and immoral conditions, with reflection and investigation, enters and abides in the First Jhāna, where there is joy and ease born of seclusion. He thus pervades, permeates, thrills, suffuses this body with joy and ease born of seclusion, so that no part of his whole body remains unaffected by joy and ease born of seclusion.

Just as, brethren, if a barber or a barber's apprentice, having heaped bath-powder on a metal dish and sprinkling water (on it), were to mix it up, that lump of bath-powder being affected, suffused and soaked inside and out, and spread with moisture does not scatter : in the self-same way indeed, brethren, a brother pervades, thrills, permeates and suffuses this body with joy and ease born of seclusion—so that no part of his body remains unaffected by joy and ease born of seclusion. Brethren, this is the first way of development of the five-fold factors of Ariyan self-concentration.

And again, brethren, freeing his mind from reflection and investigation and having it concentrated, and retaining the joy and ease consequent on the tranquillity of mind, a brother enters and abides in the Second Jhāna. He thus pervades, thrills, permeates and suffuses this body with joy and ease born of self-concentration—so that no part of his whole body remains unaffected by joy and ease born of self-concentration.

Just as, brethren, if a lake consisting of spring-water were to have no inflow of water on the eastern side, on the western side, on the northern side, nor on the southern side, and the (rain) god also does not cause it to rain from time to time, then indeed the flow of cool water welling up, the lake itself gets soaked, pervaded, permeated and suffused with the cool water—so that no part of the lake remains untouched by the cool water : in the self-same way, brethren, this body becomes pervaded, thrilled, permeated and suffused with joy and ease

born of self-concentration—so that no part of the whole body remains unaffected by joy and ease born of self-concentration. Brethren, this is the second (way of) development of the five-fold factors of Aryan self-concentration.

And again, brethren, a brother freeing his mind from joy attains indifference to pain and pleasure. He lives enjoying bodily felicity ; the saints pronounce this indifference to pain and pleasure as the Third Jhāna. He enters and abides therein. He thus pervades, thrills, permeates and suffuses this body with ease divested of joy, so that no part of his whole body remains unaffected by such ease divested of joy.

Just as, brethren, if in a blue lotus-pond, in a red lotus-pond or in a white lotus-pond, either certain blue-lotuses or red-lotuses or white-lotuses, are born of the water, grown in the water surrounded by the water and nourished whilst immersed within the water, and they are from the top to the bottom pervaded, soaked, permeated and suffused with cool water, so that no part of all the blue-lotuses, red-lotuses or white-lotuses remains untouched by the cool water ; in the self-same way indeed, brethren, a brother thus pervades, thrills, permeates and suffuses this body with ease divested of joy—so that no part of this whole body still remains unaffected by such ease divested of joy. Brethren, this is the third (way of) development of the five-fold factors of Ariyan self-concentration.

And again, brethren, a brother divesting himself of happiness and sorrow and primarily freeing himself of pleasure and pain, arrives at and remains in the Fourth Jhāna—a state of mind indifferent to all emotion alike. He remains suffusing this body with the pure and cleansed thoughts—so that no part of his whole body is still left unaffected by these pure and cleansed thoughts.

Just as, brethren, if a person were to remain having covered himself including his head with a white cloth, so that no part of his whole body is still left untouched by the white cloth ; in the self-same way indeed, brethren, a brother re-

mains suffusing this body with pure and cleansed thoughts—so that no part of the whole body is still left unaffected by the pure and cleansed thoughts.

Brethren, this is the fourth (way of) development of the five-fold factors of Ariyan self-concentration.

And again, brethren, an object of reflection is well grasped by a brother, well-pondered and well-borne in mind and well-penetrated by insight.

Just as, brethren, if one (person) looks upon another or one standing looks down upon one seated, or one seated looks down upon one lying down ; in the self-same way, brethren, an object of reflection is well-grasped by a brother, well-pondered and well-borne in mind and well-penetrated by insight. Brethren, this is the fifth (way of) development of the five-fold factors of Ariyan self-concentration.

When indeed, brethren, these five-fold factors of Ariyan self-concentration are thus well-practised and developed ; to whatsoever state of abnormal realisation he bends his mind, for the purpose of abnormally realising it, just there and there he wins the possibility of testifying to it, according to the particular range (of his thought).

Just as, brethren, if there is a water-pot placed upon a pedestal, full of water and brimful—so that a crow can easily drink of it, will not some able-bodied person, from a certain direction, not turn to and approach that water? 'Just so Lord.' In the self-same way indeed, brethren, whenever these five-fold factors of Ariyan self-concentration are thus developed and well-practised ; to whatsoever state of abnormal realisation a brother bends his mind.....range (of his thought).

Just as, brethren, if there be a square pond on level ground, made firm by a dike, full of water and so brimful that a crow can easily drink of it, will not an able-bodied person from a certain direction not turn to and approach that water? 'Just so Lord.' In this self-same way indeed, brethren, whenever these five-fold factors of Ariyan self-concentration are

thus developed and well-practised ; to whatsoever abnormal realisation a brother bends his mind.....range (of his thought).

Just as, brethren, if there be a chariot yoked to thoroughbreds, stopped at a junction of four roads on level ground, with the goad put down (in its socket) ; then if a skilful charioteer—a trainer of horses to be tamed—having mounted, were to pick up the reins with the left hand and the goad with the right hand, to drive in whatever direction he pleases and also to drive back ; in the self-same way, brethren, a brother having thus developed and well-practised the five-fold factors of Ariyan self-concentration, to whatever abnormal realisation herange (of his thought).

Then if he thus desire (reflecting): May I realise the manifold psychic powers, namely: being one person may I become multiform, and so forth.....and may I go to the realm of Brahmā with this body ; just there and there he wins the possibility of testifying to it.....according to the particular range or sphere (of his thought).

(*The rest of this Discourse is the same as in Discourse (3) above.*)

(9) WALKING.

Brethren, there are these five benefits in walking up and down. What are the five? Ability to endure a long journey, ability to persevere, freedom from illness, food and drink go to complete digestion and he, who is given to walking up and down develops concentration of mind, which lasts for a long time.—Verily, brethren, there are these five benefits of walking up and down.

(10) THE VENERABLE NAGITA.

On one occasion, the Exalted One, journeying on His travels among the Kosalese people with a large company of brethren, came to the Brāhmin village called Icchāmangala of the Kosalese. There the Exalted One sojourned at Icchāmangala in the Icchāmangala jungle. Then indeed, the

Brahmin house-holders of Icchāṃangala came to hear: 'Truly, the venerable Gotama the recluse, a Scion of the Sākyas of the Sākya clan, having adopted the ascetic life has reached Icchāṃangala and is dwelling in the Icchāṃangala jungle.' Then indeed, regarding that Venerable Gotama the high reputation went forth (over the world): Such is this Exalted One, the Worthy One, the Supremely Enlightened, the Perfect in knowledge and conduct, the Happy One, the Knower of the world, the Incomparable tamer of men to be tamed, the Teacher of gods and men, the Awakened and the Exalted One. Having Himself fully comprehended through the higher knowledge, He makes known this world consisting of gods, Māras, Brahmas, together with its hosts of recluses and brahmins, including gods and men. He declares the Norm, glorious in the beginning, glorious in its progress, and glorious in the end, full of meaning in the letter and in the spirit, and sets forth the pure and holy life, fulfilled in its entirety. Lucky were it, indeed, to behold such Arahants. At dawn, the brahmin house-holders of Icchāṃangala with plenty of food, both hard and soft, came to where the Icchāṃangala jungle was. Having come, they stood outside the gateway, making a great and loud noise.

At that time, the Venerable Nāgita was the personal attendant of the Exalted One. Then, the Exalted One addressed the Venerable Nāgita: 'Who are they Nāgita? methinks, they are fishermen who have caught fish.' 'They are Lord, the Brahmin house-holders of Icchāṃangala, who are standing outside the gateway with plenty of food, both hard and soft, for the Exalted One and the company of the brethren.' 'Let me have Nāgita, no association with fame; and let fame have no association with me.' 'Nāgita, whatever happiness of Arahantship, happiness of solitude, happiness of calm and happiness of enlightenment there is, it is not easily and comfortably won. I therefore do not enjoy vile pleasures, the pleasure of sluggishness, and the pleasure of gain, honour and fame.' 'May the Exalted One, O Lord, now bear with

us ! may the Auspicious One bear with us ! it is now time for the Exalted One to bear with us ; wherever indeed the Exalted One now proceeds, thither will also turn (all these) brahmin townsmen and country-folk.'

"Just as, O Lord, when the (rain) god rains heavily the water flows downward ; likewise indeed, Lord, wherever now the Exalted One proceeds thither will also turn (all) the brahmin townsmen and country-folk. What is the reason therefor? Verily, because, O Lord, of the virtuous conduct and wisdom of the Exalted One.' 'Nāgita, let me have no association with fame ; and let not fame have association with me !' 'Nāgita, whatever happiness of Arahantship, happiness of solitude, happiness of calm and happiness of enlightenment there is, it is not easily and without much trouble won, such happiness (and so forth) I have easily and comfortably won. I therefore did not enjoy the vile pleasures, the pleasure of sluggishness and the pleasure of gain, honour and fame. Faeces and urine, verily Nāgita, are the outcome of food and drink. Change and a different existence of dear ones cause sorrow, lamentation, pain, anguish and tribulation, they are the outcome, Nāgita to him, who practices the contemplation of impurity, there becomes established the loathsomeness of the idea of delighting in sense objects—this is its result. Indeed, Nāgita, in him, who dwells contemplating the idea of transiency in the six organs of contact, there becomes established the loathsomeness of contacts—this is its result.'

'Verily, Nāgita, in him, who dwells contemplating the arising and the passing away of the five-fold factors of grasping, there becomes established the loathsomeness of grasping—this is its result.'

Chap. III : *On the Five-fold factors ends.*

A. D. J.

BUDDHA-GAYA CONTROVERSY

Mr. J. N. Samaddar is working hard on behalf of the Saivite Sanyasi mahant of the Budha Gaya saivite mutt in contributing articles full of stale matter and repetitions. The second series of letters which he is contributing on the Buddha Gaya Temple question is being published in the Calcutta Daily Indo-Native papers. Mr. Samaddar has quoted several letters from individual pilgrims who had visited Buddhagaya giving their individual opinions. These men are not recognized in their own countries as representative Buddhists, and their individual opinions do not bind the Buddhists whatsoever. There is no reason why Prof. Samaddar should quote them except to mislead the Hindu public who have no idea of knowing the actual truth. The so-called Rajaguru Dharmadhara is a mendicant who had been wandering in Burma, Ceylon, and at the request of the Anagarika Dharmapala was appointed to the post of Pali Professor at the Bolpur University. He is a traitor to the cause of Buddhism. When he is in Calcutta he stays at the Maha Bodhi headquarters and enjoys the hospitality of the Maha Bodhi Society and when he is in Burma the Burmese Buddhists render him all assistance, and yet this man goes to the saivite mahant and presents a letter to the declared enemy of Buddhism against the interests of Buddhists. For ten years the Buddhist pilgrims visiting the Bodhgaya Shrine were subjected to various persecutions by the menials of the mahant, which eventually led the Maha Bodhi Society to appeal to the noble hearted collector of Gaya, Mr. Oldham to have a Dharmasala built for the use of Buddhist pilgrims at the holy site. The present Dharmasala stands as a monument to the persecuting tendencies of the saivite mahant. The late mahant was a good man, who gave on a lease a plot of land to the Maha Bodhi society to have a Dharmasala constructed. Soon after his death the present mahant Krishna Dayal Gir ordered his menials to pull down the mud huts built for the use of the Buddhist bhikkhus and to remove the

roof of the privy. The small kitchen had only a leaf roof and that was also pulled down by order of the "good" mahant. For full ten years the mahant was brutally offensive to the poor pilgrims. Out of the hundreds who visited Buddhagaya the mahant could get three letters in his favour, viz. two from Japanese and one from the treacherous Sinhalese wandering Bhikkhu the so-called Rajaguru. Mr. Samaddar asks why should not the Revd. Kripa thero of Calcutta take part in the struggle. He knows that the struggle is being carried on by a properly organized body of laymen and Bhikkhus both in Burma and Ceylon. The Maha Bodhi Society is an international body consisting of eminent persons throughout the world, and it is unsectarian in character working for the welfare of Buddhists throughout the world.

Why is the mahant so covetous as to grab hold of a property which for more than 1,700 years was in the possession of the Buddhists? When the Moslem invaders conquered Magadha they destroyed Buddhagaya, Gaya, Nalanda, Pataliputra and other sacred places. Such as had escaped the sword and fire of the Moslems fled to Nepal and Tibet and carried as many MSS as were possible with them. The vast treasures and libraries that were in these historic temples were destroyed by fire, and the sacred sites were taken possession of by nawabs and other big folks. Buddhagaya was under Moslem management, and it was not from any Hindu that mahant's predecessors obtained the rent free village of Mastipur Taradi but from the Delhi emperor. There was then only ruins of the temple and the mahant occupied the site where the present monastery stands. In 1822 or 32 a Burmese embassy visited Buddhagaya and found the great Bodhi Tree. Not until 1875 did another Burmese embassy visit Buddhagaya and then they found the Temple in a ruinous condition. This fact was reported to the King Mindoon Min of Burma who forthwith communicated with the Government of India and obtained permission to repair the Temple. The late mahant Hemnarayan Gir received generous compensation from the King, and the Government

of India obtained the sacred spot where the Tree and the ruins of the Temple stood from the Mahant for the Kings and the workmen who came from Burma began the repair which were carried on in an utterly unscientific manner, which induced the Government of India to ask the King of Burma to allow the latter to do the work at the expense of the King. In 1880 the job was entrusted to the late Genl. Cunningham, and in March 1884 the work was completed. The good king Mindoon Min died and in 1885 the Government of Lord Dufferin annexed Burma. The Burmese monks who were living in the Burmese resthouse left Buddhagaya for Burma and the Temple was deserted both by the mahant and the Government of Bengal, in which state it remained until June 1890, when Mr. (now Sir) Grierson visited the shrine and found that everything was going to ruin. The Collector saw the opportunity to do a good deed in favour of the mahant, and in June 1890 made a verbal pact giving the inner control of the Temple to the Mahant, keeping the outer management in the hands of the Government. In January 1891 the pilgrim Dharmapala and a Japanese Buddhist monk visited the hallowed spot and they saw the place deserted. To rescue the site they made a vow at the sacred Bodhi Tree and in May the Maha Bodhi Society was founded. The Anagarika is the only surviving founder at present, and after 34 years he is still vigourously working for the general welfare of the Buddhist world, and hopes to get the central Shrine of the Buddhist world brought under their control. We hope to see that before the 35th anniversary of the Maha Bodhi Society is celebrated the Temple will be given over to the Buddhists.

There are thousands of people who erroneously believe that there is a large income which the Temple brings to the Mahant. The fact is that the Temple never brought any income to the Mahant. Since 1884 there was a Rajput in charge of the Temple who received during the pilgrim season small coins from the Hindus who go to Buddhagaya to offer pinda cakes to the departed. That man told the Anagarika that he

paid annually Rs. 20 to the Mahant. The income that the Mahant gets is from his other property. Moreover he is a professional money lender and a zemindar as well, who owns lands beside the rent free village of Mastipur Taradi. It is a camouflage to say that the temple brings in a large income to the Mahant. The late king of Burma sent costly presents to the holy Tree as offerings to the Lord Buddha, and one of the conditions was that the offerings should be preserved in a paribhoga building erected specially for the purpose. The Mahant kept these presents in his possession, and the Burmese Buddhists have a right to inquire what the Mahant has done with these costly offerings worth about Rs. 60,000.

The present Mahant since 1892 has been a persecuting foe of the Buddhists. Why should he persist in trying to keep the central Shrine of the whole Buddhist world? Supposing the Temple was a mosque standing on the zemindari of the Saivite Mahant what would he do if Moslems had come and took possession of the mosque? Would he insist on his rights? Most assuredly he would yield. Then why does he not act nobly towards the Buddhists? That is another question which could best be answered by the Government of India. In 1877 the Government of India negotiated with the late Mahant to get the Temple site delivered over to the King of Burma. They could do it again and the whole question amicably settled. The Buddhists are prepared to compensate the Mahant although the latter has no right to expect a pie from the Buddhists. The Temple was restored by order of the King of Burma and by the Government of India, and since 1890 December the Government is spending monthly about Rs. 150 as salary to the custodian of the Great Temple. We hear the Mahant is going to employ a number of Vaishnava pandas to offer flowers and make puja to the Image of the Buddha inside the Temple. Hitherto the pujaris had been kahars and ahirs ; but now the Mahant who is a Saivite is going to camouflage the Hindus who will be invited to see the Hindus making puja to the Image. The whole thing is a mockery showing the

shameless covetousness of the Mahant who gets adventurous Buddhists to give him certificates as to his proprietary rights. A man who relies on certification by unscrupulous adventurers is not standing on a sure foundation.

THE PHILOSOPHY OF BUDDHISM

BY LATE DR. PAUL CARUS.

(Continued from page 307 of the last issue.)

V.—AMITĀBHA.

The totality of conditions which make Nibbāna possible, the source of enlightenment, and the order of eternal law,—the recognition of which constitutes Buddhahood,—has been personified in the Mahāyāna School of Buddhism, prevalent in Tibet, China and Japan, under the name of *Amitābha*. *Amitābha*, Source of all Light, is Buddha viewed from the eternal aspect, or *vice versâ*, a man aspiring to the Bodhi, becomes a Buddha when *Amitābha* enlightens him. A Buddha reveals the Light, the eternal source of which is called *Amitābha*. *Amitābha* is the final norm of wisdom and of morality, the standard of truth and of righteousness, the ultimate *raison d'être* of the cosmic order.

Is this *Amitābha* a reality?

Indeed is *Amitābha* a reality, not in the sense of bodily existences which are transient and fleeting; but in a higher sense; for *Amitābha* is an eternal and ubiquitous presence; and if real is to be understood in its etymological sense as 'thingish,' if bodily things alone were to be named real, we must call *Amitābha* super-real.

What is *Amitābha*?

Every scientist recognises the existence of a cosmic order, which is the totality of all laws of nature, including also the higher laws that shape human society, called by Fichte, 'the moral world-order.' The cosmic order is the power that shapes

the universe and acts as the dispensation of the world. It makes science possible, for it furnishes the principles of cognition. It makes reason and purposive action possible, for it teaches us to anticipate results, and thereby adapt ourselves to circumstances. Finally, it makes morality possible by teaching us ideals worth living for.

This world-order, the ultimate norm of truth and right, i.e., "Amitābha," the inexhaustible source of all enlightenment, determines the law of evolution, making it possible that in the course of cosmic processes life originates, sentient beings develop reason, and rational beings learn by experience the folly of egotism and so develop universal good-will. Thus sentiency acquires rationality ; and rationality leads to moral aspirations and the recognition of the ideal of loving kindness. Enlightenment is possible because there is Amitābha, the eternal norm of all order, as we read in the *Udāna* :⁵

"Thus have I heard. On a certain occasion the Blessed One dwelt at Sāvatti, in the Jetavana, the garden of Anāthapindika.

"Now at that time the Blessed One was instructing, arousing, animating, and gladdening the Bhikkhus with a religious discourse on the subject of Nibbāna.

"And these Bhikkhus grasping the meaning, thinking it out, and accepting with their hearts the whole Doctrine, listened attentively.

"And the Blessed One, in this connection, on that occasion, breathed forth this solemn utterance :

" 'There is, O Bhikkhus, a State where there is neither earth, nor water, nor heart nor air ; neither infinity of space, nor innity of consciousness ; nor nothingness ; nor perception nor non-perception ; neither this world nor that world, both sun and moon.

" 'That, O Bhikkhus, I term neither coming, nor going,

⁵ Quoted from D. M. Strong's translation of the *Udāna*, p. 112.

nor standing, neither death nor birth. It is without stability, without procession, without a basis ; That is the end of sorrow.

“ ‘Hard is it to realise the essential,

The Truth is not easily perceived,

Desire is mastered by him who knows,

To him who sees (aright) all things are naught.

“ ‘There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.

“ ‘Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, unformed, therefore is there an escape from the born, originated, created, formed.’ ”

A true insight into the nature of the eternal, the uncreate, the unoriginated, is possible only by a conquest over the idea of Self, by the cutting off of the passions of egotism, as stated in the *Dhammapada*, stanza 383, addressed to the man who aspires to be a Brāhman, not in name and according to the rules of caste, but in deed :—

Cut off the stream that in thy heart is beating :

Brahman, drive out all lust and sloth and hate,

An hast thou learned that compound things :re fleeting,

Then shalt thou surely know the Uncreate.”

VI.—THE ATTAN.

The great difference between Brāhmanism and Buddhism concerns the conception of the Atta or Atman ; i. e., the Self, or the individual Soul of man. The Vedāntist Brāhman believes in a Self Atman, which is defined as an immutable eternal being, animating his body ; while the Buddhist, as we have seen above, denies the existence of such a permanent being and propounds the Doctrine of the Non-attan, the non-existence of an immutable Self.

The Upanishads, the classical books of Vedāntism, sometimes speak of the Atman as being as small as the thumb, sometimes as having the size of a mustard seed. Such con-

ceptions are tenable only if they are figuratively understood. If the term *Atman* should be used to denote the eternal, we must insist that it has no size and no shape, but is purely spiritual, which means that it is a principle, a verity, a norm ; but if it is used in the sense of 'personality,' it denotes nothing permanent but a form of existence which, though of the utmost significance, is subject to change.

According to the Vedāntist, neither our fate nor our deeds affect our real being, for the *Atman* will forever remain what it is and forever has been ; but, according to the Buddhist, our present existence is the product of the past, and our deeds do modify our personality for better or for worse. Therefore, according to the strict Vedāntist, our actions are indifferent ; according to Buddha's Doctrine, of utmost importance.

The word *Attan*, i. e., 'Self,' is used in the *Dhammapada*, not in the sense of the Vedāntist term, but in the general sense of 'personality,' viz., of 'ourselves,' in the usual acceptance of the word ; and its great significance is insisted upon in stanza 165, where we read :

"By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves,
No one can and no one may.
We ourselves must walk the Path,
Buddhas merely teach the Way."

According to Buddhism, the main obstacle to perfect enlightenment is man's clinging to his Self, to the *Attan* ; for a wrong idea of the nature of Self dims our intelligence and is the source of all selfishness. Buddha attained enlightenment when he saw that we ourselves are the builders of this tabernacle of bodily existence, of our personality ; which is subject to suffering, old age, and death. Our own deeds in past existences made us such as we are, and by cutting off all egotism the Buddha enters upon a State in which all clinging ceases

and peace is attained. The illusion of selfishness is dispelled, and he now continues to live in the world without taking a personally-interested part in it or being affected by its temptations. He has reached the Goal; and so he will no longer be incarnated as a special Self, an individual being, an isolated personality of corporeal existence. He has become soliditary with the Moral Law itself; he is forthwith identical with the eternal omnipresent Norm of Truth and Righteousness and universal Good-will. His personality as a Self with selfish motives is absolutely obliterated by becoming an instrument merely of Amitābha. Tradition preserves a stanza which appears in the *Dhammapada*, 153-154, and is called 'Buddha's Hymn of Victory.' It reads as follows:—⁶

"Through many births I sought in vain
The Builder of this House of Pain.
Now, Builder, thee I plainly see!
This is the last abode for me.
Thy gable's yoke, thy rafters broke.
My heart has peace. All lust will cease."

VII.—THE ETERNAL IN MAN.

Buddhism denies the existence of an Atman, *i. e.*, an eternal immutable Self, but, we have seen that it proclaims the existence of something eternal. The eternal, however, is not a thing, not a concrete actuality, not a material existence, but the omnipresence of those eternal verities which render possible all the ideals that are good and true and beautiful. These eternal verities are the norms of all existence, formulated as natural laws. They are not formed, but forming; they are not determined by causes, but they themselves are the factors that determine everything.

Take a most simple instance:—

The arithmetical equation 2 by 2 equal 4 has not been made by a God, nor has it been invented by the teacher who first

⁶ For a transliteration and other versions by Pali scholars, see Edmunds' *Hymns of the Faith*, p. 38.

discovered its significance, who formulated it and taught it. It is an intrinsically necessary truth, eternal, omnipresent, infinite in its application ; and as unfailing as it is universal. But this simple truth is only one instance of many more truths which are not less eternal and omnipresent, forming in their entirety the *raison d'être* of all rationality, the source of all science and all enlightenment. This ultimate Norm of Truth can neither be made nor unmade. It has never originated and will never cease. It has been in the beginning, it is now, and ever will be, without end.

As any rational being, so far as it is truly rational, is an incarnation of reason, so every man, in so far as his soul consists of ideas reflecting eternal verities, is an incarnation of the eternal ; and the eternal is the very essence of man's mental activities. But we must understand that this essence of man's mind is not a material being, not a particular creature, partaking of the nature of any substance, be it condensed and hard, and atomistic ; or attenuated and sublimated and complex ; nor is it a Self, *i. e.*, an Atman of any kind. It is purely spiritual, not individual but universal ;—not in time and space but partaking of eternity and infinity.

I conclude with a hymn in glorification of Amitābha :—

*O Amitābha, wondrous thought,
O Wisdom which Lord Budha taught !
Profound and full of beauty.
Thou, the abiding and sublime,
Art never moved in change of time.
Thou teacher of life's duty.
Brighten,
Enlighten,
Cleanse from error,
Free from terror ;
Newly quicken
Those who are with blindness stricken !
Thou, Reason's Norm inviolate,
Truth universal, uncreate ;*

*Right answer to life's query !
 To thinkers thou art Nature's Law,
 The prophet thou inspir'st with awe,
 And givest strength the weary.
 Filling
 And stilling
 All the yearning
 Of souls, burning
 For resplendent
 Glories of the realms transcendent.*

EXHORTATION.

*O ! use thy moments as they flee
 In aspect of eternity ;
 In acts abides the actor.
 Eternal Truth when understood
 Turns curse to bliss, the bad to good ;
 Make Truth thy life's great factor,
 Sowing
 Seeds, growing,
 Never waning,
 But attaining,
 To resplendent
 Glories of the realms transcendent.*

PAUL CARUS.

LA SALLE, ILL. U S. A.

IS BUDDHISM DEGENERATING ?

1. Herbert Spencer remarks, some where, that judgments about men and their actions are seldom right in their life times, and that when right judgments are pronounced they are of little use to posterity, beyond their historical value. The harm done in the past is irretrievable and irreparable. The working of the law of causation, however, goes on producing multi-

tudinous causes and effects *ad infinitum* so as to baffle human effort to collate them. Every age presents new problems. Regrets, some times, bickerings, survive the evil deeds of the past. Whom are we to accuse now? We have to deal with the present and not with the irrevocable past.

2. Supposing human mind evolves ideas somewhat like the following:—

- (1) It is inconceivable that there could be "creation" of anything out of nothing, that even if there was creation by the merest volition of a supposed divinity, there could not be any sensible object in it. Surely divinity could not have vanity, love of flattery or a desire to enforce obedience and submission on the part of his creatures or mere amusement as his motives for the creation of this vast universe. Moreover where was the wisdom or benevolence in creating a perpetual and universal struggle for existence among his creatures resulting in so much misery? Why this instinct of mutual murder among all creatures? Why this interminable series of aimless births and deaths?
- (2) That austerities, self tortures, vigils, fasts are not only altogether useless but cause positive pain in the pursuit of a wild goose chase, in order to propitiate a supposed malevolent deity.
- (3) That prayers, supplications, devotions are absolute waste of time employable more usefully instead in the alleviation of human misery, or in proper avocations.
- (4) That all calamities are traceable to physical causes; epidemics, earthquakes, famines and other similar catastrophies are not sent by any supernatural divinity by way of punishment or admonition but are the results of causes, some of which are controllable, or partially remediable, while

some are at present beyond human power to avert.

- (5) That nature keeps everything veiled. Human intellect tries to penetrate the veil. Nature creates certain desires, aspirations and passions in human and other animate objects to make them act in particular ways, keeping its own design in profound secrecy. It produced in past ages innumerable objects for purposes unknown to man and made them extinct or produced different types from the original ones. No body knows why. If human intellect is able to understand any part of its laws it is unconcerned, nor does it mind any inventions that human brain is able to make. It knows that it cannot be cheated, or thwarted, because obedience to its laws produces good results to humanity while their breach automatically produces evil results. Human beings some times believe they have explored nature, probed into it sufficiently to know some of its secrets, the fact however is that ignorance is pushed further by research, the ostensible is knowable, the real is not.
- (6) That paradises and hells are pure myths, no such things can exist. Rewards and punishments for human actions have to be sought in different domains.
- (7) That ideals of morality variously given in the so-called revealed books cannot be accepted for all time, that morals are also subject to law of evolution like everything else, they likewise undergo change with time.
- (8) That the genesis of the idea of a soul lay in an attempt to explain the inexplicable manifestation of intellectual energy having no apparent or discernable physical basis. For brevity's sake we

call things by particular names, otherwise by reason of constant change that every object material or mental undergoes incessantly, there cannot be any identity. Dissolution caused by what is for brevity's sake *death* cannot leave anything really identifiable. Only the effects of actions survive, only to form causes for other effects.

- (9) That a day of judgment expected on some indefinite day is a pure fiction. The authors of the idea, not observing prompt and immediate justice administered by Providence, and being ignorant of the automatic working of *karma*, had no other theory to go upon but expect a day when justice will be done by the Almighty.

3. The world is wiser to-day than it was a century ago. Innumerable superstitions have disappeared, not by any propaganda, but by accumulated experience of mankind, and advancement of science. The vandals, the iconoclasts, the authors of inquisition have all perished, dead and gone, they posed to be servants of God and acted in his name, but posterity discovered that their pretensions were wrong. What is left is devastation only to be regretted. Criticisms of their actions, favourable or unfavourable, afford occupation to some people in modern days.

Slave traders have ceased to be permitted to indulge in their nefarious trade. Emperors and kings have become anachronisms. The few left are mere figure heads. The world is becoming democratic in Government, tolerant in religion, liberty of action and conscience is maintained. Revealed books do not possess the old indisputable reverence and sanctity. The whole world is drawing closer and closer, morality is becoming the guide for action for educated people of the modern day.

4. The age of reason has dawned and we may well hope most of the existing superstitions will vanish. It is hoped that

warring nations will find to their cost the havoc they have, or, it is, feared may hereafter bring, for themselves and others. There are few nations that are held in subjection by stronger nations, to the subject races are conceded better rights than to those similarly situated in the past enjoyed.

We know that chronic diseases take long time to cure, and there are always relapses during the treatment. Some times the patient does not come out of the relapse if his vitality does not improve.

In India there lived a unique personality over two thousand five hundred years ago who tried to cure a chronic illness from which India of his time was suffering. The cure was for the time being effective, the whole India was united into one whole and his followers founded an Empire, the like of which the whole world has not yet seen. Its foundation was not on physical force but on moral basis. Through the founder of that Empire enlightenment, duty, fraternity, expressed by the words Buddha Dharma and Sangha were carried to various parts of Asia inhabited then by barbarians or semi savages.

Indians who had become united and had shaken off superstitious trammels, thus acquiring great strength and solidity, could not long retain the good effects of the treatment they had undergone, and in course of time relapsed into superstition, split themselves into castes, high and low, touchable and untouchable, resumed worship of objects devoid of rendering them any help, old cults were revived; the result was that weakness set in due to the weakening effects of relapse of a wasting chronic ailment. They fell an easy prey to the foreign conqueror, the weakness engendered by chronic illness at times showed signs of suicide in the joining of some members of Indian body politic to make common cause with the invader for their selfish ends, little realizing that the temporary advantage they gained by deserting their fellow countrymen will gradually disappear leaving them worse. In all earnestness we Hindus are told by some of our leaders, that the warrior spirit in Hindus was killed out by what they

call a pusillanimous cult of Buddhism, and that Buddhism degenerated and demoralized the Hindu nation. When an artizan is irritated in mind for certain causes he abuses and quarrels with his tools like a child, so is the case with those who do not read history, who wish to eat the cake and have it too. Hindus perceiving their self imposed, self inflicted weakness are now bent on Sanghatan, Shuddhi, and removal of untouchability with a vengeance. A little introspection is required.

Was it Buddhism which created untouchability? Did it create any monopolies for Brahmins. Kshatriyas as heaven born classes?

Did Buddhism teach Hindus obscenities, worship of stones and stocks, did it give you so many cults which exist among Hindus? Did it teach you to have faith in Mantras or in revelation? Did it create a pride of birth in any class of Hindus? Did it teach you to refuse to admit people of other religions into your fold? Did it teach you not to touch anything from the hands of a foreigner? Did it create a pride in you to despise all humanity outside the limits of India? Did it teach you not to cross the seas or even Indus?

Did it interfere with a single useful institution of yours e.g. cremation, prohibited digression of marriage, sanctity of marriage etc., or the Criminal or Civil law prevalent at the time?

Reflect for a moment what it told you.

(a) To be humane to all creatures.

(b) Do not believe in any revelation but be guided by reason.

(c) Regard all humanity as members of one family of mankind, leave no man uncivilized wherever he is.

(d) That moral laws are the real basis of religion and not superstitions.

- (e) Don't believe in any diabolic personality who requires to be propitiated by offerings of animals
- (f) Universal love should be the guiding principle of humanity.
- (g) That there is no anthropomorphic divinity who is ready to listen to you to break his laws for your individual benefit.
- (h) That the middle path is the most wholesome course to follow in order to attain bliss.

5. If you do not listen to sound advice and while retaining wrong beliefs, wrong modes of worship, do not remove the filth and rubbish, do not radically modify your institutions, if you do not tackle the root causes, your efforts will not be fruitful. You are in spirit going back to Buddhism which you once adopted but imprudently, unwisely repudiated. Experience will teach you that a unified India by embracing men of all other religions is a physical impossibility unless you again become bold enough to knock off false beliefs, rid yourselves of all that is objectionable and like the great superman Buddha come out with his noble principles which the world will have some day to adopt. Everything false will give way when the pernicious consequences of error are realized to our cost.

6. A word about fanaticism, bravery, and physical strength. Fanaticism observed in some races of men is not a virtue any more than barbarism, it has to be removed and not imitated, bravery is a mental state and depends upon the value one puts on one's life. To exhibit it in defence is noble but to harm others it is unmoral and therefore to be deprecated. Physical strength is desirable in every condition of life, a regulated life conduces to attain and maintain physical strength. Buddhism encouraged bravery in self-defence. It inculcated regulated life free from austerity or luxuriousness. Races which resorted to fanaticism pay the penalty in the end

and races that tyrannize over others by acts of bravery in offence have a short life. History proves these facts.

SHEONARAIN PUNDIT.

BUDDHA AND ATHEISM.

In our last Wednesday's issue we published the full text of Mr. Gandhi's address delivered on the occasion of the 2,549th anniversary of the Buddha's birthday on the last full moon of Kasone at the Buddhist Vihara in Calcutta. It will be seen from that that Mr. Gandhi did not see Buddhism in its true light. Mr. Gandhi saw Buddhism through Hindu spectacles, for he said. "In my opinion Buddha lived Hinduism in his own life.....I found that Buddhism is nothing but Hinduism reduced to practice in terms of the masses....." Mr. Gandhi is entitled to his own opinions. But we feel constrained to point out that if he had studied Buddhism more deeply, he would have to draw some distinction between the essential teachings of Buddhism and Hinduism. He may find some similarity between the two in certain ethical aspects, such, for example as selflessness. But there are fundamental differences which cannot be overlooked. So when Mr. Gandhi said, "I make bold to say that Buddha was not an atheist," he made a great mistake which cannot be reconciled with the Buddha's own teachings. For no one could be a more thorough paced atheist than the Buddha. -And if there is anything in Buddhism which marks it out from among the contemporaneous religions, it is absolute and unmistakable denial of the existence of God and soul. Humility and selflessness taught in Buddhism are entirely divorced from the ideas of God and the soul. That the Buddha's teachings made a complete denial of God, while laying particular stress on self-reliance can be seen from his exhortation to work out men's own salvation. It is therefore unhappy to translate Buddhism in terms of theistic

conceptions. Superhuman pleasures and displeasures, rewards and punishments, influences and interferences find no place in the essential teachings of Buddhism. It is therefore very much at variance with the essential teachings of Buddhism to say :—

"God refuses to see any person, any devotee, who goes in with his pride. He believes not in men rubbing their noses on the ground, he wants not to see the marks on the noses and some of you may not know that many Mussalmans really carry these marks on their foreheads as they lie prostrate in their mosques, rub their foreheads day after day so that they have got the scar on their forehead about the circumference of a rupee, sometimes, even larger. God does not want the marks. He sees through and through. A man may cut his nose and rub it on the ground but God will not recognise him who will turn his back upon a man with a pointed nose if his heart is not bruised and blood does not flow freely from his heart. He recognises that as his own. And as the masses not knowing what his pride is, approach him in all humility and become the splendid philosophers in action and we can freely follow them. That in my opinion is the essential teaching of Buddhism." Another passage that calls for comment is, "Every essential characteristic of Buddhism, I see is being translated into action in India much more perhaps than in China, Ceylon and Japan, which nominally professes Buddhism. I make bold to say that we in India translate Buddhism into action far more and far better than our Burmese friends do." We do not know on what authority Mr. Gandhi spoke. Nor are we in a position to speak on behalf of China, Ceylon and Japan. But as far as Burma is concerned we feel sure that Mr. Gandhi's assumption is far from the truth. Admitting that India has the honour of being the birth place of the Buddha and Buddhism over two thousand five hundred years ago, Burma to-day is admitted as the happy land where Buddhism thrives most: What other evidence of the best translation of Buddhism into action can be desired than the fact that this smiling land has enjoyed peace and contentment

and prosperity and has tolerated foreign aggrandisement and exploitation under the direct influence of Buddhism—the virtues of sympathy, selflessness and toleration and charitableness in actual practice? We are not aware that Buddhism is in as flourishing a state in India as in Burma. For all we know Burma stands second to none among the Buddhist countries both as regards the number of Buddhists in proportion to the total population and the spirit in which Buddhism is preached and practised. There may be some froth on the surface as in all other religions. But it is not so thick as to be impenetrable. What is more, its essential teachings are so much in accord with scientific truths that it may be safely claimed to be the religion that has stood the test of science best. We do not think that Buddhism practised in Burma is lacking in that quality or any essential quality. If Mr. Gandhi has any doubts about it, a few week's sojourn in some phongyi kyaungs will convince him.

Another point that arrests our attention is his dictum about individually practising the Buddha's teaching of mercy and pity without caring for help or support from others. The dictum in his very words as reported is:—"So I say to Dr. Dharmapala: what does it matter whether he can count upon the support of so many men or whether a lady from Honolulu contributes huge sums or not, Buddha has taught us in my humble opinion that it is not necessary for millions to associate themselves with one man who seeks for truth." We are not aware of any passage in the Buddhist scriptures in which the Buddha taught that the ignorant masses need not associate themselves with seeker after truth. If it was not necessary, the Buddha would not have allowed them to approach him not to say of taking the trouble to make himself perfect to preach to them the sublime doctrines of life and the beyond. If each individual is to be left to his own resources, there would be no occasion for Samma Sam Buddha and no Saviours to come into being at all. The lower strata of humanity need leading light, guidance and emancipation from more perfect beings.

That is the reason why religious teachers and political leaders, such as Mr. Gandhi came into existence. It is well to work for one's own good ; but there is no denying the fact that it is better to work for others good also. That is just what Mahatma Gandhi and the Ven. Dharmapala are engaged in. Mr. Gandhi for the political uplift of the Masses of India and the Ven. Dharmapala for the restoration of the most sacred Buddhist place to Buddhists and the propagation, or rather the rejuvenation of Buddhism in India. As such Mr. Gandhi's dictum is very likely to have the effect of a wet blanket on the noble task to which the Ven. Dharmapala has set himself indefatigably for the last 34 years. It is to be hoped that Mr. Gandhi's well-intentioned words will not damp the enthusiasm of the workers and donors in the cause of the Mahabodhi temple. We may mention again in conclusion that the Buddha was not a messenger of God as Mr. Gandhi pictured him to be. He was a Perfect Buddha acknowledging no God or superior beings, and was therefore an out-and-out atheist. (*From New Burma of May 22, 1925.*)

CORRESPONDENCE

FROM

BABU SIDDESWAR PRASHAD SINHA,
Vice-Chairman District Board, Gaya.

TO

THE GENERAL SECRETARY,
MAHABODHI SOCIETY,
4A, College Square, Calcutta.

Dated Gaya the 13th May 1925.

SIR,

With reference to your letter dated 23rd March 25, I have the honour to state that one of rooms of the kitchen attached to the Buddhist Rest House was occupied by the

Chowkidar's family for the last 2 months. He has been ordered to vacate it at once.

The Chowkidar has no separate quarters, the cost of the construction of which will be approximately Rs. 1,000/-.

I have the honour to be,

Sir,

You most obedient servant,

(Sd.) ILLEGIBLE,

for Vice-Chairman, Distt. Board.

STORY OF THE BUDDHA

BY DOONGARSEE DHARAMSEE SAPAT.

The Lord was born under the shade of some lofty sala trees in a pleasant grove called Lumbini, marked by an inscribed pillar put up by Emperor Ashoka. His birth was different from that of ordinary men as he was son to a great king and was surrounded by magnificence, Luxury, wealth, power, service and Love. The Gods from heaven and people of this world hailed the birth of the divine master with great enthusiasm and joy. The sages and saints knew that the Tathagatha had entered this world to teach, preach and practise the great religion of the Middle Way. The noble Eightfold Path shown by Him will undoubtedly save, protect and preserve millions of men and women from universal sorrow, mortifications horrors of disease, old age and death. The great grey haired saint Asita, the wisest of the wise, full of years, learning, knowledge and wisdom exclaimed, "Oh Babe, I worship thee, thou shalt preach the law, thou art the blossom which opens amongst mankind once in thousand years with wisdom's scent and Love's honey." The advent of the Enlightened One was marked by great deeds which have survived and will survive great empires, and centuries of hoary traditions, superstitions were uprooted, ignorance was destroyed, desires

were killed, sorrows entirely perished. Lust, anger, misery were all annihilated and destroyed. He has not only saved his immediate disciples and followers but millions whether Indians, Ceylonese, Burmese, Chinese, Tibetans, Mongolians, Siamese, Japanese or all mankind.

It must ever be borne in mind that Buddha was a prince, son and heir to a great king. He had not to toil and earn his own bread by the worth of His hands. These hands were raised in blessing above the simple hearted, that healed the misery and sorrows of millions, shed light upon the eyes of the ignorant. Still He renounced all, great kingdoms untold wealth, affectionate parents, Loving wife, darling son, grateful servants and loyal subjects in the very prime of life. He threw away the temptation, lusts and riches in order to show the world the great Eightfold Path.

Buddha being a king's son did not attend school, but teacher Viswamitra was appointed to teach the prince letters literature, diplomacy, scriptures, arts, kingcraft and skilful use of weapons. But the Enlightened One did not require masters. The great knowledge, vast experience and unexhaustible wisdom acquired in his previous births came back to him. He had progressed beyond any teacher's teaching. He knew much more than any man living. His knowledge was so perfect that no knowledge existed beyond it. But there was no pride in Him, because of his great knowledge, acquirements or princely birth. He was humble, gentle respectful and attentive before his teachers. He was softly mannered, modest, deferent and tender-hearted towards his elders.

The great love which he bore not only to all mankind but even towards all animals small and big, was in evidence even before he entered into youth. In mimic contests he would allow the deers to pass without injuring a hair. He would often let go his half won race in order to grant relief to the hard panting horses. He graciously tended and caressed swan wounded by his cousin Dewadatta. Vast pity and piety filled

him in his very young age which made him universally loved and honoured.

Born among princes and kings, he was destined to become a shepherd of millions of men and animals. And he loved his sheep. With the same love he loved the tiny seed scarcely visible in the palm of one's hand and trees which shade the earth and singing birds that fly in the sky, and the silvery fish, glistening in the water, and the Lord felt for all.

He did not seek for self-aggrandizement and pomp. He did not come as a proud conqueror but he brought justice and relief to the suffering humanity and preached the Righteous path to the people. He came to bind up the broken hearted, to proclaim self made liberty to all, to comfort all that mourn. On his advent corruption, ignorance, lust and pride became annihilated; the blind saw, the deaf heard, the fierce and the terrible became humble, the thieves, harlots and the unrighteous became just and righteous.

The king Suddodhana did not like and appreciate the large hearted moods of the Prince. He feared that his son would tread the sad and lowly path, of self denial and self torture. His ministers advised the king to chain the Prince by marriage, luxurious surroundings, easy life, pomp, magnificance, riches, amusements and martial games. He was married to beautiful princess Yasodhara. And Prince Siddhartha settled in a calm home of happy life and love where there was no want, no pain, no sorrow, no age, no sickness no death and no woe.

Once only the prince came out and saw the wicked world in its very naked condition. He saw old age, faded, unlovely, weak, bent down, wrinkled and tottering. He saw the sick, quivering, writhing, gasping, screaming, moaning, panting and choking. He saw the dead, stark, stiff, awful and gruesome. The Prince found out the mockery of joy; hollowness of the pleasures, vastness of agonies, frequency of sufferings, fading of the youth, falseness of delights and uncertainty of life. The Prince brooded, thought and inquired much, for the way to free from sorrow, pain, disgust, sickness, old age and death.

He sought renunciation. One night, in moonlight he left his wife, child, father, servants, relations, palaces, garden, kingdom, riches, and departed to seek the way to freedom. In those days religious exercises, mortifications, bodily tormentations keen Asceticism and renunciation were the ways for attaining salvation. Gautama naturally adopted, practised, and followed them with whole heartedness, sincerity and singleness of purpose. Robed in yellow garb, he begged for his daily scanty meals, slept on the hard earth joyfully suffering privations, hunger, thirst, cold, and other discomforts.

In those days priests were ignorant, superstitious, proud, stubborn and despotic, devoted to the sacrifices, rites, rituals, ceremonies, fasts, dreams, omens, charms, incarnations, religious shows, processions and narrow sectarianism. The Yogis, Brahmacharies and Sadhus were practising pure ascetism by standing on head feet upwards, by sleeping on nailed beds, by fasting for days, by swinging head downwards in bonfires, by walking on spiked sandals, by flogging the body, by dwelling with corpses and by tormenting the flesh until they looked haggard, wan, lean, gaunt, stiff, starved, self maimed, eyeless, tongueless, senseless, crippled, deaf, self anguished and scourge hoping to get thereby pleasures, happiness and joy through beautiful women, golden palaces, divine gardens, perpetual youth, intoxicating sweet wines and supernatural powers of celestial heavens. Gautama was disenchanted, dissatisfied and disgusted with such sort of affairs. No Nirvana, no salvation, nor freedom could be obtained by these methods.

Lord Buddha had no other desire than perfection, no other joy than that of conquering the evil within, no ambition other than freedom, no work other than finding out the Noble Eightfold Path. He became a homeless wanderer. He possessed no house, no couch, no costly garments.

The Master was no longer alone. Fine men, simple, humble, poor and resigned, served him, attended to his wants, swept the cell, begged food for him, carried out his orders

faithfully for six years for whose sake they had forsaken father, family, home and plenty. Gautama tried severest forms of austerities by fasts, vigils and bodily sufferings and talked only of poverty, perfection and freedom. In the end these five forsook, left and deserted him. But they may be forgiven because of the honest and unhesitating alacrity wherewith they served him. Buddha saw the futility of the practices which he had entered upon with the eagerness of youth and the energy of despair. The excessive mortifications, excessive austerities were unavailing and not the way to enlightenment. So the Lord abandoned and ceased to practise them. He left the place and went begging through hamlets, villages, towns, cities, marketplaces for ordinary food and lived upon it.

At Uruvela under the Bodhi tree facing the east, crosslegged, erect and immovable with concentrated eyes and with unchanging resolution sat the Greatest of the Great to attain the perfect, supreme and absolute wisdom. There arose of darkness Mara to tempt, to degrade to blind, to allure and to drag into evil. Then arose his great evil army of passions, horrors, ignorance, lusts, denilaries, allurements, angers, dreads and prides. But the Master sat serene, calm and unaffected by the wiles of Mara and His battles were fruitless, unavailing and ineffectual on the Lord. No tumult, no clamour and no storm can disturb the Undisturbable. The Mara and his army tried again and again ; but were completely and unreservedly beaten, defeated and driven away by the unwavering and unflinching resolution of the Lord. A great, marvellous and rare victory was won. This was the victory of a single man but far advanced in strength, consequences and results than all the great battles of Emperors and nations, put collectively together.

Gods made offerings of garlands, flowers, perfumes ointments and extolled the Enlightened One with hymns. The Lord attained vast insight and thorough knowledge of this sphere, systems of countless worlds, measures, divisions and visions at first, and subsequently learnt secrets of sorrow, pain

birth, growth, decay, love hatred, pleasures, pain, delusion senses, names, forms, desires, ambitions, praise, fame, lust pride, conquest, anger, strife and wrongs. He attained the Blessed perfectness, unparalleled glory, everlasting freedom, full omniscience, great awakening and unchangeable Bliss. The Master rose glorified, exalted enlightened, radiant, rejoicing and strong. He exclaimed to ascetic Alpaka :—There is none like me, I am the Perfect one, the Buddha, I have attained to peace, I have won Nibbāna, I go to find the kingdom of righteousness. The Blessed One said, "Blessed be he who gets happy solitude, who hears and knows the truth, who is harmless towards all and is self-restrained towards living things, who is free from passions and sensuous joys, who quits false illusion—"I am." He gets supreme Bliss.

The Lord wandered from place to place. Emperors, kings, chiefs, officers, merchants, agriculturists and people of high social and intellectual standing as well as the common masses were converted by his religious discourses. He said :—

"Great, truly, is the fruit, rich verily the reward of persevering reflection, if supported by right conduct. Great, truly, is the fruit, rich verily, the reward of insight, if supported by persevering reflection. The mind supported by insight, is freed from the great evils, from sensuality, from personality, from delusion, from ignorance."

The Buddha never speaks with the heat of Christ. Mohammad and Paul. He is never carried away with indignation, heat and anger or gestures. He was always smiling, serene, calm and full of dignity. He never plunged in purely humorous feelings. He said that emotion was ignorance. He further said :—"Unsatisfying are desires, full of torment, full of despair and still more of misery, and yet outside of desire, outside of evil I knew of no felicity."

The exalted one closely adhered to the Rules for the monks. Even when He was eighty years old He rose early in the morning, took his cloak and begging bowl and went a

begging. When one noticed him sitting upon a couch of dried leaves in a cattle path, He was asked :—

"Cold, Master, is the winter night, the time of frost is coming, rough is the ground trodden by the hoofs of the cattle, thin is the couch of leaves, light the monk's yellow robe, sharp the cutting winter wind." With sublime uniformity the Buddha replied :—

"It is so young man, I live happily of those that live happily in the world, I also am one."

The Lord was welcomed, revered, honoured and heard by everybody. His words were full of power, convictions and love, arising from his heart and touching the hearts of others. His countenance and life lighted and brought light when He preached. He was not an inaccessible and solitary hermit dwelling in a cave. But He was a Prophet who dwelt among men like one of themselves, who was everybody's friend, the friend even of outcasts and the fallen. He had a gentle word for all, for the down cast, for the sick for the beggar. The faces of simple-minded folk lightened up with pleasure at his approach and saddened at his departure. He was the wanderer who never rested—the homeless wanderer, for love, the voluntary exile from his own land. His true home is the road He travels with His disciples. His bed is in a field or on a bench or under the shade of a tree or under a roof of a loving devotee. Never had anyone shown such universal love as he did. Everywhere He filled the hearts of his hearers with hope, comfort and joy.

He preached a religion where vain and intricate philosophies, sacerdotal rites, fasts, austerities, and sacrifices were useless, and where atrocities, massacres, inquisitions religious strifes, and intolerance, cruelty, and blood flowing and shedding of the tears were unknown. This religion is an immediate hope, a source of vitality, an actual, scientific enduring truth—The truth which is never mutilated, contaminated, deformed, minimised distorted, spoiled but radiantly bright, shining and lighting everything like the sun. People

whose hearts are full of unnatural cravings, of earthly ambitions, of passionate desires, of lusts should turn to the preachings of the Lord where love, purity, meekness and perfection are awaiting them.

The true followers of our Lord do not return evil for evil but set good where evil was, will stand for peace, charity and goodwill and will war against Mara and his army of evil. They (the true followers) strive against strife, pacify and establish concord. Love of self is the root of every evil. This love of self ultimately is translated into love of riches, pride of possession, envy of those who are richly endowed and contempt for the poor and humble. The Eightfold Path teaches contempt of self, contempt of worldly possessions, universal love for all creatures. There is no more strife between man and man, between caste and caste, between one people and another, no more condemnation, no more vituperation, no more insult, swearings, scandal and obscenity. The insults of the wicked will serve to promote good actions, and the mire spattered by those who are impure will cause the purity of the Bhikkhus to shine out more. The Tathagatha has shown the way to conquer themselves and to submit willingly to suffering, insult and discomfort. Tribulations and afflictions are means to perfection.

The rich, the proud, those who are self-satisfied, the violent, the unjust, the disturbers of peace, those who deride, those who do not seek perfection, those who mete out abuse and persecution may not follow the great Middle Path. But the pure Bhikkhus follow and attain perfection.

When Rousseau tells us that man is born good and that society is responsible for his corruption, when the champion of the theory of progress declares that what is best is the outcome of what is least good, when the evolutionist states that what is complex comes from what is simple, and the monist assures us that all diversities are but so many manifestations of oneness ; when the disciple of Marx proclaims that economics endanger spirituality, and modern scientists affirm that man is

not, as has always been believed, the centre of the universe, but nothing more than a microscopic animal species living upon one of the innumerable spheres that are scattered throughout the universe, when Protestants cry out that the Pope is of no account and that Holy Writ alone is of importance and the French revolutionists shouted that the Third Estate is naught and yet is everything—all this is subversion. But most radical and fearless is the Lord Buddha with His eternal newness and freshness when he says that all men are unhappy, even those who appear to be happy because they have not known the way to perfect happiness. These are the very words of the Tathāgata—

"This O Bhikkus is the Middle Path, avoiding these two extremes, it opens the eyes and bestows understanding which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nibbana."

He sought rebirth that He might transform man who had sunk into error and sin. He found error, sin and sorrow in the World. Men were unhappy miserable and sorrowful because they had not understood the glorious truth. They had chosen the wrong path. They must retrace their steps from wine, women, riches, power and greed. They must subdue all their animal instincts, contend against Māra and acquire ever-enduring happiness leaving the horrible past and disgusting present.

The earliest prophets, the most ancient law-givers, the shepherds of nations, the great kings, holy and wise teachers undertook the conquest of the animal inside. The ancient Law in Manava Dharma Sastra the Pentateuch, The Ta-Hio, and the Avesta, in the traditions of Solon and of Numa, in the sentences of Hesiod and of seven sages was first an imperfect, rough and inadequate attempt to give the Laws of not to kill, not to bear false witness, not to commit fornication, not to oppress the weak, not to create suffering for the innocent. It was a medley of half measures and compromises between nature and reason, between

custom and justice, between the rebellious brute and the divine, for the good of carnal, physically powerful, sensual corpulent, sturdy, full blooded, devourers of raw meat, stealers of flocks, ravishers of virgins, slaughterers of the innocent as we read in The Ramayana, Mahabharata, Illiad, in the poem of Izdubar, and in the book of the war of Jahweh. Humanity had reached this point when The Lord Tathāgata delivered his sermons. He showed that ancient Law became worn out, lifeless and formal, its smouldering fire must be reanimated with enthusiasm and transformed in true spirit. The Great master says "My Law is a law of grace for all." His Law He says, is "For perfect virtue, for lofty endeavour, for sublime wisdom" He adds—"A pure heart, free from the hindrances and from desire, by freedom from want and misery, by its quietude, its purity attains perfection.

In the Suttas The Enlightened One says—

"He has now got rid of five fetters, he has learnt to recognise the dross of passion, the crippling-dead to desires, escaped from evil, in the peace-born sacred serenity of the First trance."

And further after the consummation of thoughtfulness and recollection, the monk attains inward stillness, unity of mind, free from sensation and thought in the blessed serenity, born of self absorption,—the consecration of the Second Trance.

Socrates sought to reform reason, and Moses the Law. Jesus tried his best to uplift the Jews, others have been content to change a ritual, a code, a system, a science, but the Tathāgatta came to show the path to deliverance from all ill. He stepped unfalteringly up to the divine, the eternal, the mysterious, the concealed, the bemantled. He alone dauntless and undismayed gave the message of deliverance from woe, distress, sorrow, grief and despair.

Four centuries before Christ, a wise man of China told that benevolence composed of respect and indulgence is the cement whereby the citizen and the state may be more closely held together.

"Meet violence with gentleness" is the suggestion of Laotz, the Chinese philosopher.

The Venerable Confucius taught, according to His disciple, Tseng-Sze, righteousness of purpose, filial affection and general benevolence, loving of his neighbour and loving of his fellow man who deserves.

In Egypt the sacred book of dead counts the virtues to be placed before the tribunal of Osiris, not to starve anybody, not to cause tears to anyone, not to commit murder, not to be treacherous, to give bread to the hungry, to give water to the thirsty, cloths to the naked and sacrifices to the Gods.

The great Zoroaster commanded the followers of Ahura-Mazdah to be merciful to their co-religionists, to clothe the naked and feed the Hungry.

Moses speaks in Exodus "He shall not oppress. Leviticus ordains that thou shalt not avenge, nor bear any grudge, nor do evil to offenders.

Hazrat Mohmed preaches Love, affection and friendship towards his co-religionists. Hillel the Babylonian Rabbi spoke "Do not unto others, that which thou wouldst hate were it done unto thee." Philo the Alexandrian Jew talks of love but only in theory. Sophocles in Ajax shows us the famous O-dysseus mourning over the dead enemy and pities him.

Socrates says to Crito "To none must we render injustice or evil for evil, no matter what injury they may have inflicted upon us." But Plato's pupil Aristotle is an adherant of worldly violence when he says, in his Ethics to Nicomachus—"He who suffers injury and does not retaliate is cowardly and slavish". But the great Roman aristocratic philosopher Seneca rightly says—"The wise man does not seek vengeance, but forgets injury and we must succour our enemies with the hands of friendship." The god Zeus protects pilgrims and strangers.

(To be continued).

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MULAGANDHA KUTI VIHARA, SARNATH, BENARES.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

AUGUST,

B. E. 2469
A. C. 1925

[No. 8

THE THREE REFUGES

I've taken my refuge in Buddha the Lord ;
No other such safety and peace can afford.
His life pure and holy my pattern shall be,
From sin and delusion my spirit to free.

I've taken my refuge in His Law divine ;
The vain things of earth, now I gladly resign.
With zeal I shall follow His Pathway of peace
And find, like the Master, eternal release.

I've taken my refuge in His Brotherhood
To labour henceforth for the triumph of good ;
To hasten the day when in joyous accord
All nations give honour to Buddha the Lord.

A. R. ZORN.

THE PILGRIM

Alone he wends his way, with staff in hand,
 Slow-pacing yet with sure and steadfast aim
 As if his life's long—comprehended land
 Where still so far, yet near, and still the same.

Bent more with years than with the earthly weight,
 Athwart his feeble shoulders, which doth sway,
 Oft would he squat at noontide and await
 The rise of moon to plod his weary way.

Then with his mind light as a bird on wing,
 Reciting long—drawn stanzas learnt of yore—
 Now tense with brief reflections, grave and deep,
 Now calmly conscious of the winds that sing,
 Or with the stars communing would he go,
 Dreaming of rest and sleep—eternal sleep.

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 COLOMBO.

AUSTIN DE SILVA.

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER IV : ON PRINCESS JASMINE.

(1) *The Giver and the Non-giver.*

On one occasion the Exalted One was staying in Anāthapindika's Pleasure-Park at the Jeta-grove, near Sāvatti. Then the royal princess Jasmine¹ (Sumanā) escorted by five hundred chariots and five hundred royal maidens came into the presence of the Exalted One. Drawing near, they made obeisance to the Exalted One and took seats at one side. So seated the royal princess Jasmine addressed the Exalted One thus :—

If herein, Lord, there are two disciples who are equally endowed with faith and with virtuous conduct and insight, but

one is a giver and the other is not a giver, and they are both on the dissolution of body after death, reborn in the bliss of the heaven—world ; between them who are become devas is there, Lord, a distinction, is there a difference? There is, Jasmine, replied the Exalted One.

That giver, Jasmine, who has become a human excels him, who was not a giver in five qualities (namely):— in divine life-span, in divine beauty, in divine bliss, in divine glory and in divine supremacy. That giver, who has become a deva excels him, who was not a giver, in these five qualities.

Then suppose, Lord, deceasing therefrom they come into this existence ; when born, as humans, Lord, is there a distinction, is there a difference between them? There is, Jasmine, replied the Exalted One.

That given, Jasmine, who has become a human excels him, who was not a giver, in five qualities (namely):— in human life-span, in human beauty, in human happiness, in human glory and in human supremacy. That giver, Jasmine, when become a human excels him, who was not a giver in these five qualities.

Then, Lord, suppose that these two leave the home and go forth into the homeless state ; between them who have so gone forth is there, Lord, a distinction, is there a difference? There is, Jasmine, replied the Exalted One.

That giver, Jasmine, who has so gone forth, excels him, who has not been a giver, in five qualities (namely): he being oft (invited to alms-giving) uses many robes and a few uninvited, being oft invited he partakes of alms-food and but little uninvited. Being oft invited he uses bed and lodging and few uninvited. Being oft invited he makes use of a food store of medical requisites and supports for the sick and the feeble and but little if uninvited. If he dwell in the company of some holy ones, many of their deeds of body please him, but only a few do not please. They do many actions by word and many actions by thought that please him, but only a few that do not please. They make many presents of offerings which

are pleasing and only a few that are not pleasing. That giver, Jasmine, who has so gone forth excels him, who was not a giver, in these five qualities. Then, Lord, if these two attain to Arahantship, between them who have thus attained to Arahantship is there, Lord, a distinction, is there a difference?

Forsooth, Jasmine, as between the emancipation of the one and the emancipation (of the other), I speak of no difference.

O Wonderful Lord, O marvellous, Lord! Henceforth, Lord, it is indeed proper to give, it is right to do acts of merit; acts of merit benefit him who is become a human, and acts of merit benefit him who has gone forth to the homeless life. The Exalted One said this, having so said the Blessed Master uttered certain verses.

Note :—This princess received the name Jasmine (Sumana) as the reward of an aspiration after a great gift of alms. Long long ago, during the life-time of the Buddha, Vipassi, the citizens of a town on the one hand and the king on the other vie with each other to be the first to make the offering of alms to the Buddha, and His disciples. Eventually the citizens in alliance with the generalissimo of the forces prevailed over the king. Having thus won supremacy the citizens assigned the first day to the generalissimo. The latter caused to be prepared a great feast and placed watchers to prevent any from offering alms to the Buddha and His disciples on that day. That morning, it so happened, a rich banker's widow weeping said to her daughter, who had just returned home with her five hundred play-mates, "Now if only your father were alive to-day I would be the first to feed the Buddha." The daughter replied "Mother, think not so, I shall do it, and we shall still be the first to offer alms-food to the Buddha and His disciples." Then, Jasmine, prepared milk-rice without water, and added ghee, sugar and honey, then placing it in a bowl worth a lac she covered it with another vessel of similar value and wrapped it all round with garlands of Jasmine flowers, so as to make the bowl appear like unto a bouquet of jasmine flowers. She started from home attended by her five-hundred com-

panion-girls, at the same time as the Exalted One entered the village. On the way the officers of the Commander-in-Chief stopped her saying: 'Halt, sister, proceed no further please.' (Persons of great merit, it should be noted, always use pleasant words). They could no longer withstand her importunity.' 'Why, my good uncles, do you not allow me to pass?'—she insisted. They said: 'The Commander-in-Chief, O sister, has placed us here to see that no one offers food or drink.' 'What, do you see any food or drink in my hand?' 'No, we only see bouquet of flowers.' Has your Commander-in-Chief then forbidden the offering of flowers also?—she retorted.' 'No, sister', they said in reply, 'then do please make way,—so saying she came to the presence of the Master and offered to Him the bouquet of flowers.

The Master, seeing a certain officer who stood hard by, ordered him to take charge of the bouquet of flowers. Then Jasmine bowed to the exalted One in adoration and vowed there and then: 'May I never in any existence hereafter live in fear and trembling, may I always be pleasing like unto this bouquet of Jasmine-flowers, and also for ever be known by the name of 'Jasmine.' Having received the Master's blessing: May you have peace, she bowed, walked round Him in reverential adoration and departed thence.

The Exalted One proceeded to the house of the Commander-in-Chief and took the seat made ready for Him. The Commander-in-chief brought rice-gruel and served. The Master covered with His hand. (He then informed the Master). 'The Company of disciples is seated, Lord' (thinking this was the reason for refusal). 'There is a certain alms-food which we received on the way,' the Master replied. The C in C removed the garlands of flowers and saw the alms-food. A subordinate officer then announced: 'Please, Sir, a woman deceived me saying it was flowers.' The alms of milk-rice alone sufficed the Master and the whole company of the disciples. The C-in-C himself offered his own set of gifts. The Master having finished the meal uttered His blessing and

departed thence. The C-in-C then questioned: 'Who is she that gave the alms-food?' He received the reply: 'It was the banker's daughter, Sir'. He bethought to himself: It is indeed not difficult for a husband to reach heaven, if only such a wise woman were to live in the house,' and he then caused her to be made his chief-consort. She added the great wealth of her father's house to that of her husband, made gifts to the Tathāgata all her life, amassed great merit and deceasing therefrom was reborn in the realm of the sensuous *devas*. Simultaneously with her appearance a heavy shower of Jasmine flowers began to pour and filled the whole world of *devas* knee-deep with Jasmynes. The *devas* thought: 'She has indeed herself brought her own name with her, 'and gave her the name 'Jasmine'. During ninety one aeons, wherever she fared about among *devas* and men, she was invariably known as 'Jasmine', and there was shower of Jasmynes at her birth.

Eventually she was, at this time, conceived in the womb of the chief-consort of the king of Kosala. Her five hundred girl-companions were also conceived in different families, and it came to pass that all of them were born into the world on the same day. At the same time a shower of Jasmine-flowers fell covering the ground knee-deep. The king who witnessed this strange phenomenon bethought to himself: 'Surely, this is one who has stored up great merit in previous lives', and appropriately named her 'Jasmine'. 'My daughter cannot possibly be re-born without a proper retinue,' he concluded and caused the whole country to be searched for children born on that day. Having heard there were five hundred infants born on the same day, he caused them to be properly maintained at the royal expense. Thus was she attended with much glory owing to previous merit.

About this time, Jasmine was seven years old. The Master arrived at Sāvattthi on the invitation of Anāthapindika after the completion of his famous monastery. Anāthapindika once came into the presence of the king and requested him

to send in advance, to welcome the Master, princess Jasmine with her five hundred attendants, bearing pitchers of water (As an auspicious sign) and garlands of flowers etc.

The Master declared the Norm to Jasmine on the way, and she with her five hundred companions were established in Sotāpatthi, five hundred other girls, five hundred women and five hundred men also similarly became Sotāpannas. Thus on the way itself two thousand persons won to the first stage of the Path.

Sometime thereafter, Princess Jasmine came to the presence of the Exalted One to address her questions regarding subsequent event which proved to be the sequel to the following narrative :—

Once upon a time, long long ago, during the life-time of the Buddha Kassapa, there lived two associate-bhikkhus. One of them practised the vow known as *Sāraṇiya-dhamma* and the other the vow known as *Bhaddagavatta*. One day the former says to the latter : 'Friend, he who gives not gains no reward, what one gets he should always share with others.' The latter replies : 'Friend, you know not that a gift once received should not be done away with, and therefore one should practise *Bhaddagavatta*, only receiving what suffices for his own maintenance.' They, however, failed to convince each other, of their different points of view. Continuing to practise their respective vows they died and were reborn in the realm of the sensuous *devas*.

Then the Bhikkhu who practised *Sāraṇiya-dhamma* excelled the other in fine qualities. They thus fared about and wandered from life to life among gods and men during one whole Buddha period. Ultimately, about this time, they were both reborn at Sāvatti. The one who practised *Sāraṇiya-dhamma* was conceived in the womb of the queen-consort of the King of Kosala and the other in the womb of an attendant woman. It so happened that they were born into the world on the same day. On the name-giving day fixed according to custom, they both were bathed with due ceremony and

placed on their respective beds. The prince opened his eyes and beheld the grand royal canopy over head, the gorgeously arrayed couch and the luxurious palace and at once recognised that he was reborn in some royal household. He bethought to himself: 'Through what merit was I thus rewarded?' He at once realised, that it was due to his practise of *Sāraṇiya-dhamma* in a former life. He then remembered his *quandam* associate-Bhikkhu: 'Where is my friend now reborn?' Seeing that the latter lay upon a humble cot, and intending to reproach him now, for rejecting his former advice and continuing to practise his own *Vatthagavatta* addressed him thus: 'Friend, you did not then heed my word. See the condition in which you are now reborn. Behold my splendour. I lie on a noble couch under a royal canopy, but poor you on a humble cot covered with a coarse cloth'. But the latter hotly retorted: 'What, do you therefore take pride in it? Is not all this that is made of bamboo sticks and covered over with cloth (referring obviously to the canopy) but were earth-element?'

The Princess Jasmine overheard this talk and bethought to herself: 'There is no one near my brother' and approached the door where the sound of the word 'element' (*dhātu*) fell on her ear. She at once concluded: 'Now, the word 'element' is not to be found elsewhere (in other system of religion), of a certainty my brother must be certain *Samana devaputta* (i.e., a recluse reappearing as a *deva*, now reborn as a human). She decided not to inform her parents of this incident, fearing that they might cast away the child mistaking it for a demon.

So at dawn after the morning repast, she approached her father the king obtained permission and left the palace on a visit to the Master. The king ordered her five-hundred chariots to be made ready. [Now it should be remembered that in the land of the Rose-apple there were only three noble ladies, who were provided by their parents with five hundred chariots each, namely the royal princess Cundi, daughter of King

Bimbisāra ; Visākhā, daughter of the rich banker Dhananjaya ; and this princess Jasmine]

So princess Jasmine escorted by five hundred chariots proceeded to the monastery in the Jeta-wood and addressed the Exalted One her questions as given in the above discourse.

ESSENTIALS OF BUDDHISM

BY

LOUISE GRIEVE.

*A lecture delivered at the Universalist Church, (Christian)
at Pasadena, California, U. S. America.*

The limitation of the time makes it impossible to give you more than a mere outline of the life and teachings of the Founder of the religion which has determined the history and destiny of Asia and may possibly, in time, effect the life and thought of the whole world. In fact, this religion has, to some extent, already had its effect on the religions and philosophies of the modern as well as the ancient world of culture and learning. Greek philosophy is strongly coloured with Buddhistic thought as is also the philosophy which is in some places found in the New Testament of the Christian Bible.

Gautama, prince Siddartha, was born in the northern part of India of a proud and aristocratic family of the Shakya clan. There is some uncertainty as to the exact date of his birth, but it seems to have been about six hundred twenty-four years before the Christian era. His father was the king or chief of his clan which occupied the city of Kapilavatthu situated on the borders of Nepal. In those days, when a child was born, wise men and soothsayers were called in to investigate the nativity and destiny, and to give advice as to the training and education of the child. In the case of the birth of this young prince, it was prognosticated that he would become a great ruler, either temporal or spiritual. He would have the choice of becoming a world-renowned king, or, renouncing.

his heritage of earthly power, would attain enlightenment and found the Kingdom of Truth.

The king desired for his son no spiritual empire, but only worldly kingship and conquest, hoping to add kingdom upon kingdom to his own, so that the Shakyas might become the ruling power of then known world. He remembered the prophecy of the greatest of the sages—that two paths lay open for the prince to tread; and that he would be inspired to leave the world when he should become aware of the suffering which is the common heritage of all that lives. So he ordered that all sights of suffering should be kept from the prince, and surrounded him with every luxury that could be procured in that luxurious time.

Briefly, Siddhartha grew up a thoughtful and pensive child, with intellectual powers far beyond other children of his age. The luxuries and pleasures with which he was surrounded seemed never to appeal to him, though he was skilled in all the manly arts, riding, archery and all other sports and pastimes of that age. Even in the midst of sports, pleasures and beauty of every description he would often fall into reverie and remain silent for hours, which so alarmed the king that, as a last resort, he decided upon marriage as a possible remedy; so all youths of the neighbouring royal families were invited to tournament, the strongest and bravest youth to receive in marriage Yashodhara, the daughter of a neighbouring king.

Prince Siddhartha overcame all competitors and won the lovely Yashodhara as his bride. After several years a son was born, but in the meantime the prince had learned much of the suffering of the world in spite of all the precautions taken to keep such things from his sight, and he named his son Rahula, which means 'fetter,' for he knew that the birth of a child was another fetter, binding him to the world.

While the child was very young Siddhartha determined that he must break all ties and, through his great love and pity for all that lives, he must find a way of release from the

suffering to which all that lives is doomed. It is told that he walked thrice around the couch of his sleeping wife and child, his heart breaking, but with fixed purpose to leave those he loved to find the Truth which would save them and all the world. His tortured heart cried out, but he said :

"Oh, summoning stars ! I come ! Oh, mournful earth !
For thee and thine I lay aside my youth,
My throne, my joys, my golden days, my nights,
My happy place—and thine arms, sweet Queen !
Harder to put aside than all the rest !
Wife ! child ! father ! and people ! ye must share
A little while the anguish of this hour
That light may break and all flesh learn the Law.
Now am I fixed, and now I will depart,
Never to come again till what I seek
Be found—if fervent search and strife avail."

He called his charioteer and bade him bring his horse, Kantaka, that he might ride forth. A few words about Kantaka might interest you who love animals. Kantaka was a great white stallion, the prince's favourite mount. He bore his master on the strangest journey and on the greatest quest that ever horse bore master—the quest of the Kingdom of Truth. So all Buddhists have a feeling of love for Kantaka and the legends say that he shares with his master a little of the founding of that Kingdom of Truth, which the young prince did found, after much striving.

With his charioteer, Channa, the prince escaped the palace and the city unobserved, and after some time he stopped, and after cutting off his hair with his sword, gave both to Channa, along with his crest jewel, his princely robes and his horse, bidding him give all to his father, the king, saying :

"Give the king all and say
Siddhartha prays forget him till he come
Ten times a prince, with royal wisdom won
From lonely searchings and the strife for light ;
Where, if I conquer, lo ! all earth is mine—

Mine by chief service!—tell him—mine by love!
Since there is hope for man only in man,
And none hath sought for this as I will seek,
Who cast away my world to save a world."

He had cast away all, yet, so far, it was but a dream, a hope, for which he had made this renunciation. For six years he sought and strove for that Truth, which we all seek, and which is so hard to find. In those days men believed that wisdom might be gained by torturing the body; believing the body to be the enemy of man and an obstruction to insight. After becoming Buddha the prince taught the Blessed Middle Way, but the fact remains that there were sages who had won to depths of insight far beyond anything that the West has yet learned, and they knew the way, by intense inward contemplation, to go beyond the ordinary waking state as one wakes up from dreams, to enter realm upon realm of spiritual attainment and depth after depth of being's mystery.

The mendicant prince, going from sage to sage, soon learned all their methods and practised all their austerities, until at last there was no sage so renowned for the awful rigor and strictness of his austerities. He reached to the ultimate of conscious being, the uttermost of self-hood, where all conditioned existence is seen to be but a shadow; living, breathing manifested existence but the wavering darkness of the ultimate light. He reached the highest consciousness that can be reached, even that Higher Self of the universe, but he turned back, for even there he had found no way of release from suffering; he had found the law of change even in the very Highest; even there a condition of becoming and of passing away; there too reigned desire and self-hood, even as one of the ancient sages had sung: "In the beginning desire arose in THAT, which was the Germ, the origin of mind." Subtle and high as IT might be, IT still lay under the bondage of desire; and, as the sages taught that Brahman, desiring, had emanated the universe in His creative thought, and when, after

the age of Brahma, all manifestation was drawn back to the ultimate Being, after a vast period of time, called the night of Brahman, this undestroyed desire would again spring up, and a new, torture-teeming universe would come forth. So on, for eternity after eternity, with never a final resting place.

It was from this cycle of unending life, fraught always with pain, that he sought a way of liberation, a peace not destined to be lost again. Finding that in these spiritual attainments and austerities lay not that peace he hoped to win, he turned away from the asceticism of the sages and took food for the proper nourishment of his body and abandoned the path which he saw would not take him to the goal he sought. He had given up all to seek, not for himself alone, but for all that lives, and, though he had reached the highest state of consciousness, he had found no way of release from suffering. Even THAT, the Ultimate, the Heart of Being is in bondage and subject to the law of change ; bound, as all else, by desire. Everywhere, high and low, desire reigned king. Even in the Ultimate, a self-hood, directed by desire, widened till its boundaries embraced even the whole of life.

But the princely ascetic did not despair. He had set out to find Truth and resolved never to give up that search till he had found. After all else had failed he made his last stand. Sitting under the Bodhi tree or tree of Wisdom, he made the resolve : "Never will I arise from this place, though this my frame shall perish of starvation—not though the blood within these veins shall cease to flow, till I have won Supreme Enlightenment." It is written that here he was tempted by the hosts of Mara, the evil one, and after every temptation had been overcome and Mara and his hosts put to flight, there opened to his mental vision another Path, a path, the very name of which had died out of men's memories, the Path of selflessness, the sure way of Liberation. And so, he became the Buddha of the Kali Yuga age.

Now, what is the meaning of the word "Buddha"? The word "Buddha" comes from the Indo-Aryan root-word Buddh,

to be awake, aware, and signifies the Awakened, the Illuminated or the Enlightened One. It will be seen that it is not a name and is no more properly used as such than the title "Christ" is used when speaking of Jesus, the Christ. So, when we speak of the Buddha we have reference to the Indian sage who founded the religious philosophy now known as Buddhism, just as the Christ founded the religion called Christianity. A Very Buddha is one who, life after life searches for Truth, not for himself alone, but for the sake of all suffering beings, and by his own efforts, attains Supreme Enlightenment, and having so attained, announces to all the Way by which all may likewise attain to the Goal of Perfected Wisdom and Compassion.

Those who, following the truth and discipline set forth by a Very Buddha, reach the goal of perfected beings and are not Buddhas, but Arahans, the Exalted or Honoured Ones. Those who, through their great compassion, determine to become Buddhas, are called Bodhisattvas. Others who have become enlightened by self effort, not for the sake of others, are called Pratyeka-Buddhas, and differ from a Very Buddha in that they are not able so to frame words as to move the hearts of all men with whom they come in contact.

Now, what hope does Buddhism hold out to its followers? Before explaining this to you it will be necessary to give you an outline of the fundamentals of Buddhism. Of course, the hope of the Buddha was to free beings from suffering, but in order to understand how this was to be done you must know something of the Doctrine he taught.

The very first truth to be recognised and fully comprehended is transiency. Heraclitus said, "All is in a state of flux." The Buddha said, "All is impermanence and Nirvana is the only calm." Nowhere is there a fixed state; everywhere there is change, becoming, growing old, decay and dissolution. This means a striving, stress, unrest, pain. Universes come into being through titanic strife and stress, grow old and disappear. Even the gods but live; true, their lives are im-

measurably longer than men's, but anything that has existence is made up of component parts and whatever is made up of different elements must of necessity sometime fall apart. The principle of universal impermanence is considered in a three-fold aspect :

1. The impermanence of life period.
2. Momentary impermanence.
3. The impermanence of the self-nature of conditioned things.

Just before his death the Buddha said, "Know that whatever exists arises from causes and conditions and is in every respect impermanent."

The truth of this statement, so far as the phenomenal world is concerned, receives ample corroboration from the researches of modern science. The Buddhist believes that the law of universal impermanence is inseparably connected with the law of cause and effect, for nothing can exist without a cause and the very word 'phenomena' presupposes origination, which again implies destruction, just as destruction implies origination. So, we have the formula which Buddhists always keep in mind.

"All conformations are transitory ;

"All conformations are suffering ;

"All conformations are lacking a permanent self."

We have seen that all conformations are of necessity transitory and nothing that exists can exist of itself ; that everything that exists is made up of its component parts ; that these parts are brought together and evolve only through strife and stress which is suffering ; that even a permanent self cannot exist, as the self is made up of characteristics and these characteristics are never the same for even two consecutive moments. Just as the cells of the physical body are constantly changing and the man of the present moment is different from that of the past moment and will again be different in the future moment, so the self or the soul is constantly changing, evolving, naturally climbing and improving, sometimes apparently falling

back, but rising again, better and wiser for the bitter lessons of experience, through strife, struggle and stress, till he rises so high he can look upon existence as only a mirage, a chimera, and he begins to lose hold on the desire for self existence. He begins to understand that not only are all men brothers, but that all life is kin, that each, be he man, god or amoeba, is of the one life ; each on his upward climb, each striving and struggling through pain and sorrow, but always climbing.

When a man understands his kinship with all beings, he becomes more compassionate, more charitable and more loving towards all that lives ; for he knows that the suffering, the sin and the ignorance of others is his own, for, is he not one with the all ? He loses selfish desires and cares only to live for the sake of leading others to goodness and knowledge. He cannot accept paradise or Nirvana for himself while countless creatures are crying out for help. When he, like the Buddha, has given all the knowledge that can be of use in that particular age, he then, and only then, becomes fully released and, as Sir Edwin Arnold so beautifully puts it, "The dew-drop slips into the shining sea". He dies the last death and is no more subject to phenomenal existence ; he becomes one with the All. Instead of limited self-consciousness, there is all-consciousness. He is not annihilated, for nothing can ever be annihilated, but he is free from limitation, from ignorance, from suffering. The illusion of separation is annihilated.

Of course, the whole structure of this philosophy rests upon the hypothesis of Karma and re-birth. The truth of this is generally accepted all over Asia, and has been from time immemorial, and in some cases it seems to have been known among the Jews at the time of Jesus, the Christ, for we read, Matthew, 16—13, and 14—"When Jesus came into the coasts of Caesarea Philipi, he asked his disciples, saying, 'Whom do men say that I the son of man am?'

"And they said, 'Some say that thou art John the Baptist ; and others, Jeremias, or one of the prophets.'" Long before, Solomon had said, "When he prepared the heavens I was

there, when he encircled the force of the deep, when he established the clouds above, when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the earth, and my delights were with the sons of men."

In Malachi we read, "Behold I will send you Elija the prophet before the coming of the great and dreadful day of the Lord." Early in the public ministry of John the Baptist the belief prevailed amongst his hearers that this prophecy was fulfilled in him, but when directly asked, "Art thou Elias?" he replied, "I am not". "Art thou that prophet?" and he answered "No." He seems to have had no memory of a former life under that name, and, though he must have been aware of the belief on this subject, he made no claims of past greatness, a practise which would be much admired by some of us in some of our so-called Buddhist acquaintances.

Again, Jesus was asked, "Which did sin, this man or his parents, that he was born blind?"—which would lead one to suppose that the people of that time knew something of heredity as well as of pre-existence. There are many other passages which could be quoted from the Bible, but this much is sufficient.

Buddhism explains the origin of existence in the phenomenal world, not the very beginning of existence, for it is probable that existence always was and always will be, but the origin of any particular existence, and the evolution of the individual soul as follows:

"In the beginning there is unconscious potentiality; in this nebulousness of undefined life the forming and organising propensities shape crude formless aggregates; from the materials thus produced originates an organism possessing awareness, sensibility and irritability; from these developes self-consciousness, the unity which differentiates self from not-self, and makes organisms live as individual beings. With self-consciousness begins the exploration of the six fields of experience,

belonging to the five senses and the mind. The exploration of the six fields brings about contact with the external world and the perception of the external world and the exercise of the senses and the mind thereon leads to the experience of different kinds of pleasure and pain. The experience of pleasure and pain generates in the individualised being a grasping desire for its own individual satisfaction. The thirst for obtaining egoistic satisfaction induces a cleaving to pleasure ; indulgence in pleasure produces the growth and continuation of selfhood ; self-assertion manifests itself in incessant changes or births and these incessant changes become the sources of sorrow, sickness, old age, death and re-birth."

The ego is simply a group of elements or characteristics such as sensations, memories, emotions, and volitions more strongly connected with one another and less strongly connected to the elements of other groups of the same kind, that is, to other individuals.

The ego or empirical soul is a collection of elements or Skandas, constantly changing and when a man dies he seeks rebirth in a purely mechanical way, being drawn by natural law to the parents and environment which are best fitted for the expression of his character as it was at the moment of death. He is not punished for his sins nor rewarded for his virtues ; he merely goes to the surroundings best fitted for the character which he has evolved by his own actions. He is not bound to remain in unpleasant surroundings for if he builds his character constructively he will naturally be drawn to better surroundings and among better people. Every cause must produce an effect and there can be no effect without a previous cause, so a man reaps exactly what he has sown, no more and no less.

The builder of this house of clay is desire, technically called 'Trishna' or thirst. Without the thirst for individual existence there could be no birth nor death. The way to avoid birth and death is by the full realisation of the Four Noble Truths. First, the truth of sorrow—that is, the realisation that

suffering is universal. Second, the origin of sorrow—the realisation that suffering has an origin or a cause. Third, the cessation of sorrow—the realisation that suffering admits of a cessation, and fourth, the Path leading to the cessation of sorrow—the realisation that there is a path which, if followed, leads to the cessation of sorrow—the Noble Eightfold Path.

The first Noble Truth—the truth of the existence of sorrow : The thoughtful man must admit that sorrow, suffering, pain, stress and struggle do exist throughout manifested existence. Star dust, through æons of time, struggles till it becomes a well ordered universe ; the universe then struggles, pushing, pulling, whirling its way through space, building up, tearing down, till old age sets in and the tearing down takes place faster than the building up and disintegration sets in, just as with the body of a man. As above, so below. From the tiniest form up to the greatest solar system, there is the building up through struggle and the gradual tearing down, all of which is pain. The over optimistic refuse to believe that being is sorrow, but the truth of a thing is not at all effected by our likes or dislikes, and it must be admitted that pain greatly predominates over pleasures ; pleasure is but a temporary condition, always ending in sorrow, disappointment and death. Possessions cannot be taken past the grave, sickness and death are inevitable ; the pleasures of life are mostly illusions.

This does not mean that the Buddhist is a pessimist, but that he is fearless enough to face facts and if an unpleasant thing is a fact, no amount of molly coddling will make it other than a fact. The Buddhist recognises this fact of sorrow and strives to find a way of release, not for himself alone, but for all that lives. He can teach those who are sufficiently intelligent to learn and he can show loving kindness towards those who are the children of humanity and to the lower forms of life.

The cause of sorrow : Sorrow is caused by selfishness, desire, ignorance, the clinging to the personality and the separate individuality ; by illusion, the love of material things

and pleasures of the senses, the inability to have what we wish, or, having it, the loss or the fear of losing it, the cleaving to phantasms.

The cessation of sorrow: The end of sorrow comes by the culture of the mind to see the truth in all things, to root out evil tendencies, to sow seeds of virtue and love, to look upon all with the eye of a brother, to seek, not for the illusory pleasures of the world, but for the good and the true, for the pleasure which is experienced by helping others, by the acquirement of knowledge, enlightenment.

The Path that leads to the cessation of sorrow—The Noble Eightfold Path: Right Doctrine or belief; Right Purpose; Right Speech; Right Acts; Right Way of earning a livelihood; Right Efforts; Right Thoughts; Right Meditation or Self-discipline.

First and most important is Right Doctrine. We cannot build successfully if our foundation is wrong, so we must make sure that we are starting with the right fundamentals, then build our entire edifice on that foundation; if it is not sure and true, our structure will soon be seen to be faulty. If our hypothesis fails in the smallest detail there is something wrong and we must proceed to build up another hypothesis. The Buddhist Doctrine has not yet failed to fit all the requirements. Every new scientific discovery, every new archæological find, every piece of forgotten history dug up from the ruins of ancient India but strengthens the Doctrine of Buddhism. There can be no Right Doctrine where reason must be held in abeyance, where the intellect must give way to the emotions, where superstition reigns. Among primitive, uncivilised tribes religion is the outcome of fear or misunderstanding of the laws of nature, but among civilised peoples bright reason must guide and direct our religion as well as all other things of life.

Right Purpose: To strive for knowledge for purely selfish reasons, to live a clean life merely because one knows it to be beneficial to oneself is not right purpose. When striving for

the better and higher things the purpose should be for the good of all and the really good man cannot find happiness in selfish gratification while there is suffering all about him.

Right Speech: "Govern the lips

As they were palace-doors, the King within ;

Tranquil and fair and courteous be all words

Which from that presence win."

"Lie not, but be truthful. Speak the truth with discretion, fearlessly and with a loving heart. Invent not evil reports nor repeat them. Carp not, but look for the good in your fellow-beings so that ye may with sincerity defend them against their enemies. Swear not, but speak with propriety and decency. Waste not your time in gossip, but speak to the purpose or keep silent."

Right Actions: Avoiding evil deeds and practising charity in all our ways.

Right Living: Following a mode of obtaining our daily bread which inflicts no harm or hurt ; engaging in a business which is not harmful to oneself or others, never manufacturing worthless or harmful articles, practising honesty and fair dealing towards all.

Right Efforts: The constant endeavour to suppress our evil tendencies and to cultivate the thoughts, words and acts which lead to good, as classified in The Fourfold Struggle against Sin, as follows: The struggle to prevent sin from arising ; the struggle to put away sin that has arisen ; the struggle to produce goodness that does not yet exist, and the struggle to increase the goodness that exists.

Right Thoughts: The continued observation of all we speak, think or do, following out in each the operation of the Causal Sequences, classifying each as 'good'—tending to reduce life's suffering ; 'indifferent'—as free from taint of craving, hatred and self-delusion, and so producing no new causal sequence which is harmful. 'Evil'—as tainted by one or other of the evils, cravings, hatred or self-delusion, thus tending to set in motion causal sequences adding to the suffering of life.

Right Meditation : The practise of those high methods of mental culture which lead to the awakening in the higher realms of conscious life ; all directed to the entering and following of the Path and the final attainment of Enlightenment.

Instead of the Ten Commandments there are the Five Precepts which all are enjoined to observe :—To refrain from taking life ; from falsehood ; from impurity ; from stealing ; from the use of drugs and intoxicants.

The ten sins are : Love of self ; false faith ; doubt ; hatred ; lust ; love of life ; desire for heaven ; self praise ; error ; pride.

The seven kinds of Wisdom are : Energy ; thought ; contemplation ; investigation ; cheerfulness ; repose ; serenity.

The Buddha, after full Enlightenment came to him, immediately started out to teach the Doctrine which he had formulated as he sat under the sacred tree. He soon had many disciples, mostly among people of high birth ; kings, princes etc., and he formed his Brotherhood, the Order of the Yellow Robe.

Any male above seven years may be ordained in this Order as a Novice, but he must have the consent of his parents must be free from debt or disease and not deformed. In the Monastery the novice acts as attendant to the monks, maintains order, draws water for drinking and bathing purposes, sweeps out the Monastery before dawn, sees that the walking place is clear of living things. He studies from some resident Monk and joins the Monks at their devotions morning and evening. When he is twenty years of age he may become a fully ordained Monk or Brother of the Yellow Robe.

(To be continued).

MARA'S FIGHT WITH THE BUDDHA*

BY DR. BIMALA CHURN LAW, M.A., B.L., PH.D.

An attempt has been made here to record a Tibetan version of the account of Māra's fight with the Buddha. The following piece of information is entirely new and it remained unnoticed by previous scholars who dealt with Māra, e.g., Windisch, Oldenberg, Rhys Davids.

Before the attainment of Nirvāna, Buddha intended to destroy his antagonist, Māra, the Buddhist Satan. He addressed the Bhikkhus and said that he would put an end to Māra, the master of lust. He then issued from his forehead a ray of light that illuminated the world. The earth quaked. Māra heard the following message:—"The being who is very pure, who has led a religious life for many ages, who is the son of Suddhodana and who has given up his kingdom, desires to favour other beings with his nectar-like teachings. Be careful, as he is coming to-day before the Bodhi-tree. When he will be free, he will help others to be free, he will rejoice and make others to rejoice. He will pass away from this world of affliction and will help others to do so. He will thoroughly destroy the three apāyas¹ to have the city filled up with Devas. If the self-born religion comes, it will uproot the city of devil and the devil will then be quite helpless, knowing not whither he should go." Māra got frightened to hear the message. He dreamt thirty-two different kinds of dreams, viz., 1. His place has been overshadowed by darkness. 2. He runs away through fear. 3. He sees that he is leaving his crown. 4. He sees the feathers of goose, crane, peacock etc., falling. 5. He sees that musical instruments, e.g., drums, conches, kettle drums &c., break into pieces and fall down on the

¹ In the Pali account we find four apāyas.

* It is a supplement to my paper on 'Māra' to be published in the Proceedings of the Third Oriental Conference held at Madras. I am grateful to Mr. S. Paul for his kind help received while I was engaged in preparing this paper.

ground, and so on. He asked his retinue to be careful and addressed them saying, "One who comes of the Sākya family, who is endowed with all the good signs and who has undergone many difficulties, will subdue the members of the devil's kingdom. I have heard from the Heaven above that the Buddha, the Blessed One, has obtained Nirvāṇa. If these innumerable beings drink the nectar of his religion (dhamma), then I with my kingdom will perish for ever. Therefore you, all these great hosts! Muster strong and go there to conquer that Sramana. Oh, you four kinds of troops! Be ready at once and march on. Oh, hosts! If you have love for me, you should not fly from the battlefield. Though the world is full of arahats, victory will be ours, our sorrows will come to an end, and we shall not be overcome by him. If this man becomes victorious and becomes Dharmarājā, then there would be no end of his lineage." Then said Māra's son, "Oh, father! What hast thou done! Why does your face look dark? Your heart seems to be beating much and you are shivering, so please tell me what you have seen or heard. I will serve you to the best of my ability." Then Māra said, "I have dreamt a dreadful dream. If I am to narrate it before this gathering, all of you will faint and fall on the ground". Then Māra's captain named Sārvavāha said to Māra "If we get victory over him (Buddha) then there is little credit, but if the result be otherwise, our heads will be bent down in shame. Would it not be better if we refrain from fighting with him." Māra replied the captain saying that he could not bow down at the feet of the Buddha and his followers. The brave should be known in the fight. The captain rejoined him saying that it would be of no use for one, however great and powerful, to fight with a real hero. One proud and of gloomy nature cannot prosper. Māra turned a deaf ear to the captain's words. Four kinds of troops were ready by his order. With his troops, brave and dreadful to look at, having different faces wrapped up with many thousands of serpents, carrying swords, arrows, bows and various other terrible implements—troops unforeseen

and unheard of before by gods and men—Māra attacked the Blessed One. But the wise one who was powerful and quite unshakable like the hill Sumeru, cared nothing, saw and understood Māra's threatnings and temptations which evanescent like clouds of heaven. He sat in deep meditation. Māra saw him, became terrified and turned mad. He said to his troops that the son of Sākya, whose shelter was religion, who understood delusion and who had a mind as vast as the firmament did not turn mad when he saw his (Māra's) army. Those sons of Māra, who had faith in the Buddha sat on the right side of Māra and those who did not believe in the Buddha sat on the left side of Māra. Then Māra discussed with his troops as to how he could conquer the Blessed One. The captain, a son of Māra, said, "I like to wake up the Nāga King, I like to wake up the king of elephants, I like to wake up the king of animals, I like to wake up the king of men to-day". Then spoke the devil named Durmati, "My eye-sight can render twain hearts of beings whom it will touch, and can divide the essence of oldest tree in the world. No being on whom shall fall my sight, can survive. So if I fix my eyes on the Buddha, he will have no power to breathe again. Thus there arose disputes amongst the devils themselves. Afterwards there spoke another devil who was called Saurtha-Vhav, "Buddha is not ignorant. You do not know his powers; he controls the other side and by his merits all are defeated. Although sons of Māra are innumerable as the sands of the Ganges, they are powerless to shake even a hair of his person. It is useless to say that you will kill him. It is impossible, you must not think of harming him but be humble and have faith in the Buddha, as he is the king of Trilokas. Better go back without fighting with him". Thus sons of Māra who were on the left side held a strong discussion about Buddha's power. Then another devil named Sena-Bhadra spoke to Māra thus, "If you and your followers bow down before the Buddha with folded palms, then Indrah, Dharmapālas, hosts of kinnaras, chief of Asuras, king of birds and others will bow before

him without any question. The Buddha has seen your frightful and terrible troops but he does not get frightened. Surely he will conquer you all as a hero." Then from the right row a son of Māra named Pramayana said, "The sun, the moon, lion and the kings of the world need no help. The Bodhisattva surely needs no help." Thus many followers of Māra spoke and gave their reasons to refrain Māra from combating the Bodhisattva. In vain, Māra, the emblem of evil, heard the arguments advanced by his followers. He grew jealous of the Buddha all the more. He saw a wonderful miracle. He saw that his troops had gone into the mouth of the Buddha rendering him (Māra) quite helpless, that he had to run away from the spot, that he had mustered up courage and had turned up again with his vast army and had attacked the Buddha with various sorts of weapons which were miraculously turned into garlands, canopies, bunches of flowers as if to decorate the Bodhi tree. This wonderful miracle strongly agitated Māra who asked the Buddha to leave the Bodhi-tree and to go back to his kingdom to rule over it, and told him that he would not be able to attain Nirvāna with such a little knowledge. Buddha said to Māra in a soft and sweet tone, "Oh, Sinner! you offered one sacrifice while I offered myriads and myriads of sacrifices". He then explained to Māra his sacrifices in detail. Then Māra said to the Buddha that he (the Buddha) had been defeated as he had seen only one offering. Buddha cited the earth, the abode of all animals, as his witness. He touched the earth and addressed her saying, "Oh Bhumidevi! Be good enough to be my witness." The earth quaked for sometime in different ways. Then Bhumidevi with her myriads and myriads of retinue appeared before the Buddha and said, "It is true what you have said, oh, thou Blessed one! you are the only one upon whom all the devas in the world can rely." So saying, disappeared Bhumidevi with her retinue. Māra heard Bhumidevi's words and ran away quite helpless with his troops. He then called his daughters, sought their help and told them to go to the

Bodhi tree to tempt the Blessed one by all lustful means to see whether the Buddha was mentally strong or degenerated. Māra's daughters came to the Buddha and examined him very minutely. Then found him as pure as moon-light, as beautiful as the morning sun, as radiant as the golden caitya. They found him unshakable like the hill Sumeru and a deep thinker. They then praised the Buddha, danced before him and to arouse passion in him they sang charming songs which read as follows:—"The season of lust is the summer when all flowers blossom. You have a beautifully shaped body. Your fame has brought us under your influence. We are born of all shapes and complexion. Beautiful as we are, we are for the enjoyment of gods and men. So turn away from the path of Nirvāṇa which is difficult to obtain. Better enjoy yourself with us who are ever young." Buddha did not yield to their temptations. He replied them in a very sweet and soft tone, "Desire is the root of all sorrows. It hinders samādhi, riddhi, etc." He looked at their faces and bellies and explained various things. Māra's daughters, especially Trishnā (desire) Rati (passion), and Priti (affection) disregarded Buddha's words and tempted him for the second time. The Buddha said, "Gods and men of the Trilokas worship me and my Dharma-chakra will revolve in these Trilokas. I will acquire dasabala (ten potentialities); many men, be they my disciples or not, will gather around me and my heart will rejoice in a place where there are lovers of my religion"; but his words produced little effect. Māra's daughters whose number is legion, again tempted Buddha in various ways; but all their attempts were futile. At length they said to the Blessed one in eulogistic terms, "Oh Pure one! your person is as stainless as the lotus flower and radiates a dazzling light like a golden hill; your face is as lovely and beautiful as the autumn moon. May your labour be fruitful and your purpose be fulfilled." So saying they went back to Māra, bowed down at his feet and addressed him thus, "Oh our only father! It is better that you should banish your wrath upon the Teacher of Devas and men who

looked at us smilingly with his lotus eyes. The Blessed one is not a man of lust or temper. Hill Sumeru may shake, ocean may dry, the sun and the moon may be dislodged but the Blessed one who knows the sins of the Trilokas will by no means come under woman's power." Māra heard his daughters, grew enraged and rebuked them but they asked him again not to march against the Blessed One. Then there appeared eight jungle-devis (Goddesses of forest) who after worshipping the Buddha and praising him said to Māra "Ch sinner! Retire and restrain yourself; you are helpless like an elephant in the mire." Māra paid little attention to these words. He ordered his army to attack the Buddha for the last time with such a vehement force as would not spare his life. Māra's army charged the Buddha with all sorts of weapons and implements and with various satanic means but all their hopes and attempts were frustrated. They were utterly defeated. Buddha said to Māra, "If the hill Sumeru shakes, if all the creatures die, if the countless stars fall down with the moon from the heaven above, then a man like myself subject to the Bodhirāja will never change his intention." Māra became very much distressed when he, heard Buddha's reply and disappeared.

Then while the Buddha was being worshipped and honoured by Jyotiputradeva and Brahmā with flowers, etc., Māra's sons who were on the right side of Māra, brought an umbrella and a big canopy for the Buddha, and with folded hands they eulogised the Buddha in these terms, "Oh, Mighty One! we bow to you because you have defeated us. You have taken a firm seat, you do not rise up nor shake your person, nor do you speak. You are the only one who exerts for the welfare of all the beings in the Trilokas. Myriads and myriads of devils could not interfere your action, nor could they shake you from your place under the Bodhi-tree. Your charities are as countless as the sands of the Ganges". Then Māra came to the Tathāgata and told him that it was the time for his attainment of Nirvāna. He asked the Buddha to leave

the world. Buddha said to Māra, "Oh, great sinner! My bhikkhus are quite firm in their faith; until I see them mild and pure; until I firmly establish in the world the name of Buddha, Dhamma and Sangha, I shall not pass away." When Māra heard these words, he bent down his head and stood in a corner, sad and demure. He thought that the Tathāgata had gone beyond his power. At this time came his three daughters, Trisnā, Rati and Priti who asked him to speak out the cause of his disappointment, and who promised him to bind the Blessed One by the force of their passion and put him under their power. Māra said, "The arahat who has attained perfect wisdom will not be overcome by passion. It grieves me much that he has advanced far beyond my powers." Then Māra's daughters without paying any heed to his words transformed themselves into youthful figures like the mother of one baby, appeared before the Blessed One, and exerted all their passionate powers to tempt him. But the Blessed One took no notice of these temptations, but they became old women as the result of their evil kamma. Māra's daughters then came to Māra and appealed to him for regaining their former youth and beauty. Māra advised them to go to the Tathāgata to beseech him to have mercy on them and to give them back their former youth. Māra's daughters acted up to their father's advice. Buddha forgave them and they got back their former adolescence. Thus ended all lustful activities of Māra's daughters. Complete defeat attended Māra and his army.

LIBERATOR OF ASIA

BUDDHA AND HIS MESSAGE.

(BY T. L. VASWANI)

Sind was filled with Buddha's images before Islam came. Is not Buddhism a daughter of Hinduism? Hindu consciousness has accepted Buddha as an incarnation of Vishnu. Buddha is revered as an Avatar. And not many of you may

know that in another name Buddha appears in the Roman Catholic calendar of Saints.

A life of singular beauty and singular fascination! A Prince, he becomes a Bhikkhu. He renounces the palace and joins the Brotherhood of the Poor. Heir to a throne, he lives on alms. He sees what the Buddhist books call the "4 signs." Witnesses to impermanence of the world! He sees an old man, a diseased man, a dead man, and a monk. And there enters into his heart a vision of Dukkha, the World sorrow. What is the way out of the World-Sorrow?—he asks. Life as it is lived makes him sad. Who was more sensitive to Suffering than Buddha? Men are at a game of cards. They play for money, or pleasure, or power,—for sometime. Then they are seized by death. Is there no way of deliverance? He goes upon his great quest. He leaves the city quietly at night. He loves Humanity and so he leaves the world. He renounces the palace to go in search of a cure for the cruelties and stupidities of life. He meditates for years in a Forest. He is tempted by Mara who promises him the earth's sovereignty. Buddha would have none of it. Buddha would be a servant of Humanity.

Born under a tree, Buddha receives illumination, also, under a tree. For years has he practised Tapasya, with a vision in his heart of the world's Dukkha. Then there comes to him, under the Bodhi Tree, a deeper vision,— a vision of the Great Law which converts Dukkha into discipline and shows that the way out of sorrow is service and sacrifice. After illumination, he says:—"Among the nations I shall go." He leaves the Forest to take the message of Wisdom to wandering humanity.

He does not find the task an easy one. When he goes out to teach, he is assailed from different sides. Many call him an 'atheist.' Jealousy and hate invent false charges against him. He enters Benares alone and is at first treated with scorn. He dines at the house of a fallen woman, Ambapali, "fallen" but full of Bhakti for Buddha ; and men build on it a scandal

against him. Interested persons bribe a bad woman to say that he had slept with her! And in all this fight against calumny and hate he uses but one weapon, maitri, love for all, dayā for his "enemies."

His love conquers at last. There comes a day when India's millions take their law of conduct from his lips. Village after village is converted. Robbers and courtesans and criminals are converted. Out of love for Buddha, India as a nation renounces meat-eating. Singular in the world's history, this devotion of millions to one man. India under the influence of Buddha's personality becomes a bearer to the nations, of a Religion of Humanity.

"Among the Nations I shall go,"—said Buddha. And his resolve bore rich fruitage. His message penetrated to far-off lands. It became the great Liberator of Asia. It became the first World Religion. It inspired men and women to go East and West and North and South in witness of their Master. It created hospitals for men and animals in many lands. It initiated a new renaissance in Japan. Japan owes her poetry and music and arts and crafts and philosophy, largely, to Buddha's message. It is still the People's faith in Japan. It gave a new life to China. It travelled to Syria and Central Asia. It influenced the Order of Essenes in Palestine and various orders of Monks in Egypt. It travelled to Greece and there influenced the Pythagorean Brotherhood. It influenced the philosophy of Stoics in Rome. And long before Columbus "discovered" America to Europe, Buddhist missionaries were at work in Mexico. In modern times, Buddha's message inspired thinkers and sages like Fierbach, Schopenhauer, Comte and Emerson. Buddha has, indeed, been a World-Healer.

His message he expounds in many discourses, parables, and stories. Some of them have been preserved. The essence of his message may, I think, be discerned in his very First Discourse and, again, in his Parting Words just before he passes into the Great Peace. At Benares is delivered his First Discourse. In it he expounds the doctrine of the 'Wheel of

Karma.' Ye are sons of your Karma. Ceremonies and creeds will not save you. Right conduct is needed. The Great Law is wise and just and will not be bribed. Religion is Karma and Dharma. Again, lying on his bed between two trees and seeing that his beloved disciple Ananda is weeping at the passing of his Master, Buddha says :—"Weep not for me, Ananda ! Hold fast to the Lamp of Dharma." And this Lamp of Dharma, as the life of Buddha shows again and again, is maitree, is dayā, is love for all, is fellowship with the poor. Buddha recognised no caste. Buddha recognised the sacred claims of All Humanity of all Life. Buddha taught that bodhi, wisdom, was open to the poorest of the poor, the humblest of the humble.

To-day alas ! the poor in India are neglected. To-day the great mass is in anguish. Is the Hindu jati dead ?—I am asked. No. But she will die if she persists in the attitude of antagonism or indifference to the poor and outcaste. A new birth,—that's what Hinduism needs. A new civilization, that's what the world needs. These will not come except through Love, through Fellowship with the Poor. A place there is at Rajgarh, the beautiful Forest where Buddha meditated. It is named Sonbhandar (Gold Store). And a tradition has it that when the Lord comes again, He will open the Sonbhandar and spend all the gold in the service of the Poor, and the new age will begin. Friends ! there is in your hearts a Sonbhandar. Open it ! And spend the store of your love in the service of the Poor. A new epoch will then begin. India will be born again.

—*The World and the New Dispensation.*

THE FOUNDATION OF LHA'SSA AND ITS TWO GREAT SHRINES

BY THE LATE SARAT CHANDRA DAS, C.I.E.

Sron Tsan Gampo was the first historical King of Tibet. He married a daughter of Amsu Varma, King of Nepāl. After extending his conquests north-eastwards up to the Great Wall,

Sron Tsan sent one of his generals to China to negotiate his marriage with the daughter of the reigning Emperor, T'ai Tsûng of the T'ang dynasty. The latter, after ascertaining the extent of the dominions of the Tibetan King agreed to his proposal, and sent the Princess Wengch'eng to Sron Tsan Campo in Tibet in great state and pomp. The two queens at first fell out with each other over the question of precedence ; but the King settled their differences with great tact and wisdom ; a task facilitated by the fact that both were ardent Buddhists, —the first Buddhists, history tells us, that had entered the Tibetan plateau.

Shortly after her reconciliation with Wengch'eng, Khritsun (Skt. Bhrikuti), the Chief Queen, applied herself with whole-hearted devotion to the cause of Buddhism. With a view to ascertaining what site would be most suitable for the great Temple of the Buddha which she intended to build, she sent one of her maids, with a present of one *bre* (about two pounds) of gold-dust to her former rival, whose special knowledge of the Chinese system of astrology made her an authority on the art of divination. Having consulted the astrological chart which she had brought from China, Wengch'eng sent the following reply :—"This country of Tibet rests on a *Srinmo* (goblin) lying on her back. The lake of Ho-thang contains her blood, the two hills that stand near it are her bosom, and this place Kyisho-shûng is located on her heart. It is necessary to erect a sanctuary on the lake after filling it up with earth conveyed to the spot on goats, so as to close up the passage to hell which exists underneath it. Her four limbs extend toward Yuru, Puru, Yaru and Tsang-thang. There is a mansion of the King of Nāgas (Dragons) underneath the place called Ramochhe. It is also necessary to erect a sanctuary on it and on the four limbs of the *Srinmo* ; for, before building a sanctuary at the central place, there must first of all be erected four temples in the four quarters of Tibet, that the *Srinmo* may not rise up to upset the country. Go and tell your lady that such is the information that Chinese astrology gives

respecting Tibet." Being informed of this, Khri-tsun, the Nepalese princess, became disheartened, and suspected the sincerity of Wengch'eng's motives. "How can it be possible," she said, "for me to erect a temple after surmounting so many obstacles! How many millions of goats will be required to carry earth for filling up the lake of Ho-thang, and over what a number of years the work will extend!" She then consulted some of the State Ministers on the subject of building a temple to the Buddha, and on their advice ordered the erection of a temple on the plain of Nehuthang, opposite Ladong. But the work of building that was done during the day was demolished at night by some unseen hand. The princess attributed this failure to the agency of evil spirits and goblins, and communicated her thoughts to the King. The King consulted his tutelary deities by praying to the sandal-wood image of Avalokiteswara that was brought to him by the Indian Buddhist Silakaramati from the Island of Simhala, (Ceylon). In one of his dreams, a Deva told him that what Wengch'eng had said about the proper site of a temple was true. The King communicated this to Khri-tsun, and took her one morning for a walk to the green margin of the lake of Ko-thang. Arrived there he asked her to throw one of her rings towards the sky that he might build a temple for her at the particular spot where the Gods would let it fall. The queen, after praying to her tutelary deity, flung her ring as directed. It fell in the middle of the lake, which instantly became miraculously illuminated. The King thereupon ordered his subjects to fill up the lake with stones. Both the King and Queen invoked the aid of the Devas in this work through their respective tutelary deities,—the sandal-wood Avalokiteswara, and the mendicant's platter made of lapis-lazuli which Khritsun had brought from Nepāl. When the lake was entirely filled up, the King employed goats to carry earth to it from the neighbouring hills. The river Khi-chhu also receded, thereby widening the plain of Ho-thang. The King caused sixteen tall logs of poplar to be pitched in the four quarters of the lake to

preserve a record of the depth of the lake thus filled up. The King then caused planks of the same tree to be laid on the ground in the form of a chess-board to make the soil firmer. On these large bricks were laid. The work of filling the lake was completed on the 23rd anniversary of the King's birth, when all classes of men expressed their joy and happiness at the successful termination of so great a work. This was the foundation of the city of Lha'ssa, which took place in the year 638 A. C.

The erection of the grand sanctuary was then commenced. When the walls were raised to a height of four feet they fell down, the foundations having given way. This was attributed to the mischievous agency of evil spirits. The King again consulted his tutelary deity to avert the danger. Being miraculously directed that to ensure the safety of the structure he should make an image of that manifestation of Avalokiteswara that has eleven heads, the King invited a Nepalese artist from Palpa, and commanded him to construct it according to the rules laid down in the sacred books. The artist made a beautiful image of clay prepared with a mixture of sandal-wood powders called Nāgasāra and Gausisha; a twig of the *Bodhi* tree of Vajrāsana, Buddha Gāya; a fragrant grass from a certain island in the Indian Ocean; sands of the river Nairāñjanā; and many sacred objects brought from the different sacred places of India, moistened with the milk of a red cow and of a white she-goat. The image made of this preparation of clay when completed was placed on the King's throne. It is said that when the last finish was given to it numberless divine beings, more numerous than specks of dust in the sunlight, entered it. The King then re-commenced the erection of the building, which was completed within the course of twelve months. The temple on the site of Ramo-chhe, which was also commenced at the same time by Wengch'eng, was finished by masons brought from China. The principal door of Ramo-chhe looked towards China, as the door of Khri-tsun's temple did towards Nepāl. The King also erected many

temples, among which that of Khra-duk (Tha-dug) in Yarlung was the chief. As it had been erected by filling up the lake of Ho-thang, which was miraculously illuminated, the new temple was called *Hprul-snan*; and as goats were employed in carrying earth to fill up the lake, the word *Rasa* (*Ra*, goat; *sa*; land) was added to it. Thus Khari-tsun's temple became known by the name of *Rasa-t'hul-nan*. The image of Akshobhya Buddha, brought from Nepal by Khri-tsun, was placed on the central spot where her ring had fallen, and the image of *Sākya* Muni, brought from China, was placed at Ramo-chhe. Subsequently, during the apostacy of Lan Darma, these images were removed from their respective temples to distant places. On the revival of Buddhism in the tenth century, the image of *Sākya*-Muni being considered the holiest of holies, was placed in *Rasa-thul-nan*, and that of Akshobhya placed in its stead at Ramo-chhe.

On account of the arrival of these two celebrated images from China and Nepal, and also of the divine origin of King Sron-Tsan Gampo and his two queens, who were believed to have been the two manifestations of the divine mother Arya Tārā, this new city was called Lha'ssa, or the Place of the Gods. The hill of Marpori (red hill) on which King Sron-Tsan built his palace, became in later times known by the name of Potala. *Rasa-thul-nan* is variously called Kyil Khording, Ch'okhang, or Labrang Chhenpo.

—*Buddhism.*

DIALOGUE BETWEEN A CHRISTIAN AND A BUDDHIST

C.—My dear friend, you have been placing in my hands so much Buddhistic literature that I am sick of it. My difficulty is, I am unable to exchange hope for despair, godliness for godlessness, faith for reason, pleasures of life for asceticism, spiritualism for materialism and activity for indolence.

To me Christ is divine. He is an embodiment of love

while your teacher is a cold intellectuality unspiritual and impersonal, more of a moral teacher and a philosopher than a man of religion. He was no doubt a unique personality but, pardon my remarking, he did not realize that his doctrine was difficult to appreciate, much more difficult to follow in practice. Human nature is after all human nature. We have our sentiments, weaknesses and frailties. In fact we live in faith which is comforting and not in reason which is uncertain and only a few are endowed with it.

Your teacher says life is a long drawn misery with occasional interruptions of pleasure, therefore the highest bliss lies in ceasing to be reborn, which condition he thinks can be attained by an elaborate process of good deeds. The Christian idea, however, is nearly the opposite. Our view is that life is not misery necessarily, misery undoubtedly exists, but pleasurable sensations far outweigh it; hence the tenacity for life, which no sane man, however in trouble, wants to end. We believe in immortality and seek an eternal life of perfect bliss after we die and this is obtainable by faith in Jesus. Soul to us is every thing, to you soul is unproved. Buddha insists on reason, Christ wants faith.

It is a coincidence that morals taught by both masters are almost alike. According to us some thing more than moral life is required for salvation.

My dear friend, you may employ all your persuasive powers, you would not succeed in dislodging me. I ask you to study the success of Christianity in the world. It is steadily replacing all other religions. It possessed a vitality which enabled it to survive the terrible shock of Islam, it has an inherent merit otherwise it would not have been able to capture the highest intellects all over the world. It has withstood the inroads of science. It is no fault of Christianity if some of its followers behave in an unchristian way.

B.—My dear friend, Buddha has told us not to criticise any other religion, but only present ours and let the seeker accept as much as his reason accepts. I am glad you have

made a brief contrast between Christianity and Buddhism, this will enable me to clear some points. Let me assure you that I hold Jesus Christ as the greatest and the noblest man that the Semitic world has produced. When I shall speak of Christian doctrines I shall detach the Old Testament from the New Testament. Indeed Wells advises Christians to do the same.

I remind you that among early Christians there was a difference of opinion in respect of Christ prohibiting the use of liquor and animal food. The opinion of the majority in favour of the use of liquor and animal food prevailed though a negligible number of the opposite opinion still survives. I wish the minority were followed by later generations, I would have been then in a position to say that both teachers were in agreement in this matter.

Both teachers recommended return of good for evil, both introduced a reign of love and compassion, but Buddha extended this to all animate objects.

I shall now examine the contrast you have presented.

What is that "hope" that you are looking for. Do you expect a preferential treatment or forgiveness of your sins on the Day of Judgment because of your faith in Jesus or has Jesus by sacrificing his life atoned for your sins? Do you really believe that by the crucifixion of Jesus, God's mercy and his justice are fulfilled or do you hope an eternal life of peace in some undefined region after the Day of Judgment? These are mere dogmas, very alluring, very fascinating but devoid of substance. I do not wish to argue with you, your own reflection and a little thought will disabuse you.

What do you call *despair* in Buddhism? Buddhism teaches you to follow the middle path, and by your deeds you attain what is called *Nirvana* in Sanskrit and *Nabbana* in Pali. This condition may be achieved in your life-time as well as after death. No Mediator or Saviour is required, the goal can be reached by ones own efforts. All followers of Buddhism are proverbially cheerful and confident.

Which would you prefer that which is problematic or that which is definite?

You speak of *godliness* as against *godlessness*. For understanding the sense of the word *godliness*, a *godhead* is to be presumed. Your Trinity if you believe in it or your Unitarian *godhead* are very difficult matters to understand. I have heard many Christians using the expression "Our heavenly father." What shall I understand from the expression? Do you mean to say that your God is like a father to you, that is to say, he has the same solicitude, the same love, the same sentiments as a human father has towards his progeny or you mean he is your Creator. In the former case you arrogate too much by over rating your position. Your "Heavenly father" has never responded to the position you give him. It is a boast on your part. In the latter case, you are no doubt, one of the countless creatures on earth and if the theory of a creation by a Creator is correct you may view the Creator as your heavenly father and yourself as one of his insignificant creatures in the same way as the smallest insect would.

Christian notion of a God has not advanced enough, the sort of being they believe in would be somewhat like a mighty king—arbitrary, benevolent at one time and malevolent at another, having his likes and dislikes, having emotions and sentiments like a human being—in one word Anthropomorphic. *Godliness* would therefore convey the notion of man acquiring some of his attributes. "God created man after his own image" is a biblical expression. May I not reverse it and say "Man created God after his own image?" Modern science ought to expand your vision. Just picture to yourself your relative position in nature, the immensity of which is beyond your capacity to comprehend, man has ceased to be believed as the centre of this vast universe. God is now synonymous with an all pervading energy working on certain laws. Calamities on earth are no longer believed to be visitations from on high or bolts from the blue. Christian theologians are much perturbed at the rude shock modern science is giving to

biblical accounts and straining every nerve to reconcile them by stretching the meanings of words.

Buddhism tells us that man should not be pedantic, he should confess in all humility his incapacity to discover the origins of things or to comprehend the laws of nature or form any definite idea of the universal energy that is working in our universe and possibly in other universes, suspected but not known to man. If you mean by the word godlessness a denial of an anthropomorphic divinity Buddhism is godless in that sense, but there are so many views about godhead that Buddha did not affirm or deny them. His advice, in brief, is mind your business on earth. Make the world happier by alleviation of misery, and do not waste valuable time in speculating about things unknowable.

You believe in immortality of soul, an eternal question. Many ancients believed so, many moderns believe in it. Pious Jews, Christians and Muhammedans aspire to eternal bliss, after the Day of Judgment in some region some where, where their resuscitated etherial bodies of good men will enjoy eternal peace and the sinful will be damned to perdition in tormenting Hells.

You said that life on earth is worth living, and that though there is misery yet happy moments far out-weigh the interruptions of misery. With regard to identity of soul? I have told you there is difference of opinion among Buddhists. The question of immortality of soul is too abstruse a question to be tackled so lightly within the short time I am devoting to the subject. Briefly our goal is that by good deeds, cessation of rebirths may be attained. According to you, soul never ceases to exist, it has to bear torments in hell or enjoy bliss and peace in paradise. The vivid imaginations of your prophets have created the fates of souls according to the final verdict of the Almighty God.

Don't fancy all that glitters is gold. The world outwardly appears more happy than miserable. Ostensibly, it appears so, but a closer observation and wider inquiry will reveal to you

that life is inter-woven with misery. It is a strange mystery that nature's concealed design creates a clinging to life even in the most miserable mortals, in other words, Karmic Law would not permit life to be put an end to, because its enforcement cannot be frustrated by impending or thwarting it.

Oh! What an egregious mistake to call Buddha a cold intellectuality.

Just read in his life, the tribulations he subjected himself to, the fasting he did, the number of teachers he appealed to for light, and mark the strenuous concentration of mind under the Bodhi tree to find out the law to alleviate human miseries. Why all this, because his sympathetic heart was touched by misery suffered by man-kind. He spoke from heart, metaphysical discussions he avoided. Like an honest man he did not claim to be inspired or like a messenger of any higher power. In the beginning he no doubt hesitated to promulgate his doctrine but at length he over-came his hesitation and gave to the world a doctrine which is "noble in the beginning, noble in the middle and noble in the end" and the world was the better for it. His sympathy for his fellow beings was unparalleled in history, if I mistake not he was the first among holy men of the world who paid his attention to human misery, its cause, and its remedy and refrained to give any alluring or illusory hopes to any one. To call him a cold intellectuality because he asked his audiences to employ reason and not be blindly led is, I should say, little short of blasphemy.

You said you would not exchange faith for reason. Do you mean to say man should follow everything a good man says? Blind faith may mislead you and may eventually harm you. Has not nature endowed every human being with intellect and understanding. Should we assume all what a good man tells is right? Why, he may be himself wrong or self-deluded. It would be an insult to your intelligence if any body tells you "Believe me and lock up your intellect to test or verify anything I say to you." Mark what Buddha said, "Don't accept any thing merely Buddha says so, test it by reason, if your

reason confirms it, accept it otherwise reject it." The same thing he said with regard to other people's assertions. This is what one would call liberty of conscience.

What do you mean by "pleasures of life"? If you mean modern comforts and luxuries, I would say you get fed up with them. Experience shows that luxurious life is physically and morally injurious. Buddha himself tried Asceticism but finding it absolutely profitless abandoned it. To the laity he gave the middle path to follow namely avoidance of extremes. For Bhikshus, no doubt, he laid down strict rules in order to enable them to lead holy lives but with an option to revert to worldly life if they found they could not follow them. It is an error to think that Buddhism expects people to renounce the world; on the contrary, he has formulated comprehensive rules of moral conduct and duties for lay men and householders.

Spiritualism *vs.* Materialism is an eternal question. The world has been at it for centuries past and we are no where near a solution, inspite of pretensions of conversing with spirits and photographing them. Psychic Societies are busy in investigation. We have to wait long for results. With regard to Soul of man surviving death, there is difference of opinion in two well known schools of Buddhism in regard to its identity after death. I can boldly say, that spiritualism may be found in the Bible but in the actions Christians are more materialistic than the followers of other faiths.

You have blamed Buddhism for encouragement of indolence. They are generally taunted as "lotus eaters." No greater error could be conceived. Buddhists are an active people, only they do not indulge in orgies or plunge into revelries, theirs is a sober, abstemious life. Excitements, sensations, fashions, frivolities are not suited to their temperaments which are trained according to Buddha's teachings of sobriety, calmness, moderation and abstemiousness. Christ too did not teach the kind of life that modern Christians are leading, they kept the New Testament in one hand and the Old Testament in the other. You understand what I mean.

C.—Many thanks for your learned discourse, it has not converted me but it has certainly let me a thinking, good morning.

SHEO NARAIN.

BUDDHISM AND OUR GREAT NATIONAL HERO DESH BANDHU DAS

LECTURE DELIVERED AT THE SRI DHARMARAJIKA VIHARA ON SUNDAY
JUNE 21ST BY S. C. MOOKERJEE, BAR-AT-LAW.

In the name of Lord Buddha this Hall which has been specially erected by the Mahabodhi Society to enshrine his sacred relic shall always welcome you all irrespective of caste, colour or creed. On behalf of that Society let me specially welcome you to-night for obtaining His benediction, His blessing, his lofty compassion: for you have come with lacerated hearts, hearts, heavy laden with poignant sorrow which you feel at the premature death of our Great National Hero Sreeman Desh Bandhu Chitta Ranjan Das.

The Maha Bodhi Society exists for rendering service to the Great Indian Nation which has once more been born on the sacred lap of Mother India. Of the birth of this Nation there cannot be the least doubt in the mind of any one who has seen the spectacle of homage, of worship, that was paid to the bier that held the mortal remains of our Hero on last Thursday the 18th instant as it was being lovingly borne high on the shoulders of friends and followers and admirers whose social rank and position born of ephemeral arrogance of wealth and caste had all vanished at any rate for the time being at the sight of an appalling national calamity as that four-poster bedstead, well covered and wreathed in flowers slowly and majestically wended its way from Sealdah to Kalighat.

It is only a conscious and an united nation that can render such fulsome homage to its departed leader. Home they

brought their warrior dead. From the moment Desh Bandhu's body arrived at Sealdah, it was apparent that it belonged to the whole nation over riding all narrow limitations of family ties or that of individual friendship and fellowship.

Desh Bandhu was an idealist of the first order and his dreams, his serious thoughts, his short life's supremest endeavour and work have been all directed towards making India free—not from the suzerainty or overlordship of England but from the thralldom of the bureaucratic form of Government which, notwithstanding the very limited power of cutting down the budget which the new legislatures under the dyarchy enjoy, is supreme in certifying what has been negated by the legislatures. Our Desh Bandhu, Mahatma Gandhi, Pandit Moti Lal Nehru, Lala Lajpat Rai in fact the whole Congress movement have been trying their level best to move England in granting us such a constitutional form of Government whereby the Provincial Governments here may be made responsible to the Provincial legislatures. The Supreme Government i.e. the Government of India, from Delhi or Simla, supervising the working of the Provincial Governments. That was shortly the fight, the battle, in which Desh Bandhu was so strenuously engaged which had undermined his health and brought about his premature death.

In that Battle with the Bureaucracy for India's freedom Desh Bandhu had attained the highest position of generalship. He had become the Commander-in-chief of the people's party, of the Congress party, which is but another name for the Swarajist party.

To attain to that high eminence of being the Commander-in-Chief of his all India forces, in that battle with the bureaucracy, required abilities of a Superman, in self-discipline, in intellectual attainments, in debates, in persuasive oratory, in shaping and keeping steady in ones own ideal and in culture and in keeping a perfect command of his own diversified soldiers, lieutenants, officers of various degrees and qualifications, campbearers, munition makers and the commissariat

suppliers. He rose to the demand made upon him by his country and his countrymen loved him and felt confident in his winning the cause he had espoused. He was equal to the occasion. He proved to be the superman which India of to-day needed and he has laid down his life in the service of his country believing that the cause for which he was fighting however arduous that might be was a just one and was worth fighting for and dying for.

He was a great personality. His charm of manners was such that it captivated even his worst enemies. Early in youth he had acquired for himself a name and a reputation for public speaking which made people point him out as the Demosthenes of Bengal.

When he joined the Bar the struggle no doubt was arduous but he survived the struggle and before the famous Bomb Case in which Aurobindo Ghose was implicated was entrusted to him, he had won the reputation of being a clever cross examiner and a criminal lawyer of a high order.

He had even during those struggling days evinced great literary powers in his mother tongue Bengalee. His first adventure in that line was the journal "Nirmalya." It was followed by "Malancha" a book of Bengalee poems which was of a realistic sort. It gave offence to a class of readers who think it wrong to touch upon sexual problems in life. He had great love for our Bengalee literature and in literature he admired most of the classical Vaishnab poets. Chandidas, Gyana Das, Joy Dev which he used to declare to be the unique production of Bengal. And in that he and I thoroughly agreed. Many a night at his invitation I have heard in his house with rapture the most entrancing *Keertans* sung by the most famous artists of the day. *Keertan*—music which spiritualises individuals and crowds too is the special creation of Bengal in her own anvil of vicissitude and sorrow. Under the spell of those divine *Keertans* he used to tell me that he was proud of the fact of being born a Bengalee and that he would not like to change his nationality for anything in the world. Another Bengalee

field to fight its battle for freedom has also died in the field fighting. Let us feel this as a matter of pride, though with tears in our eyes at the untimely death for our well beloved friend and general.

Greater research into the rise of the Indian religious sects would reveal the truth in which I believe that when India accepted Lord Buddha as the last but one of the Vaishnaba Avatars, He was already being worshipped as a God and that Buddhism in India was the origin of the Bhakti School of worship, that there were a large number of Buddhistic poets in Bengal belonging to that school of worship and that their writings inspired those later Vaishnab poets in composing hymns and songs in the name of the ideally divine couple Sri Krishna and Sri Radhika and in depicting their divine Love episode as if they were ordinary mortals.

Many modern critics say that that phaze of Bengal's culture was evidently a decadant phaze as the Vaishnab poets did not flourish at a time when India was free but at a time when she had already succumbed to the Islamic hordes.

It is immaterial to us as to which particular class of classical literature appeals to one. We have to judge a man by his character and acts and by the measuring standard of self sacrifice—a standard which has been set up for all time by the supreme Renunciation of Lord Buddha.

Desh Bandhu by his acts of self-sacrifice, by laying down his Life in the battle field for the freedom of his countrymen have won for himself a seat at the feet of Lord Buddha that Prince of Compassion whose Religion is still followed by a third of the Human Race.

Caste ridden and narrow Hinduism Desh Bandhu heartily disliked and his sympathies were being widened and he was beginning to see the innate fitness of Buddhism as being the proper religion for India as that would lift his beloved Indians up to the same level as the free Buddhistic races that live in Asia. No one knew better than our Great leader and none knows it better than Mahatma Gandhi that in being united,

in our patriotism, in our national equipment and efficiency we must be equal to that of the Japanese who must be regarded as the leading race in Asia and as such worthy of our esteem and admiration.

As evidence of his pro-Buddhistic sympathies as regards Buddhism being a befitting religion for Indians to have at this crisis of their existence, I may mention that he was strongly of opinion that Buddha Gaya temple should be restored to the Buddhists. Let India but return to Lord Buddha and you may be sure that the whole of Asia would befriend her including our friends the Musalmans to whom Mahatma Gandhi has propounded that cult of Ahimsā. Anger, hatred and jealousy and blood thirstiness can only be got over by Ahimsā and by that spirit of conciliation which our Desh Bandhu espoused in regard to that community by having that famous Pact. Otherwise how was internal Peace possible between these two Great Indian Communities?

Last year in Bombay and this year on 7th May, he and Mahatma Gandhi with the ladies of his house-hold attended Lord Buddha's Birthday and Parinirvana celebrations in this hall.

Shall I conclude this tribute to the memory of our Great National Hero by repeating the familiar phrase "May His soul rest in Peace." To me it is a meaningless jargon. No gentlemen, I do not wish that to happen to the fighting spirit of our general who to my mind has only fallen asleep temporarily on the way side. He would wake up and rejoin his army and lead it to victory.

I sincerely wish him to be reborn amongst us and to complete the work which he had left unfinished.

I believe in the Law of Reincarnation and to-night my prayer with your approval and consent is that in the Spirit World where our beloved Leader is now on a Sojourn, may he gather strength and repose at the feet of Lord Buddha the greatest World Teacher whose compassion is boundless as has been his sacrifice for the uplift of humanity and may the

spirit of our lamented leader Desh Bandhu Das be reborn amongst us as a rejuvenated Bodhisatva to complete the work of our national freedom which he had so strenuously undertaken and which owing to the intervention of sudden and premature death he had to leave unfinished.

May this our solemn prayer and wish be a source of strength and comfort to his distressed widow and children as well as to the great army of his friends, followers throughout the length and breadth of this land.

STORY OF THE BUDDHA

BY DOONGARSEE DHARAMSEE SAPAT.

(Continued from p. 399 of the last issue.)

Thus ancient world knew not the true love though they knew affection for friend, justice for their countrymen, hospitality for the stranger, forgiveness for an offence, pity for the afflicted. But Jesus of Nazareth rises more upwards and goes higher when He says: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil on the good and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the Publicans the same? Be ye therefore perfect as your Father which is in heaven is perfect."

These sentences are straightforward, simple and unadorned, but their application is limited towards human beings only, there is no Love there which is universal, liberal and given equally towards not only men but animals, birds and insects etc. It is said in the Culla-Vagga (v. 6).

Creatures without feet have my love
And likewise those that have two feet

And those that have four feet I love
And those, too that have many feet
Let creatures all, all things that live
All beings of whatever kind
See nothing that will bode them ill.
May naught of evil come to them.

The Lord tended the wounded swan and had universal love which made himself known as the compassionate One with boundless charity. It is proclaimed "Love brings virtue and virtue brings Nibbāna."

Hinduism and Zoroastrianism are very conservative religions, full of rituals, rites and sacrifices. Christianity and Mohomedanism are both revealed religions whose belief and faith play an important and prominent part. Jainism is a religion of mortifications and fasts. But in Buddhism faith is purely the product of knowledge, it is certainly pure and simple. Mental gymnastics have no place in it. In the Buddha's system that only has a place which falls into line with the iron law of cause and effect. Like other religions the aim of Buddhism is not heaven or union with a deity, it is simply freedom from pain and sorrow. Thus everything is carried on with refreshing straightforwardness. Alone among world-religions it stands in no contradiction to science and the development of science. It readily harmonises with the irrefutable facts of science, as being only so many supports of its own doctrinal structure.

Christ is a noble figure, but sometimes He falls from his high pedestal when in an angry mood. He threatens the Pharisees, Scribes and other unbelievers in the father and heaven with everlasting punishments and again he flogs and turns out shop-keepers in the Temple at Jerusalem. The great Mohomed of Arabia is fighting great battles—crushing His enemies, conquering cities and ordering killing of the unbelievers. The great Chinese philosopher Confucius talks only of morality, and duty towards parents and state. Himself a rare statesman the High souled Zoroaster is preaching for the good of His followers only but has not an universal love

and charity. In Hinduism there is no central beautiful figure-head and none represents such a beautiful, exalted and instructive life as that of Goutama Buddha. The Buddha had faught a great battle but it was with the Mara only. He had destroyed also, but they were his desires and passions. He had conquered also, but what he conquered was evil. He had acquired a great kingdom, but it was the kingdom of righteousness. Hail that figure sitting crosslegged and erect with concentrated mind ; and peace, serenity, calmness, compassion, resignation and charity gloriously beaming from His august face which is beautiful to look at. Follow and worship him.

Empires like Bebylon, Rome, Carthage, Macidonia have risen and fallen. Nations like Romans, Greeks, Persians, Carthaginians, Turks, Chinese have ascended high and come down. Emperors like Alexander, Caesar, Chengizkhan, Timur, Napoleon had for a short time filled the world with their power and victory. But they and their victories have sunk into insignificance. Their palaces, gardens, art treasures and all other things are gone. But the sacred words and sermons of the divine Tathagata well poured and moulded in the hearts of tens and hundreds of thousand people will ever remain as a living force for ever.

BOOK REVIEW

THE BOOK OF THE NUMERICAL SAYINGS (Anguttara Nikāya) PART II (for the first time translated from the Pāli) by A. D. Jayasundere and edited by F. L. Woodward M.A., (the well-known translator of many Buddhistic books) Printed for the author at the Vasanta Press, Adyar, Madras. Price cloth and gold Rs. 7/8/- board Rs. 6/-.

"*Anguttara Nikāya*" in Pāli is one of the important books of the *Sutta Pitaka*. It contains discourses of Lord Buddha on various topics connected with the upbuilding of human character and conduct by the control of the mind. Not only that but how by constant effort and practise the naturally sordid, selfish, petty and worldly mind of man can rise to supreme heights and be wholly altruistic, has been fully made clear by rich illustrations from the recorded sayings of Lord Buddha. The lotus plant which originates in mud and filth and water shoots above its original low surroundings and flowers out scattering its bloom far and near transcending the stock and stem which hold it. That should be the mind of man when perfected notwithstanding the lowly birth conditions of man himself. It further throws a flood of light as to the Lord's ministrations, how he struggled to explain to all and sundry who came in contact with him, from his immediate disciples down to the lowly fallen women, the truths of His compassionate religion in a lucid and practical way making his explanations and illustrations comprehensive to the meanest intellect a divine sweetness, persuasiveness, confidence and faith in his teachings running through them all.

Unfortunately Pāli (like Sanskrit, Greek and Latin) is a classic and not easily to be acquired by the lay public which is eager to know everything easily.

For the English knowing public the present volume of translation into English of such a famous Buddhist text as *Anguttara-Nikāya* by Mr. A. D. Jayasundere should be particularly welcome. It should be welcomed by those non-Buddhists who are anxious to know what Buddhism is and it should be welcomed by Buddhists as a book for constant reference for their spiritual growth and solace in their worries and troubles. In their libraries it should have a place side by side with "*the Light of Asia*" and *Dhammapada*.

Mr. Jayasundere the translator and the editor Mr. Woodward have our heartiest congratulations for their devoted work by which a long felt want has been removed.

The printing, binding and the general get up of the book are all that can be possibly deserved and in this matter the Vasanta Press, Adyar, Madras is justly deserving praise.

S. C. M.

ACKNOWLEDGMENT OF DONATIONS RECEIVED

THE MULAGANDHA KUTI VIHARA AT SARNATH.

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When writing, please quote the number printed on the cover against each name.

MANAGEER,

MAHA BODHI,

4A, College Square, Calcutta.





MRS. MARY E. FOSTER OF HONOLULU,
Patroness of the Maha Bodhi Society, whose 81st Birthday
Anniversary falls on the 21st September, 1925.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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Mrs. MARY ELIZABETH FOSTER'S BIRTHDAY ANNIVERSARY CELEBRATIONS

On Monday the 21st day of September, 1925

TO BE FITTINGLY OBSERVED AT SARNATH, (BENARES)
BUDDHA-GAYA, AND AT DHARMARAJIKA VIHARA,
COLLEGE SQUARE, CALCUTTA.

According to the following Programme

AT 7 A.M.—The Resident Bhikkhus and the Local Buddhists and Admirers of Lord Buddha and supporters of the cause of the Buddhist revival in the world will foregather at the shrine and after the usual morning service candles will be lighted at the foot of the Buddha-Moorties where flowers will also be laid in the name of Mrs. Mary Foster and

then Special Pujas will be held for her long life and happiness and at the Vihara Hall her portrait will be garlanded and a wire of congratulations sent to our grand old benefactress on the completion of her 81st birth day.

AT 6 P.M.—A Special Public Meeting at the Vihara Hall will be held where after the usual evening service there will be the reading of sacred texts and sermon delivered and well appointed speeches made recounting the life's work and saintly character of our benefactress and thereafter a large number of children will be fed with sweet-meats. At the above public celebrations we cordially invite the presence of all lovers of Buddhism specially parents with children.

In our frontispiece *appears the portrait of Mrs. Mary Foster* our grand old Benefactress who will be completing her 81st birthday on the 21st day of September, 1925. It is a matter of heartfelt rejoicing to all of us who believe in the sacred cause of Buddhism and take interest in its revival in India and Ceylon that she is still with us on the Earth plane.

She is a descendant of the ancient Royal house of Honolulu before it was swallowed up by the United States of America. Honolulu as our readers are aware is an island on the bosom of the Pacific where all steamers halt, going from Japan to America.

The circumstances that had enabled the Anagarika Dharmapala to find the means for establishing this splendid Vihara and Avasa in College Square in Calcutta and the

Foster Robinson Memorial Free Hospital in Colombo were both unique and romantic.

The Maha Bodhi Society of Ceylon was founded in the eighties and a wave of Buddhistic renaissance sprang up amongst the people of that country and in India through the good office of Madame Blavatsky and Col. Olcott almost simultaneously.

At the World's Fair of Chicago in the early nineties the Parliament of Religions was a special feature. There, Buddhism was represented by the Anagarika Dharmapala. While there he met the noble lady from Honolulu in the person of Mrs. Elizabeth Foster. The result was the foundation of a lifelong friendship between them. The lady after listening to the exposition of the Buddha-Dharma from the Anagarika became a zealous Buddhist and her wealth came freely to him in princely sums for the propagation of Buddhism in distant lands and for carrying out projects for the common good of the country.

The sum donated by this lady for the Free Hospital in Colombo was originally Rs. 60,000 and on a recent occasion another sum of Rs. 16,871 was given for a permanent endowment of three beds in the Hospital to perpetuate the memory of Mr. Mark Robinson, Dr. Lakenby and Mrs. Mekhala Foster. The Anagarika who owns these premises donated a portion of the house and the necessary ground; and the project of a free Hospital and Dispensary for the good of the poor and needy became an established fact and his mother Mallika Hewavitarne Lamaeteni opened the Hospital on the 22nd November 1914.

Engraved on the large stone tablet as you enter the outer Verandah of the Vihara you will find the amount she has donated for the building of the Vihara and the Avasa (at the East of the Vihara) containing the splendid Library and the offices of the Maha Bodhi Society as well as living rooms for Bhikkhus and of the Anagarika himself.

It is only fit and proper that the Maha Bodhi Society

If ignorance and folly
 Our pathway would obscure,
 With Truth's bright torch to guide us
 Our way will be secure.
 And we shall see all error
 And all illusion cease,
 And on the earth descending
 The Buddha's perfect peace.

DOROTHY HUNT.

NOTES AND NEWS.

The death of Deshbandhu C. R. Das is a national calamity. The secret of his popularity was the spirit that he had shown since he made the great sacrifice. It was that that endeared him to the nation. And yet how few are there who are prepared to sacrifice their comforts and their sensual pleasures. The Lord Buddha is worshipped by countless millions because He was the embodiment of the spirit of renunciation. Millions of kalpas ago as the Brahman Sumedha he sacrificed all his wealth and took up the holy life, and when he met the Buddha Dipamkara He made the vow to become a Buddha and save the world, and from that day until He became Buddha life after life He practised the ten pāramitas. Renunciation is the basis of all good deeds, good words and good thoughts. Sabbepi kusala dhammā nekkhamma dhātu (On the basis of renunciation all that you do is full of good merit). This is the doctrine that our Lord taught for 45 years to the people of India, and it is the living force which keeps up Buddhism in Buddhist lands and when India again takes up this dhamma then will come the dawn of a new day of blessedness. Mr. C. R. Das followed the example of renunciation as was shown by Mahatma Gandhi. No other Teacher except the Lord Buddha proclaimed the gospel with such emphasis as he had done. Jesus, six centuries later, followed the example of self-

sacrifice not in its fullness, for Jesus in many places showed that he was full of anger. Perfect selflessness was not visible in his career, because he wished to be worshipped, and those that did not worship him was to be condemned to eternal perdition. Jesus is not the perfect example of renunciation. God, they say, gave his only Son to save the world, but the hell fire still continues to burn, thereby showing that Jesus did not come to save the world, but only the Jews, for did not Jesus order his disciples to go first to the lost sheep of Israel, and not to go to the Gentiles. But for Paul Christianity would have been confined only to the Jews. The educated intelligentsia of India have forgotten the supreme Teacher who taught the perfect doctrine of selflessness and they are satisfied with the crumbs that fall from the table of the Christian padres. Islam and Christianity are twin brothers, branches of the same semitic tree, and from Arabia went forth the gospel of destruction. Later on it is true that Baghdad Kaliphas helped the spread of knowledge and Ibn Batuta tells us that Indian philosophers from Sindh were invited to the Baghdad Court to translate Indian philosophical works. Until that time the Moslem power was against all philosophy and science.

* * * *

How is it possible to commemorate the memory of Deshbandhu Das? He gave life to the youngmen of India. He was a hero and he suffered because of his sublime views which the selfish bureaucratic government did not appreciate. The best memorial that could be raised in the name of Deshbandhu is to establish a training college in some quiet place far from the bustle of the crowd, to have youngmen of good families taught the doctrine of renunciation and to have them sent into the villages to preach the doctrine of hope and joy that could be got from the life of self-sacrifice. The people will listen to the gospel with joy. In the villages people suffer from want of education, and these men can become teachers to give the impulse to the people to raise an educational fund for the establishment of schools for boys and girls. The European

people spend millions for the education of their children. They are taught free from the sixth to the ninth year at the expense of the state. If the Indian bureaucratic government will not spend for the welfare of the children of India it is the duty of the people to see that they are not going to neglect their children's education. The wedding ceremony in each family cost a good deal. It is better to curtail the expenses of the wedding feast and contribute that money for the educational fund. That is better than wasting money on a day's *tamasha*. It is more economical to educate a child than to keep him in ignorance. It is the greatest good that can be done for the progress of the country. Ignorance is the root cause of all misery said our Lord Buddha. Remove Ignorance and Light will come to make the individual happy.

* * * *

Six hundred years ago the people of the little mountainous country of Switzerland got their independence, and to-day how progressive are the people. To-day the people commemorate the day of Independence with great rejoicings, and how glad they are that their ancestors fought to obtain the Independence which they had cherished more than their life. Thirty-four men pledged their lives to work for the good of the land. That is what India needs. A thousand young men should go to the villages and preach the gospel of Liberty and non-violence. By the time the people are ready to carry out the lessons which they had learnt, the British people in England will come to realize how mean it is to keep a nation down, especially the British who daily sing Britons shall not be slaves. Where is the nobility if they keep others in a state of perpetual slavery. The greatness of a man consist in giving not in robbing. The British people are themselves making progress in the ethics of humanity, and it is hoped that before ten years pass the British people will see that it is better to keep the millions of India in peace and comfort than to keep them like sheep. Another suggestion we wish to make in this connection and that is that the British people should be told that the Indian people are not

going to remain slaves for ever. Preachers of good character should go to England to tell the gospel of Deshbandhu to the masses, not only to the officials of the India office. Let the people hear this gospel and then will come the day of liberty for India.

* * * *

The latest news from the Anagarika is that he is in a sanatorium somewhere near Lucerne, and is being treated by the eminent specialists there. He is advised to remain six weeks and after that he intends going to London to work in the interest of the Buddha Dhamma. The London Buddhist Society whose Secretary is Mr. Payne expects to have a few meetings got up where the Anagarika could speak on the Buddha Dhamma. He has also been invited by the Buddhist Lodge at Los Angeles, California, U. S. A., to be present at the Conference which is going to be held shortly. It is possible that he may pay a visit to Mrs. Mary Foster, the Patroness of the Maha Bodhi Society.

* * * *

India in the Buddhist Period was the beacon light of Asia. The Supreme Light of Sambodhi that first arose at Bodhimanda at Buddhagaya 2500 years ago illuminated the midland Provinces of Anga, Magadha, Videha, Malla, Vajji, Kasi, Sakiyā, Kosala, Kuru, Avanti and Surasena. The Buddha travelled on foot first from Kapilavastu to Rajagriha thence to Uruvela Gaya where, in the sylvan forests He, as the Bodhisatva, spent six years in study, contemplation and ascetic practices, unparalleled in the history of religion, which eventually he had to abandon as He found that they did not lead to peace, wisdom and happiness. He then looked back to discover whether he had ever experienced since His birth unalloyed happiness free from sorrow, and by means of Satānusāri Viññāna He remembered that as a babe when He was sitting under the Jambu tree at Kapilavastu on the day of the royal ploughing festival He experienced perfect peace. The problem of happiness was solved instantaneously, and joyously uttered, "Now I have

found the way to supernal wisdom." That the way to happiness lies through the Middle Path was the discovery that the Prince made and the problem was solved by observation of the child mind. In several Suttas in the Majjhima Nikaya this fact had been mentioned, and it was for the first time repeated in several articles in the past numbers of the *Maha Bodhi*. Among European students of Pali the first who drew attention to this event is Mr. J. F. McKechnie in the Buddhist Annual of Ceylon for the Buddha Year 2469.

The Buddhist Annual of Ceylon for the current year contains several interesting letters on the Philosophy of Buddha Dhamma. Mr. McKechnie's translation of the Kannakathāla Sutta should be read with the similar Suttas to understand the psychology of the religious life which the Supreme One had emphasised. For the attainment of the supreme consummation by wisdom there is no birthright. The Brahman law-givers had emphasised that only the Brahman by birth can lead the higher life of religion leading to Brahmaloka. Neither the Kshatriyas, Vaishyas nor Sudras, they declared, can reach the topmost heights of pure Brahman. Therefore the Brahmans asserted that they alone are fit to lead the religious life. The Royal Rishi Vishwamitra won by rigid asceticism the right to be called a Brahman. Pre-Buddhistic history gives this one isolated instance, and no more. The Brahman had made a monopoly of Brahmaloka, and no one dare to challenge the Brahmanical supremacy before the door to immortal happiness was thrown open to all by the Lord of Gods and men, the Arahant Sammā Sambuddha. The chief God of the Abhassara Brahmaloka imagines that he is the creator and chief of the world. Even Mara, the chief of the Kāmāvacara heavens acknowledged the supremacy of Brahma, as we find in the Brahmanimantanuya Sutta, Majjhima Nikaya. Like satan appearing before Chaldean God so did Mara appear before Brahma when the Lord Buddha challenged Brahma to show his omniscience. Mara pleaded on behalf of Brahma, when the Buddha silenced Mara by a rebuke. The Brahma failed to

show his omniscient knowledge, and the Buddha confounded him by a display of His higher knowledge. The upstart Gods of Arabia were not born at the time when Buddha appeared in the Gangetic valley. Brahma, the chief god of the Aryans acknowledged the supernal wisdom of the Buddha. Jehovah was driven out of mount Zion by the cohorts of Nebuchadnezzar and he disappeared from the horizon. In China Confucious kept the gods in the background and did not let them come and interfere with human affairs. The Buddha found that the gods were still under ignorance, and the Bhikkhu or the Brahmachari by following the Noble Eightfold Path can rise above the gods. The Buddhist does not deny the existence of Gods. He admits that they have risen to a superior state by their *Karma*, and when their good Karma is exhausted they fall from their high state. Jehovah, Allah, Vishnu and Siva did not come into being when our Lord was promulgating the Law of Righteousness.

* * * *

The heart of Buddhism when it was strong kept the Indian Bhikkhus active. To their wonderful energy was due the establishment of the Sāsana in Ceylon, Burma, Siam, Tibet, China, the frontier provinces of India and in the provinces of the Dekkan. But with the cessation of the activities of Indian Bhikkhus, Buddhism ceased to be a missionary religion. India too flourished when she had the shade giving religion of the Tathāgata as a national religion. Neither Christianity, Islam nor Brahman polytheism can help the teeming millions of India to revive the Aryan spirit. Cow killing, slaughter of goats and alcoholism shall never bring happiness to the Indian people. What they need is the Dhamma of the Tathagata to destroy their ignorance. The Mahayanists of Japan should wake up and follow the spirit of Avalokiteswara. They should establish Mahāyāna Buddhism in India. The Nichiren sect of Japan is the best fitted to undertake missionary work in India.

* * * *

The Maha Bodhi Society began Buddhist work in India

34 years ago. The Buddhists of Ceylon, Burma and Arakan generously helped the Society at its start. The Buddha Gaya case damped their enthusiasm, showing that their faith in the Dhamma is skin deep. This is to be deplored. The Bodhisatva for four Asankeyya Kalpas persevered in the Path of Sammā-Sambodhi without wavering. In the last birth the Bodhisatva renounced His princely pleasures in his 29th year and persevered until he won the great Victory and became the Teacher of gods and men. The most momentous work that the Buddhists have to accomplish is the establishment of the Buddhist College at Sarnath, Rishipatana, Benares. The Maha Bodhi Society sends forth the appeal to the Buddhists of all lands to take a share in the greatly meritorious work that is being done at Sarnath. The Christians show their love to Jesus Christ by sending Missionaries to India to spread Christianity. The Buddhists who love the Buddha the Dhamma and the Sangha ought to be generous and unselfishly help the Maha Bodhi Society to revive the Sāsana in the Majjhima desa.

* * * *

We expect a monthly letter from the Anagarika giving his observations in the tour he hopes to make in Europe after he has recovered from his illness. He expects to visit the Buddhist centres in Germany, Denmark and England. He left Colombo on 19th June in the N. Y. K., ss. "Hakozaki Maru" for Marseilles. We have reproduced elsewhere the first article we have received from him.

OBSERVATIONS MADE DURING MY TOUR IN EUROPE

I left Colombo on the 19th June by the N. Y. K.s.s "Hakozaki Maru" bound for Marseilles. The first day the sea was not rough, and every thing was pleasant but on the 21st morning the signs were bad, and gradually the sea became stormy. Among the second class passengers there were about a dozen of Japanese who were going to France, Germany and

England to prosecute their studies in the higher branches of economic science. One was going to Paris to study the Cinema business and he had commissions from some of the leading Japanese newspapers in Tokio and Osaka. After studying in Paris he said he has to go to the United States and return to Japan. There were two other graduates of the Imperial University and also from the Waseda University who were going to study Rural Economics, International Law, Agricultural economics and social politics. One Japanese young lady was going to Berlin also for study with her husband. The majority of them spoke German and French and only two could hardly express their thoughts in English, and I who knew neither French nor German had to remain all the time a dumb man. The Japanese young men were full of patriotism; one of the English speaking graduates said that India was full of dreamers, and he said that Japan does not want dreamers. Young Japan is anticipating war with the United States and they think it is proper to be prepared in time. Indian people are followers of the Sheep philosophy, and they want always some kind of leader to lead them, and the leader is also a sheep. Ignorance is responsible for the prevalence of the sheep doctrine, and as long as the ethics of superstition, sensualism prevail there is no hope for a progressive India.

The "Hakozaki Maru" has a gross tonnage of 10000 tons, and the Commander is a Japanese. The brother of the Japanese Crown Prince is a first class passenger, and is going to England to learn English. Second class passengers are not allowed to go to the first class, and I being a second class passenger could not give a description of the first class but those who had been there say that the dining saloon, smoking room, sitting room are most luxuriously furnished and gorgeously decorated. On the fourth deck is the roof garden wherein is found tropical plants and creepers. Thirteen years ago I travelled by the Japanese steamer Shinyo Maru to Honolulu from Yokohama and I then saw the roof garden. When the Hakozaki Maru anchored at Suez a large number

of first class passengers took train for Cairo, and returned the following day to Port Said to catch the vessel. At Port Said Egyptian policemen wearing khaki and fez came on board to watch the unloading of cargo. Some of them were Europeans in the service of the Egyptian government. Egypt is now a recognised independent state. The great War deprived Turkey of her sovereignty over Egypt, Arabia, Palestine, Mesopotamia, and the two big powers England and France became paramount over the mandated territories. The Christian citizens of the United States of America have established a University at Beyrout and students from surrounding countries enter the university where they are given a theological education by the missionary teachers who are Americans. The "Hakozaki Maru" arrived at Marseilles on the 6th of July, and I with my nephew Mr. Rajasinha boarded the train bound for Zurich. At the customs no French officer spoke English, and all through we found the English language taboo. At the frontier we had to get out and go before the custom officials who opened one of the trunks to satisfy themselves and passed the rest. At Geneva a Swiss porter spoke to us in English who said that he had been in England before the War and would like again to go there ; but he added that after all it does not matter where you are so long as you can earn your living.

* * * *

English influence is supreme in the Indian ocean, and when the Singapore base is built no earthly power can lessen the hold that England has over India, Ceylon, Burma and the Malayan peninsula; and they are the richest countries in the world. So long as England could hold these countries no earthly power could wage war with her; and she is safe internally because of the economic unprogressiveness of the races that inhabit these territories.

In European countries science is helping the peoples to live in comfort and sensualism is on the increase. Cinema shows, aeroplanes, wireless and motor cars bring material happiness to

the moneyed classes, while the impoverished classes go through every kind of misery and hunger. Of all countries India with her teeming millions suffer most. How few are the leaders who have a clear vision of India's suffering millions, and the people are like sheep willing to follow any one who shows the spirit of selflessness.

The death of Deshbandhu C. R. Das, leader of the Swaraj party is a catastrophe. It can be said that he died a martyr's death. He faced death bravely, and the civilized world regrets his sudden death. India is no more an isolated country. Gandhi, C. R. Das, Lajpat Rai, Tilak have brought India to the notice of the world. All honour to them; but the antiquated bullock cart would not do to-day, for we have to compete with people who have the motor lorry and the auto car. The universal use of the spiring wheel throughout India is sure to bring about some change in the economic advancement of the starving millions; but that is not sufficient to make a people progressive. It is when one goes through Europe with eyes open that he sees the wonderful development of locomotion through the use of electricity. India's millions are in the most primitive stage of economic activity. The wealthy few have their motor cars and fine dwellings but what do they do for the happiness of the poverty stricken millions? From their birth to death the masses in India do not know how to get a full meal. It is only when one travels through India and visits the villages that he sees the abnormal misery of the millions. They live and die like cattle. Their lives are regulated by the calculations of astrology and their religion is based on fatalistic superstitions which are founded on ghosts, gods and creators. Each religion proclaims its own special creator, and the muddleheaded priests of each religion keep the people down in the miasma of illusion. Science has become the helpmate of spiritual tomfoolery, and scientists who dare to think are getting rare. Capitalists govern the brain power of impoverished scientists, and ecclesiastical dogmatists govern the capitalist class. Truth is taboo to-day in

countries where Christianity holds sway. Look at the politicians of Tennessee and other states in North America who are fighting against the evolutionists. They wish to remain as the descendants of the mudman Adam of Messopotamia.

* * * *

What India and Ceylon need is more of technical and scientific education than Christian theology and European classics. The educational methods adopted by the Department of education in both countries are antiquated. Europe, America and Japan are making progress because of the impulse the Governments of these countries give to develop scientific methods. Sanitation and æsthetic art are essential for a people to live cheerful lives.

India needs the protective hand of unselfish leaders who are working for progress. Education that is given in Indian schools was good when there was no achievement on scientific lines. But today Europe dominates the world by means of mechanical science. Confucious was against any innovation and he who lived 2,500 years ago in China forbade the pepole of China to abstain for introducing innovations. To him what had existed in China at his time was bad, and he taught the Chinese to go back to the primitive period. The literati of China of the 19th century disdained to deal with the European adventurers, freebooters, bucanears, pirates, hooligans who came to China to plunder the country. Before the invention of the steam engine the Chinese were held in respect by the European pirates ; but with the coming of the steam ships into the Chinese harbours a change came. But the idiotic Chinese mandarins did not want to open their eyes, they hid themselves like the ostrich. The immoral European pirates then began to plunder the sleeping leviathan. Had China begun to study European methods like Japan today China would have shown herself invulnerable. Even now it is not too late. The enemies of China are the Chirstian missionaries and the Roman Catholic padres. The Christian

converts are working underhand with the European missionaries to hand over China to the Christian powers. When will China open her eyes to the great danger that lies before her? England gives the dreadful poison of opium to the millions of Chinese which makes them imbeciles. England is making money by killing the soul of the Chinese. British traders have no conscience, and they are too materialistic to be guided by mere emotion. The United States of America looks with indifference allowing the British traders to poison the millions of China. Will America allow England to bring opium to the United States? Japan freed herself from the opium octopus and she was saved. What is needed is to shame England for the degenerating policy that she has adopted to demoralize China and until China gives up opium there is no salvation for her.

* * * *

Japan is a kind of beacon light to Asia, but the 799 millions of Asiatics are practically insane. Arabia, Afghanistan, Persia are Moslem countries and Turkey has now become an Asiatic province, but they are guided by the ethics of Islam, and we know what they are, seeing the fate of the Moslem missionaries who went to Afghanistan to preach the Ahmadiya faith. Europe is progressive. Her religion is kept in the background for one day in the week, and for six days her peoples are following the dictates of modern science. Sanitation, æsthetic arts, electricity etc., are what had made the European and American people great. Asia is full of opium eaters, ganja smokers, degenerating sensualists, superstitious and religious fanatics. Gods and priests keep the people in ignorance.

Japan is a Buddhist country and the Buddhists call themselves Mahayanists. The Mahayana Buddhists of ancient India were great explorers, they went all over Turkestan, Afghanistan and China preaching the great Doctrine; but the Mahayanist Buddhists of Japan, China and Korea are sleeping. It is time for the Japanese Mahayanist Buddhists to wake up and carry the noble doctrine to countries that need it. France, Germany,

England, Denmark, United States are civilized countries and there are millions of people who have given up their faith in the Semitic monotheism of Arabia. The mythical stories of the Jewish Bible, have no scientific foundations. They are unfit for the advanced thinkers of the 20th century. Unfortunately scientific inventors are poor, and they have to depend for their livelihood on immoral capitalists, who are under the clutches of the dogmatic ecclesiastic. This is most unfortunate. Science has become the slave of the theologian, and the Christian Church has annexed that portion of science that helps to live the sensual life. Super normal thinking is taboo in the Christian church, and the æsthetic side of modern European civilization really need no help from theology.

On board the Hakozaiki Maru in the second class there were a number of Europeans and one was a missionary with a large family. The life that missionaries lead in the tropical countries of Asia is truly demoralizing. Once in a week they have to preach the Babylonian myths of the Creation, the fall of man and the salvation of man through the son of God.

How could they believe that the world that existed for countless million of years was created 6000 years ago by a god who had his habitation in the backwash of Arabia? How could they believe that the countless millions of people that had lived during this long period have all gone to hell which is eternal? How could they believe that Satan the devil is fighting with God for ever and ever; how could they believe that if the death of the only begotten son was necessary to save the world that Satan is still atwar with God? The millions of pounds spent on the missionary work to convert the so-called heathen to the Semitic religion is money spent in vain. If this money is spent in opening technical and scientific colleges where the "heathen" boys could learn something practical and economically useful more beneficial results would follow. But today the missionary is the advance agent of the European trader and whisky dealer and the native convert becomes after he has imbibed European fashions, a child of hell. Beef,

pork, sausage, ox tongues, oxtail soup, ham, bacon, whisky, brandy, beer and stout are the dietetic ingredients of European christianity.

The Sinhalese, Bengalees, Madrasees, Bombayites, Panja-bees, Burmese, Chinese, and Koreans that go to Europe and America to study in the colleges law and medicine return after several years thoroughly Europeanized. The Japanese are the only practical people who have sent their sons to learn technical sciences. They are reaping the fruits of practical wisdom. Indians follow the sheep philosophy and when they return to their respective countries they dream dreams and see visions expecting the second coming of Jesus or become followers of Bacchus.

A. D.

PATALIPUTRA AND NALANDA

BY DR. BIMALA CHURN LAW, M.A., B.L., Ph.D.

The historic importance of the city of Pātaliputra owes much to Gautama Buddha and his manifold activities. Pātaliputra is Patna of the present day and the seat of the Government of Bihar and Orissa. It finds a prominent place in the history of modern India and invokes a study of its past glories. Its ancient Sanskrit names were Kusumapura and Puspapura from the numerous flowers (Kusuma) in the royal enclosure (pura). The Greeks call it Palibothara and the Chinese name it Pa-lin-tou. The following pages give us an interesting account of Pātaliputra.

ORIGIN OF THE NAME OF PATALIPUTRA.

The genesis of the name of the city is based on a legend which is note-worthy. Hiuen Tsang gives an account of the origin of the name of the city. Once upon a time a very learned brahmin had a large number of disciples. A party of these on a certain occasion wandered in a wood and a

young man of their number appeared to be unhappy and disconsolate. To cheer and amuse the gloomy youth his companions arranged for him a mock marriage. A man and a woman were chosen to stand as parents for the bridegroom, and another couple represented the parents of the imaginary bride. They were all near the Pātali tree at the time and as the name of the tree had a feminine termination they decided to make it the bride. All the ceremonies of marriage were gone through and the man acting as father of the bride broke off a branch of the Pātali tree and gave it to the bridegroom to be his bride. When all was over and the other youngmen were going home, they wanted their companion the bridegroom to go with them, but he insisted them on remaining near the tree. Here at dusk an old man appeared with his wife and a young maiden and the old man gave the maiden to the young student to be his wife. This couple lived together for a year when a son was born to them. The student, now tired of the lonely wild life of the woods, wanted to go back to his home but the old man, his father-in-law, induced him to remain by the promise of a properly built establishment and the promise was carried out very promptly. Afterwards when the seat of government was removed to this place, it got the name, Pātaliputra, because it had been built by gods for the son of the Pātali tree and it kept the name ever since. (Watters, *On Yuan chwang*, Vol. II., p. 87).

Vincent Smith points out that there was a tradition that Pātaliputra was built by Udaya, son of Darsaka. (*Early History of India*, p. 39).

LOCATION.

Pātaliputra is situated near the confluence of the great rivers of Mid-India, the Ganges Son, Gandak and Saraju. It was protected by a moat 600 ft. broad and 30 cubits in depth. At a distance of 24 ft. from the inner ditch there stood a rampart with 570 towers and 64 gates. The Samantapāsādikā

informs us that Pātaliputra had four gates and Asoka's income from them was 400,000 Kahāpanas daily (Vol. I., p. 52).

IMPORTANCE.

It was the later capital of Magadha. It was the foremost of all the cities and full of gems. (Dasakumāracarita, 1st Ucchvāsa, sl. 2, Purvapithikā).

POLITICAL HISTORY.

Pātaliputra was the capital of Chandragupta Maurya and Asoka but it ceased to be the ordinary residence of the Gupta sovereigns after the completion of the conquests made by Samudragupta. (V. Smith, *Early History of India*, p. 293). It was at this place where Megasthenes was sent by Seleucus Nicator to renew a treaty with Sandrocottus or Candragupta. (Spence Hardy, *Manual of Buddhism*, p. 515, n.). Asoka Maurya employed Censors or High Officers of the Law of Piety at Pātaliputra and everywhere in his kingdom with regard to the concerns of the Law, the establishment of the Law (dhamma) and the business of alms-giving. (Rock Edict, V). The Saranath Edict of Asoka points out that whosoever will break the unity of the church shall be vested in white garments and compelled to dwell in an external residence. Asoka after receiving the news of King Bindusāra's mortal illness, left Ujjain and hastened to Pātaliputra, the capital of the Empire. He slew his eldest brother Sumana and ninety-eight other brothers except Tissa, the youngest of all. He then became the lord of India. (Smith, *Asoka*, p. 232). During the reign of Candragupta Vikramāditya, Pātaliputra continued to be a magnificent and populous city and was apparently not ruined until the time of the Hun invasion in the 6th century. Harshavardhana when he ruled Northern India as a paramount sovereign (612-47) made no attempt to restore the old imperial capital of Magadha, Pātaliputra, (Smith, *Early History of India*, 293-294). About 600 A.D. Sasānka Narendragupta, King of Central Bengal, destroyed the footprints of the Buddha

at Pātaliputra and smashed many Buddhist temples and monasteries. (S. C. Vidyābhusana, *History of Indian Logic*, p. 349). Dharmapāla, the most powerful of the Pāla kings of Bengal and Bihar, took some steps to renew the glory of Pātaliputra. (Smith, *Early History of India*, p. 294).

CHINESE ACCOUNTS—FA-HIEN.

Fa-Hien came to the town of Pātaliputra (modern Patna) in the kingdom of Magadha, the city where Asoka ruled in the 5th century A.D. The royal palace and halls in the midst of the city were all made by spirits which he employed and which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture-work—in a way which no human hands of this world could accomplish. There was in the city a brahmin named Rādhasāmi, a professor of the Mahāyāna system of Buddhism, of clear discernment and much wisdom, who understood everything, living by himself in spotless purity. He was much honoured and respected by the King. By the side of the tope of Asoka there was a Mahāyāna monastery which was very beautiful and there was also a Hinayāna monastery. The inhabitants were rich, prosperous and righteous. (Legge, *Travels of Fa-Hien*, pp. 77-78). Fa-Hien further gives an interesting description of a grand Buddhist procession at Pātaliputra (see Legge, *Travels of Fa-Hien*, Chaps. x-xvii).

HIUEN TSANG.

Hien Tsang who visited India in the 7th century A.D. says that south of the Ganges lay an old city above 70 li (about 14 miles) in circuit, the foundations of which were still visible although the city had long been a wilderness. In the far past where lived for countless years it was called Kusumpura city from the numerous flowers in the royal enclosure. Afterwards when men's lives extended to millenium the name was changed to Pātaliputra city. (Watters, *On Yuan Chwang*, Vol. II., p. 87).

REFERENCES IN THE BUDDHIST LITERATURE.

Nārada dwelt at Kukkuṭārāma at Pāṭaliputra. At this time Bhaddā, Queen of King Munda died. Munda became overwhelmed with grief. He asked his treasurer to put the dead body of his queen in an oil pot so that he might see her for a long time. The treasurer saw the king greatly mortified, thought of finding out some means to pacify the king and he requested the king to go to Nārada and to listen to his instructions. The king went to Nārada who instructed him in five things unobtained, e.g., absence of old age, death, decay, dissolution and disease. The king then became appeased and asked his treasurer to burn the dead body of the queen, since then the king began his duties. (*Anguttara Nikāya*, III., pp. 57 foll.).

Bhadda, a bhikkhu, who dwelt at Kukkuṭārāma at Pāṭaliputra went to Ananda and asked him about abrahmacariya. Ananda explained it as contrary to the noble eightfold path. *Samyutta Nikāya*, V., pp. 15-16). He also asked Ananda about brahmacariya and the end of brahmacariya which Ananda explained. (*Ibid*, p. 171). He also asked Ananda about saddhamma not long standing after Buddha's death and vice versa, which Ananda explained by saying that the bhikkhus did not meditate on four satipatthānas. (*S. N. V.*, p. 172).

The upāsakas of Pāṭaligāma built an āvasathāgāra. They invited the Buddha on the occasion of the opening ceremony of it. They offered charities to the Buddha and his pupils. They received religious instructions from the Buddha on five kinds of rewards of observing the precepts. (*Vinayapitaka*, I. pp. 226-228). An influential brahmin householder of Benares named Ghotamukha went to Udena, a bhikkhu dwelling at a mango garden. Udena had a discussion about the four kinds of puggalas with Ghotamukha who became pleased with Udena. Ghotamukha built a vihāra at Pāṭaliputra for Udena. The vihāra is still called Ghotamukhi. (*Majjhima Nikāya*, II.,

pp. 157 foll.). Buddha pointed out five kinds of reward of the observance of precepts to the upāsakas of Pāṭaligāma. (Udāna, p. 85 foll.).

The niganthas went to King Pandu of Pāṭaliputra, who was then a very powerful king of Jambudīpa. They complained to King Pandu that King Guhasiva being a king subordinate to him (Pandu) worshipped the bone of a dead person (that is the Buddha's relic) without worshipping Brahmā, Siva and others whom he (Pandu) worshipped and they further complained that Guhasiva ridiculed the deities worshipped by him (Pandu). Hearing this king Pandu grew angry and sent one of his subordinate kings called Cittayāna with a fourfold army to arrest and bring Guhasiva with the tooth-relic. Cittayāna informed Guhasiva of his mission and Guhasiva welcomed him cordially, showed him the tooth-relic of the Buddha, and narrated to him the virtues possessed by it. Cittayāna became very much pleased with him and became a follower of the Buddha. Cittayāna then informed Guhasiva of the order of king Pandu. Guhasiva with the tooth-relic on his head, followed by a large number of followers with valuable presents for king Pandu, went to Pāṭaliputra. The Niganthas requested king Pandu not to offer any seat to Guhasiva and they also requested him to set fire to the tooth-relic. A big pit of burning charcoal was dug by the king's command and the heretics after taking away the tooth-relic, threw it into the fire. As soon as it came in contact with fire, fire became as cool as the winter breeze and a lotus blossomed in the fire and in midst of the lotus, the tooth-relic was placed. Seeing this wonder, many heretics gave up false belief but the king himself being a false believer for a long time, could not give up false belief and ordered the tooth-relic to be destroyed by stone, which found its place in the sky. The Niganthas asked the king not to attach great importance to the miracles as they were not unprecedented. The tooth-relic was put in a casket and the niganthas were asked to take it out and threw it away but none could do so.

The king declared that he who would be able to take out the tooth-relic, would be rewarded. Anāthapindika's great grandson recollecting the virtues of the Buddha and the deeds done by his great grandfather for the Buddha, was very much pleased to know about the declaration and went to take the tooth-relic out of the casket. He praised the tooth-relic much and then the tooth-relic rose up to the sky and then came down to rest on the head of the great grandson of Anāthapindika. The Niganthas told the king that owing to the influence of Anāthapindika's great grandson, the tooth-relic could rise up to the sky and come down to rest on the head of the great grandson. The Niganthas denied the influence of the tooth-relic which displayed various miracles according to the desire of Anāthapindika's great grandson. The tooth-relic was thrown into a moat. Cittayāna advised the king that he should follow Dhamma of the Buddha because by worshipping the tooth-relic, Bimbisāra and other kings attained Nirvāna. Thus advised he gave up false belief and brought the tooth-relic with great pomp. King Guhasiva was cordially received by king Pandu and both of them did many meritorious deeds, (see my *Dāthāvamsa*, Intro. pp. xii-xiv).

PATALIPUTRA COINS.

Pātaliputra coins had their own individual marks (Carmichael Lectures, 1921, p. 100). The discoveries of punch marked coins give a death blow to the theory that all symbols on them were a fixed half-hazard by shroffs and moneyers to whose hands the coins passed and give rise to the uncontested coinages peculiar to three different provincial towns, one belonging to Taxila, second to Pātaliputra and the third to Vidisā (Bhilsā) Central India. (Ibid., p. 99).

ANCIENT MONUMENTS, ETC.

The following are the interesting discoveries made by the Archaeological Dept. of the Government of India on the site of Pātaliputra :—

1. Remains of wooden palisades at Lohanipur, Bulandbagh, Maharajganj and Mangle's tank.

2. Punch-marked coins found at Golakpur.
3. Didarganj statue.
4. Durukhia Devi and Perso-Ionic capital.
5. The railing pillar probably belonging to the time of the Sungas.
6. Coins of Kushān and Gupta Kings.
7. Votive clay tablet found near Purabdarwaza.
8. Remains of Hinayāna and Mahāyāna monasteries at the time of Fa-Hien the temples of Sthulabhadra and other Jaina temples and the temples of Choti and Bari Patan Devis. (Pātaliputra, by Manoranjan Ghosh, pp. 14-15).

NALANDA—LOCATION.

Nālandā was a famous seat of learning in Ancient India. It was a village which Cunningham identifies with modern Baragaon, seven miles north of Rajgir in Behar (Cunningham's *Ancient Geography*, Ed. E. N. Majumdar, p. 537).

UNIVERSITY OF NALANDA.

After the nirvāna of the Buddha, five kings, named Sakrāditya, Buddhagupta, Tathāgata Gupta, Bālāditya, and Vajra, built five sanghārāmas or monasteries at Nālandā. Nālandā assumed the character of a university from about 450 A.D. (Watters, *On Yuan Chwang I.* 289). According to Dr. S. C. Vidyābhusana the year 450 A.D. is the earliest limit which we can roughly assign to the royal recognition of Nālandā. (*History of India* Logic pp. 514-515). According to Tibetan accounts, the quarter in which the Nālandā University, with its grand library, was located, was called Dharmagañja (Piety Mart). It consisted of three grand buildings called Ratnasāgara, Ratnodadhi, and Ratnarañjaka, respectively. In Ratnodadhi, which was nine storeyed, there were the sacred scripts called Prajñāpāramitā Sutra, and Tantrik works such as Sāmāja-Guhya, etc., (*Ibid.*, p. 516). Dharmapāla, a native of Kañcipura in Drāvida (modern Conjeevaram in Madras) studied

in the university of Nālandā and acquired great distinction. In course of time he became the head of the university. (*History of Indian Logic*, p. 302 ; *Beal's Records of the Western World*, II., p. 110). Silabhadra, a brahmin by caste came of the family of the king of Samatata (Bengal). He was a pupil of Dharmapāla. In course of time he too became the head of the university. (*Beal's R. of W. W.* II., p. 110).

I-tsing who started for India in 671 A.D. arrived in Tāmralipti at the mouth of the Hooghly in 673 A.D. He studied in Nālandā, the centre of Buddhist learning, at the east end of the Rājagaha Valley. (I-tsing's *Records of the Buddhist Religion*, Intro. p. xvii). He said that venerable and learned priests of the Nālandā monastery used to ride in sedan chairs but never on horseback. (I-tsing, *Records of the Buddhist Religion*, p. 30).

CHINESE ACCOUNT OF NALANDA—H. TSANG.

The tradition was that in a mango wood to the south of this monasterv was a tank the dragon of which was called Nālandā and that his name was given to the monastery. But the facts of the case were that Ju-lai as a Pusa had once been a king with his capital here, that as king he had been honoured by the epithet Nālandā or "Insatiable in giving" on account of his kindness and liberality, and this epithet was given as its name to the monastery. The grounds of the establishment were originally a mango park bought by 500 merchants for ten Kotis of gold coins and presented by them to the Buddha. Here soon after the decease of the Buddha, Sakrāditya, a former king of this country esteeming the one vehicle and reverencing the Three Precious Ones, built a monastery. (Watters, *On Yuan Chwang*, II., p. 164). Yuan Chwang does not accept the explanation of Nālandā which derives its name from that of the dragon of the tank in the Mango Park. He prefers the Jātaka story which refers the name to the epithet, "Insatiable in giving (na-alam-dā)" given to the Buddha in a former existence as king of this country. (*Ibid.*, p. 166).

REFERENCES TO NĀLANDA IN THE BUDDHIST LITERATURE.

Nālandā was often visited by the Buddha as we find references to it in the Pāli-Buddhist literature. Once the Buddha started with the Bhikkhus from Rājagṛha for Nālandā. A paribṛājaka named Suppiya followed him with his pupil. On the way the paribṛājaka was blaming the Buddha and his pupil, Brahmadaṭṭa, praising him. The Buddha dwelt at king's palace in Ambalaṭṭhikā's garden. There the bhikkhus discussed about Suppiya blaming the Buddha and Brahmadaṭṭa praising him. The Buddha preached the Brahmajāla Sutta after hearing the subject of discussion from the bhikkhus. (Digha N. I. pp. 1 foll.). Again the Blessed One was once dwelling at the Pāvārika mango grove at Nālandā, householder's son went to the Buddha and described Nālandā as very prosperous, extensive and thickly populated. He further told him that all the people there had faith in the Buddha. The people of Nālandā would be greatly pleased if the Blessed One once asked one of the bhikkhus to perform a miracle and to show supernatural power. (Digha N., Vol. I., p. 211). The Mahāparinibbāna Suttanta informed us that when the Buddha was at Nālandā, Sāriputta went to meet him. The Blessed One dwelt at the Pāvārika ambavana and held a comprehensive religious talk with the brethren. (Digha N. Vol. II., pp. 81-84).

A householder named Upāli went to the Buddha when he was at Nālandā and asked him about the cause of Parinirvāṇa of an arahat in this life which the Buddha explained. (Samyutta Nikāya, IV., p. 110). Again we read that when the Buddha was at Nālandā in the Pāvārika ambavana, Asivandakaputta, a village headman went to the Buddha and told him, "the brahmins by their mantras send dead man to heaven. Can you send them to heaven?" The Buddha replied, "Those who commit life-slaughter, theft, etc., cannot go to heaven. (S. N. IV., p. 311, foll.). The village headman asked the Buddha, "Why are you not preaching Dhamma

equally to all?" The Buddha replied by saying that one should sow seeds according to the fertility of the soil. (Ibid., pp. 314-317).

It is to be noted that there was a road from Rājagaha to Nālandā. The Buddha took this road. Mahākassapa who was at first a follower of a heretical teacher came to the Buddha while he was seated on the road between Rājagaha and Nālandā. He declared himself in the presence of the Buddha to be his follower (S. N. II., pp. 219 foll). The *Majjhima Nikāya* tells us that once Nigantha Nāthaputta was at Nālandā with a big retinue of the Niganthas. A jaina named Dighatapassi went to the Buddha who was in the Pāvārika ambavana at Nālandā. Buddha asked Dighatapassi as to the number of the Kammas which Nigantha Nāthaputta pointed out in order to destroy sinful deeds. Upāli went to the Buddha and became converted after hearing the teachings of the Master.

Many Nigantha sāvakas became converts. Buddha's gain and fame greatly increased. Nigantha Nāthaputta vomitted hot blood not being able to withstand the gain and fame which the Buddha acquired. (M. N. Vol. I., pp. 371 foll).

NALANDA IN THE JAINA LITERATURE.

Outside of Rājagaha in north-eastern direction there was Nālandā which contained many hundreds of buildings. At Nālandā there was a householder named Lepa who was rich and prosperous. Lepa had a bathing hall which was beautiful and contained many hundreds of pillars. There was a park called Hastiyāma. Once Gautama Buddha lived at Nālandā. He had a discussion with Udaka, a nigantha and follower of Pārśva. He failed to accept Gautama's views as to the effect of Karma. (Jain Sutras, S. B. E., II., pp. 419-420).

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER IV. ON PRINCESS JASMINE (*Contd.*)

(2) HIGHEST FAITH AND BEST REWARD.

On one occasion the Exalted One was staying in the Squirrel's-Haunt at the Bamboo-grove near Rajagaha. Then the royal princess Cundi escorted by five hundred princesses and five hundred chariots came into the presence of the Exalted One. Drawing near she made obeisance to the Exalted One and took a seat at one side. The royal princess Cundi as seated at one side addressed the Exalted One thus :—

Our brother, Lord, is the royal prince named Cunda. And he says thus : whatsoever woman or man has taken the Buddha, the Norm and the Order as guide, abstained from taking life, thieving, unchastity, lying and the use of intoxicating liquors and drugs, upon the dissolution of the body after death she or he is reborn in a state of bliss only, but not of woe. Therefore, Lord, I place this question before the Exalted One : Having faith in what kind of Master, Norm or Order and fulfilling what kind of virtuous conduct is one reborn in a state of bliss only, but not of woe?

Whatsoever living beings there are Cundi, whether without feet with two or many feet, with or without form, with or without perception, and with neither perception nor non-perception, among them all the Accomplished One, the Arahant, the supremely Enlightened One is proclaimed to be the highest. Indeed Cundi, whoso has faith in the Buddha, his faith is the highest, and he who has the highest faith gains the best result. Whatsoever doctrines there are Cundi, whether relating to conditioned or unconditioned things, among them all dispassion is proclaimed to be the highest, which purges pride, allay thirst, extirpate lust, breaks the cycle of repeated births, destroys craving and leads to dispassion cessation, Nibbāna.

Whoso has faith in dispassion has the highest faith, and he who has the highest faith gains the best result.

Whatsoever bodies or fraternities there are Cundi, among them all the Order of the Accomplished One's disciples is proclaimed to be the highest, which consists of the four pairs of persons, the eight classes of individuals, well practised in uprightness, method and propriety, to whom offerings should be given and gifts and reverent greeting rendered, as unto the supreme field of merit throughout the world. Whoso, Cundi, has faith in the Order, has the highest faith and he who has highest faith gains the highest result. Whatsoever kinds of virtuous conduct there are among them is proclaimed to be the highest, namely, that which is beloved of the Ariyans, unbroken, flowless, unvaried, unblemished, freeing, commended by the wise, untarnished and leading to concentration. Verily Cundi, whosoever fulfil the rules of virtuous conduct beloved of the Ariyans—they are the highest in fulfilment, and the highest in fulfilment gain the highest result.

(3) ADVICE TO WOULD-BE BRIDES.

On one occasion the Exalted One was sojourning in Jatejavana at Bhaddiya. Then Uggaha, grandson of Mendaka, came into the presence of the Exalted One.....Uggaha then addressed the Exalted One as follows :—

Pray, Lord, may the Exalted One consent to receive from me the meal on the morrow, with Himself as the fourth? The Exalted One signified His assent by silence. Then, Uggaha, grandson of Mendaka, recognised that the Exalted One has assented, rose from his seat bowed to the Exalted One, walked round him in adoration and departed thence. When the Exalted One after the expiry of the night, at dawn dressed Himself and taking bowl and robe proceeded to the house of Uggaha, grandson of mendicant. Having arrived He seated Himself on the seat prepared for Him. Then Uggaha grandson of Mendaka, with his own served the Exalted One, and caused Him to take His fill of rich food, both hard and soft.

till He refused. When the Exalted One had finished and removed His hand from the bowl, Uggaha, grandson of Mendaka, said this to the Exalted One :—

"Lord, these my girls will get married and pass on to the families of their husbands. Pray, Lord, may the Exalted One exhort them. Lord, may the Exalted One admonish them, so that it may conduce to their well-being and happiness for a long time." Then the Exalted One addressed those girls thus :

Then, girls should thus discipline themselves :—When well wishing and sympathising parents, out of compassion, will give girls away to husbands, unto them (husbands) let us be (wives), who rise from sleep before and retire to bed after (husbands) and ready, let us be willing servants (consulting every wish) and of pleasing behaviour and speech. Thus indeed, should ye girls train yourselves.

Then, girls should thus discipline themselves :—whatsoever persons are honoured by the husband, whether mother and father or recluses or Brahmins let us honour, respect and revere and offer unto them, and when they arrive let us wait upon them with seats and water to wash. Verily, girls, you should thus discipline yourselves.

Then, girls should thus discipline themselves :—Whatsoever work there be in the husbands house, whether in wool or in cotton,¹ therein be skilful and diligent, and be endowed with resource and discrimination—this is proper to be done and this is proper to be ordered (to be done). Thus indeed should ye girls discipline yourselves.

Then again girls should thus discipline themselves :—Whatsoever people there be in the husband's family, whether servants messengers or labourers, let us know what has been done as done, and what has been left undone as not done, let us know the strength and weakness of those sick and distribute food, both hard and soft, according to each ones share. Thus, indeed, girls ye should discipline yourselves.

¹ Here is high sanction for the Gospel of the Charka.

Then again girls should thus discipline themselves:— Whatsoever was brought by the husband, whether wealth or gain, silver or gold, let us guard it with care and watchfulness, therein let us not be extravagant, thieving, intemperate and wasteful. Verily, girls ye should thus discipline yourselves.

In sooth, girls endowed with these five virtues a woman upon the dissolution of the body after death is reborn among the *Nimmanarati-devas*².

(4) FRUITS OF CHARITY.

On one occasion the Exalted One abode in the Gabble-roofed Hall at the Great Wood, near Vesali. Then a general called Siha came into the presence of the Exalted One, Drawing near he made obeisance to the Exalted One and seated himself at one side. So seated at one side Siha the general addressed the Exalted One thus:—

Pray, Lord, is it possible to point out the immediate fruit of giving?" "It is possible, Siha," replied the Exalted One who continued thus:—

Siha, a liberal donor by giving becomes endearing and pleasant unto many persons, this in itself Siha, is the immediate fruit of giving. Then again, Siha, good and virtuous men associate with a liberal donor who gives, this in itself, Siha, is the immediate fruit of giving. Yet again, Siha, the high reputation of the liberal donor who gives goes forth over the world, this in itself, Siha, is the immediate fruit of giving. Yet again, Siha, whenever, a liberal man who gives, enters an recluses, whether of nobles, of Brahmns, of the gentry or of recluses, he enters self-possessed and untroubled, this in itself, Siha, is the immediate fruit of giving. Then lastly, Siha, a liberal donor who gives, upon the dissolution of body after death, is reborn into the bliss of the heaven-world; this, Siha, is the fruit of a future state of giving.

When this was uttered, Siha, the general said this to the Exalted One: when these fourfold immediate fruits of giving

² Gods who delight in forms of their own creation.

are declared by the Exalted One, I do not accept them through faith in the Exalted One, I myself know them. Lord, as a liberal donor who gives, I am endearing and pleasant unto many persons. Lord, as a liberal donor who gives, good and virtuous men associate with me. Lord, as a liberal donor who gives, my high reputation has gone forth over the world (to wit) 'Siha the general is one who gives, performs religious duties and looks after the Order of the Brethren.' As a liberal donor who gives, when I enter an assembly, be it of the nobles, of the Brahmins, of the gentry or of the recluses, I enter self-possessed and untroubled. When these four immediate fruits are declared by the Exalted One, I do not accept them through faith in the Exalted One, I myself know them. Verily, Lord, that which was declared to me by the Exalted One (namely) 'Siha, a liberal donor who gives, upon the dissolution of body after death, is reborn into the bliss of the heaven-world, that I do not myself know. That, indeed, I do accept through faith in the Exalted One. Just so, Siha, just so, Siha; a liberal donor who gives, Siha, upon the dissolution of body after death, is reborn into the bliss of the heaven-world.

(5) RESULTS OF CHARITY.

There are, brethren, these five results in giving. What five? (The giver) becomes endearing and pleasant unto many persons, good and virtuous men associate with him, his high reputation goes forth over the world, he is not freed of a layman's duty³ and (lastly) upon the dissolution of the body after death, he is reborn into the bliss of the heavenly-world. Verily, brethren, there are these five results of giving.

(6) TIMELY GIFTS.

There are, brethren, these five timely gifts. What five? One gives a gift to a visitor, gives a gift to one setting out a journey, gives a gift to a sick person, gives a gift during a famine, whatsoever first-crops and first fruits there be he first

³ Akhandha pancha sila—"keeping the five precepts holy.

offers them to the virtuous ones. Verily, brethren, there are these five timely gifts.

(7) GIFT OF FOOD.

Brethren, a donor who gives food gives to the recipient five things. What five?

He gives length of life, he gives personal beauty, he gives happiness, he gives (bodily) strength and he gives intelligence.

Having given length of life he becomes a partaker of length of life, both divine and human and so forth as to the others.

Verily, brethren, a donor who gives food, gives to the recipient these five things.

(8) FAITHFUL CLANSMAN.

There are, brethren, these five blessings in a faithful clansman. What five?

Brethren, whatsoever good and virtuous persons there are in the world, they out of compassion first help the man of faith, but not the man without faith, they first receive what should be received from the man of faith but not from the man without faith, they who declare the Norm first declare it to the man of faith, but not to the man without faith. The man of faith upon the dissolution of the body after death is reborn into the bliss of heaven-world.

Verily, brethren, there are these five blessings in a faithful clansman.

Just as, brethren, a large banyan tree, standing at a junction of four roads on level ground, affords shelter to all the birds of the air, in the self same way, brethren, a faithful clansman becomes a refuge unto many persons—whether brothers or sisters or lay devotees, both male and female.

(9) BLESSING OF A SON.

Discerning these five things, brethren, parents desire a son born in the family. What five?

Having being supported (by us) he will support us, he will attend to our wants, he will long preserve the lineage, he will enter upon (our) inheritance and he will undertake expiatory gifts for the departed spirits.

Verily, brethren, discerning these five things, parents desire a son born in (their) family.

(10) GROWTH.

Brethren, because of Himalaya, king of mountains, great trees increase in growth in five ways. In what five?

They grow in branches and leaves, and in bark, in sprouts, in accessory wood and in pith.

Brethren, because of Himalaya, King of mountains, great trees increase in growth in these five ways.

In the selfsame way, brethren, owing to the faithful master of a family the people of the household increase in growth in five ways. In what five?

They increase in faith, they increase in righteous conduct, they increase in learning, they increase in liberality and they increase in wisdom.

Verily, brethren, owing to the faithful master of a family the people of the household increase in growth in these five ways.

(Chap. IV. On Princess Jasmine ends.)

A. D. J.

THE WAY OF STUDYING BUDDHISM

BY R. KIMURA.

According to a Chinese proverb a good method is far better than an extensive study. It is only by proceeding methodically that a scholar can hope to do some substantial work in the field of Buddhism.

From the ancient times, Buddhism was entirely confined to the hands of the Sramanas, monks and Bhiksus who like

the Brahmin pandits of the old had always adopted an orthodox type of analytic study and were entirely lacking in the historical sense. They knew not what synthesis means. Even now, this system of study prevails among the monks.

But such time has gone, and we must study Buddhism synthetically and comprehensively. And in order to do so, the right method or at least a more scientific method must be ascertained first of all and it is only after that that we can attempt to study Buddhism historically and trace the development and succession of the ideas, the doctrines and the canons so that the true Buddhism may be discovered.

According to my opinion the following three methods are the only ways to understand Buddhism namely:—(1) The Historical Method, (2) The Systematic Method and (3) the Geographical method of study.

(1) HISTORICAL STUDY.

Buddhism is both extensive in space and successive in time. This method confines itself to the latter and tries to investigate into the origin and development of Buddhism and enquires into the origin of the different schools and sects and the manner in which they developed and transformed and ultimately established themselves on firmer grounds. How Buddhism gradually changed and exercised its influence on the contemporary society, political, history, literature, fine-arts, philosophy &c. and in turn, again, influenced by these, comes within the province of this method. Buddhism, as in case of all ideas, in fact, if we may be allowed to use the term, was developed spirally and not independently. By this we mean that Buddhism developed simultaneously (as in India) with other religions (Brahmanism, Jainism and other religions) which were then current in India, and was influenced by them and their later developments. It was greatly modified and transformed as time went on by other religions and as the latter developed, the former was also changed and transformed and in this way

Buddhism rose to its zenith. For instance, it began in the 5th century B. C. and was influenced by the Upanishads which prevailed before Buddha and contemporary doctrines of the six sophists. (Tittiya) Purana Kasyapa, Maskari Gosali-putra, Ajitakesa Kambala, Kakuda Katayana, Sanjaya Vairatti, and Nirgrantha Jnatiputra. Again, in turn, Buddhism when developed exercised its counter-influence in the earlier period upon these Schools of Orthodox Philosophy and the Pauranic Hinduism, as in later times it influenced the Tantric Hinduism. In China, Japan, Tibet and other countries also this was the case. So the history of the contemporary religions also comes under the purview of this method.

The historical study may be sub-divided under two heads :

- (i) Historical study of the doctrines ;
- (ii) study of general history.

The study of the doctrines may again be sub-divided into two :—

(i) The first of these attempts an investigation of the historical development of the doctrines. It tries to discover the actual relation among the different doctrines, in other words, it tries to investigate into the relation as cause and effect, of a later and consequently more developed doctrine to a previous one. Examples will make it clear. What is the relation of the original Buddhism (Hinayana) developed Buddhism (Mahayana) and what is the relation between the doctrines of Nagarjuna and Asvaghosa (I), i.e. how the doctrines of Nagarjuna played a most prominent part in greatly changing and modifying the Buddhistic conception and views of Asvaghosa (I). Similarly this method should enquire into the relation of Nagarjuna to the Mahasanghika doctrines. Thus the casual connection i.e. the relation of cause and effect between the less developed and the more developed not only in India but also in other Buddhist countries comes under this class of study.

(ii) The Historical Study of the doctrines may also confine itself to the study of the similarity and dissimilarity among the different doctrines. To what extent one doctrine is similar or

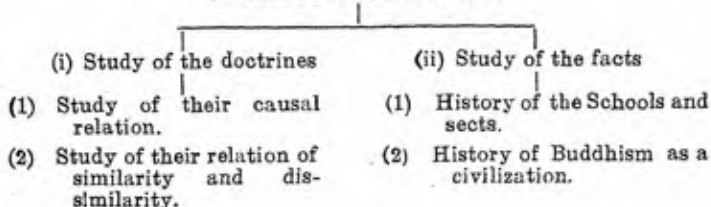
how far it is dissimilar from the other, is the business of this method to enquire. For example, the relation of similarity and dissimilarity between the Theravada and the Mahasanghika doctrines ; the Vaibhasika and the doctrines of Nagarjuna, the doctrines of Nāgārjuna and those of Asaṅga and Vasubandhu. Similarly in China this relation between the doctrines of the Avatamsaka and the Ten-dai schools &c. must be studied in this method.

The historical study of facts may again be sub-divided into two according as it considers the historical study of the different sects and schools or the connection of Buddhism with the kings of the different reigning dynasties, fine-arts, literature, philosophy &c.

(1) The first of these two divisions investigates into the origin, development and the relation of one school or sect to the other. It is the business of this method to give us a connected history of all the schools that arose in India or all sects that originated in China, Japan and other countries, and the spread of Buddhism not only in India but also in other countries.

(2) The business of the second method is to enquire into the relation of Buddhism with the contemporary reigning kings of the different dynasties, for example Buddhism owes its establishment in India on firmer ground, to the timely help and assistance of King Asoka, Kaniska, some kings belonging to a branch of the Gupta dynasty, in the Nanlanda period, and the Pala kings in time of the Vikramsila monastery. This method should also investigate into the connection of Buddhism to the contemporary political history, social condition, civilization, literature, fine-art, architecture, philosophy &c.

I. HISTORICAL STUDY.



(II) THE SYSTEMATIC STUDY.

In the previous method we have shown that with the help of this method we can have a general idea of the development of Buddhism. The systematic method is opposed to the Historical inasmuch as it treats Buddhism as extended in space. This study may be divided into two—(A) The formal study of the Canons and (B) the doctrines contained in them.

(A) Formal study of the canons, for example, the study of the Pali Tripitaka, the Nikayas of original Buddhism, the study of the Mahāyāna Prajñāparamitā, Saddharmapundarika in Sanskrit &c.

(B) Material study or the study of the doctrines as contained in the canons, for example, the four noble truths (Chatvari Arya-Satyani), the twelve Pratityasamutpada or the Nidanas (twelve-linked chain of cause), the doctrines contained in the Nikayas of original Buddhism and the essentialism of Nāgārjuna, the Alaya-Phenomenology in the Yogachara, the Bhutatatha Phenomenology of Asvaghosa &c. in Mahayanaism.

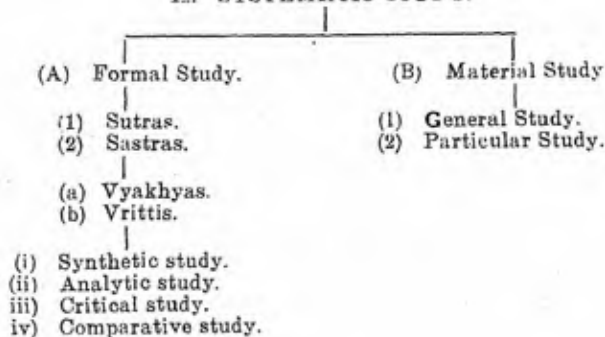
The formal study may again be sub-divided into two—(1) The study of the Sutras and (2) the study of the Sāstras; the former as in the Nikayas and the latter as contained in Nāgārjuna's Madhyamika Sāstras, Asanga's Yogachara Sāstra, Asvaghosa's Sraddhotpada Sāstra, &c. These two kinds of study may also be sub-divided into the study of the (a) Vrittis e.g. Madhyamika-Vritti and the (b) Vyakhyas, e.g. the commentary of Chandrakirti in developed Buddhism or Mahāyana, the commentary of Buddhaghosa of the Pali Nikayas in the original Buddhism or Hinayana.

The Sutras, Sāstras with their Vrittis and Vyakhyas or commentaries may again be studied differently under four heads :—(i) The synthetical study or the study of the gist or the central ideas from the works, (ii) the analytical study or the annotative study which takes into consideration all the words and all the sentences separately. This study is therefore opposed to the synthetical study ; (iii) Critical study or the study of the condi-

tion of the ideas as their origin and later on their development critically and the (v) comparative study by comparing Sāstras with the Sūtras or their respective commentaries or Vṛttis. Among these four, the first named is of the primary importance and without the synthetic study all the other studies become useless.

Again the material study or the study of the doctrines of Buddhism as contained in the Sūtras, Sāstras and their Vyākhyas and Vṛttis may also be sub-divided under two heads:— (1) General study of Buddhism, dealing with such ultimate and intricate questions as WHAT IS BUDDHISM? WHAT IS THE ABHIDHARMA DOCTRINE, YOGACHARA, MADHYAMIKA? &c. At any rate this study aims at establishing a general idea of Buddhism. (2) The Particular study takes into consideration the views, ideas and doctrines of the important and learned followers and supporters or the exponents of each school taking each man separately. For example in Madhyamika, there were many staunch and learned supporters among whom the names of Chandrakīrti, Bhāvaviveka, Buddhapaṇita and some others deserve mention. This class of study aims at considering the lives and doctrines of each individual. Similarly in Yogachara it takes into consideration the doctrines and views of Dharmapaṇi and Śīlabhadra among others.

II. SYSTEMATIC STUDY.



(III) THE GEOGRAPHICAL STUDY.

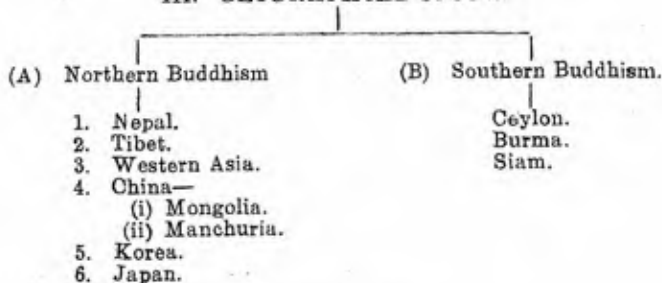
As has been often times said Buddhism from Asoka's time began to spread in all countries around, taking India as its centre. The Southern Buddhism or the so-called original Buddhism spread in the southern countries, Ceylon, Burma and Siam, whereas the Northern or the Eastern Buddhism or the so-called developed Buddhism spread over the Eastern and northern countries, Nepal, Tibet and Western Asia. China, Mongolia, Manchuria, Korea and Japan. One may verily say that Buddhism is the same in all these countries but that is not the fact. Not only in the case of Buddhism, but in case of all ideas when they pass out to other countries they are bound to be changed, transformed, modified or developed by the influence of the nationality, society, customs, manners, religion, philosophy &c. of that country and Buddhism was no exception to this susceptibility of influence. Buddhism I mean the original Buddhism that arose in India took a different shape when it entered the southern countries and also it was different in the Northern as well as the Eastern countries when it spread over there. Generally speaking Buddhism was in a nuclear state like a bud of flower when it was in India. In China, Buddhism developed by the very many influences of the country as a religion and as a philosophy and shone like a flower in full bloom. By the influence, again, of the Japanese spirit, Buddhism as a Philosophy and as a religion thrust itself upon the people in Japan and in this state Buddhism may be compared to a well-developed fruit. Generally speaking, the Indian Buddhism is mainly the Ethical Buddhism, the Chinese Buddhism is the Philosophical Buddhism, the Buddhism of Japan may be called the Buddhism of Faith, while the Buddhism in Nepal and Tibet is essentially Tantric. All this about developed Buddhism. Now let us turn to the original Hinayana Buddhism.

As regards Southern or original Buddhism it may be said that it took different shapes in these countries too. The Bud-

dhists of Ceylon, Burma and Siam in fact study the same Tri-pitaka in Pali but they are different according as they lay peculiar stress upon the study of the three pitakas—the Abhidhamma, the Vinaya and the Sutra. The Ceylonese, for instance, give undue prominence to the study of the Sutra Pitaka, the Burmese lay special stress on the study of the Abhidhamma Pitaka and the Siamese Buddhists give prominence to the Vinaya. Then again, as different schools originated in India, so also different sects arose in other countries. This method also aims at studying these sects and schools as they are extended in pace.

If Buddhism is at all to be studied comprehensively, it should be studied not in relation to one or the other country only but in relation to all the countries wherever Buddhism entered. Otherwise we cannot know how Buddhism originated, how it flourished, and developed and how ultimately it transformed. And in order to know all these Buddhism must be studied on the lines dictated by these three methods. These three systems—the Historical, the Systematical and the Geographical combine to constitute what is called the Perfect System. If we have recourse to these systems, we need not study all the canons, all the commentaries, all the literature, religion and philosophy of Buddhism in fact everything whatever Buddhism includes. And in that way in one generation, even in one life we may have a thorough and general idea of Buddhism.

III. GEOGRAPHICAL STUDY.



BUDDHISM—A SURVEY

The following is the translation of a paper read by Pandit Sheo Narain on the occasion of the anniversary of Lord Buddha's birth in the Brahma Munder, Lahore, in April last :—

Pali was a language once spoken in the province of Behar in former days known as Magadh. Buddhistic literature was written in Pali and Sanskrit. We have in modern days people who know Sanskrit, few know Pali. European scholars are learning Pali and translating Buddhist literature in their languages. The Calcutta University has given support to the learning of Pali. The Urdu knowing public have scant facilities to know the principles of Buddhism.

To acquaint ones self with this religion will not be uninteresting. There must be something, after all in it that it captured the countries of China, Japan, Southern Russia etc., etc. It is indeed surprising how such a religion captivated so many hearts in which there is no inspiration, no revelation, no saint, no prophet, no angles, no Satan, no paradise, no hell, no dread, no alluring hope, prayers are not efficacious, no dependence on a saviour for salvation which has to be attained by one's individual effort.

Fifty years ago we did not know that the followers of this creed outnumbered the respective followers of every other religion. Only a few in India knew that the founder of it was born in India. During the last 50 years our knowledge pertaining to this religion has much been extended, but the causes of its disappearance from the land of its birth is yet an enigma for historians.

We are not able to determine the exact period when the religion of Moses was promulgated but Christianity and Islam came into existence centuries later than Buddhism. Both of these religions were able to attract crores to their folds. In Hinduism, can be traced the influence of Buddhism which not being obvious has to be ascertained by historical research. It is no secret that no religion has been able to retain its primitive

simplicity. Differences in their philosophies, creeds and rituals gave birth to so many sects in them. In some cases differences in minor matters have so obscured the essentials that such religions exist only in name. Buddhism was no exception.

Let it be realized that Science has undesignally affected religious beliefs, so much so that the strongest beliefs have received rude shocks. Science is explaining the causes of ultra terrestrial and terrestrial calamities, attribution of them to Divine fury is losing ground. Instead of prayers, preventive measures are resorted to, endeavours are made to reconcile revealed books with modern research. Superstitions have received a great blow from science. "Ex cathedra and slavish following" is on the decline. Whether Buddhism will revive in India in all its past glory and whether it will replace the present religions of the world are questions on which no opinion can be hazarded, experience will decide the matter. It cannot be gain-said that several formidable religions are arrayed against it. Nevertheless every religion is now being put to test. Let us await the result.

Increasing interest is evinced to know the tenets of Buddhism. In European countries translations in German and French are appearing. English scholars are also issuing works on the founder's life and his teachings. America is not lagging behind, there are so many as 26 Buddhist temples in California which count among their members some eight thousand adherents. In England a Buddhist Society is propagating it. Japan has addressed itself to send out missionaries.

In India a *Vihara* is built in Calcutta. Buddhistic Societies are working in Bombay and Madras. A Muslim poet has published a poem in blank verse on Sarnath. Another Muslim of Bhopal has contributed an appreciative summary of Buddha's teachings in *The Zamana*. A Muhammadan scholar of Deccan has issued in Urdu, the Story of Buddha's life in Arabic under the title of *Buzasafwa Balohar*. Buddha is now represented on the stage. Brief biographies of the Master have been published in Urdu. H. H. The

Maharaja of Baroda has installed an image of Buddha in a public street of his capital. In Malabar Buddhism is being preached by a Madras Professor and a Vakil. Hindus now regard Buddhism as one of the sects of Hinduism. The Ismalia College authorities have carefully preserved in their shelves carved stones, fragments, and other finds discovered during excavations. The Begam of Bhopal has constructed a public rest house near *Sanchi Tope* which she has been kind enough to authorize the Arhæological Department to repair. The ruler of Hyderabad (Deccan) has organized an Archæological Department. H. E. Highness has conserved the Ajanta and Ellora caves and has also created facilities for visitors.

The fact of the matter is that Archæology has drawn public attention to Buddhism. Museums have afforded object lessons. Historical research cannot be stifled with. Coins, fragments of statues, and a number of finds discovered by excavations, have in no small measure stimulated interest. Human mind is so constituted that some times things produce impressions which take root in subconsciousness not to be felt immediately. The ray of truth cannot be trampled upon or suppressed by authority, force, or prejudice for all time. Light penetrates through veils of darkness sooner or later.

In centuries back so much darkness prevailed about Buddha and his teachings as if he was never known in India. It will astonish many to hear how many things and places have been discovered.

1. *Kapilavastu* the birth place of the Master has been discovered, the tank and the grove of trees where he saw light have been located, the ruins extending over miles in the *terai* of Nepal have been found, and a tablet fixed by Emperor Asoka containing an inscription which has been now deciphered, has also been found. The road to these ruins is repaired.
2. The place where the master sat for contemplation and where he attained enlightenment and became

the Buddha has been found, there is an offshoot of the old *Peepal* tree under which he had sat centuries ago, a magnificent temple had been constructed on this site, it was exhumed by Archæologists, a unique specimen of carving in stone is worth a visit. It is called *Budh Gaya*, 4 miles from the Hindu pilgrimage Gayaji. A twig of this ancient *Peepal* tree, as we know, was taken to Ceylon by Asoka's son and his daughter which grew into a big tree and is the oldest historical tree in the world.

3. The place called *Sarnath* (Rishipattana=Pali Isi Patana) has also received attention at the hands of the Archæological Department. Excavations which lasted for years and are still going on have yielded a rich harvest so much so that a museum has been constructed there by the Government. The magnificent Stupa built by Emperor Asoka is put in repair. The Governor of United Provinces has laid the foundation of a Vihara, a couple of years ago and a seminary is shortly to be constructed there.
4. The place of the Master's Parinirvana i.e., the place where he cast off his mortal coil has been ascertained at Kusinara in the Gorukhpur District.
5. It is stated in Buddhistic works that the remains of the Master were divided and preserved in various shrines. Some of these have been traced, and in one of the excavated temples in ruins near Peshwar a casket containing some charred bones with an inscription, deciphered successfully, has been discovered with has been presented to a Burmah Pagoda.
6. It has been settled beyond a shadow of doubt that Buddha was a historical personality and not a myth as used to be asserted some times by Christian writers.

7. The Archæological Department is now discovering that there is scarcely a place in India where Buddhist shrines did not exist. Incidents in the life of the Master are not only to be found in the books but inscribed and carved on rocks, columns, Minarets and on the walls of the temples. No better evidence of their authenticity could be had. The Lahore Museum is selling a short pamphlet "Buddha in Stone" in English and also its translation in the Urdu language.

Had we not found Chinese pilgrim's travels, Kapan's Chronicles of Kashmir, Mahawamsa, the chronicles of Ceylon, had not Lord Curzon founded the department of Archæology, had not European scholars busied themselves in research, had not the Royal library of China and the Buddhistic works in the archives of Tibetan monasteries been ransacked, all that has been discovered would have remained hidden in the bowels of the earth and had not Sir Anrel Stein carried on his explorations in Central Asia, the things he has discovered would have remained buried in the bosom of the sandy desert. Had not Sir Edwin Arnold's tender Chord been touched which produced that gem "Light of Asia", the Europeans, who embraced Buddhism by merely reading it, would not have been converted.

Who knows what is yet to be found in Afghanistan, Biluchistan, Persia, Mesopotamia and Palestine? Some experts are now of the opinion that Buddhism was known in the New world before its discovery. Whatever have been found in America is placed in the Museums in that country. Had not Colossal Buddhistic temples been unearthed in Java who could have believed that Buddhistic Missionaries visited that island and converted it?

Buddhism is not based on revelation. Its teaching is popularly understandable, its philosophy is deep and some what different from other philosophies. It has no fear of the inroads of science. Wherever it has gone it has spread

civilization. It cannot be said that it could convert the whole of India to vegetarianism, or displace all other local forms of worship but it will be conceded that the use of animal food was considerably reduced here through its influence and the temper of Indians, cruel and warlike, was changed by it to merciful and compassionate. Slavery received a rude shock at its hands. Retaliative spirit was changed into that of forgiveness. Moral laws were formulated, and the use of stimulants was much discouraged.

This was a missionary religion that travelled beyond the territorial limits of India and carried its Gospel outside India for all humanity. Its basis is enlightenment, duty, and fraternity expressed by its motto Buddha, Dharma and Sangha.

Is it a fact that Science has shaken many beliefs, and is it a fact that religion now requires for its basis knowledge and the laws of nature? Nawab Mohsanul Mulk thus describes the present condition of religious beliefs :—

“Faith in revealed books is daily on the decline. The force of authoritative and blind faith is daily diminishing. Nothing is accepted as sacred or holy unless it is supported by demonstration, and nothing impresses the mind as true without argument and reason. Let some regard this state of things as deplorable, be sorry over it, or shed a few tears, but it is the age of reason and knowledge which are influencing religion considerably. Those who are aware of conditions in Europe and America fully know that religious faiths are losing ground there. The unwise supporters of religion are content with regret, but its intelligent advocates try to base it on knowledge and reason and reconcile it accordingly.

(Tahzib-i-Ikhlaq new series Vol. II. p. 6 and 7).

If indeed there is demand for a rational religion, search for it will begin and the seeker will find it.

SHEO NARAIN.

ESSENTIALS OF BUDDHISM

BY

LOUISE GRIEVE.

(Continued from previous issue.)

In Northern Buddhism there are various differences, but it is only in Eastern Buddhism, under what is called the Doctrine of Expediency, that priests are allowed to marry, and women, under some circumstances, ordained as priests. The priests of Northern and Eastern Buddhism differ in varying degrees from the Monks of Southern Buddhism, having adapted themselves to differences of climate, form of civilisation and surroundings.

Buddhism, like Christianity, has adapted itself to the needs of the people of various temperaments. The fundamentals are the same all over the world, but some of the methods have been developed since the time of the Buddha, to suit the needs of later peoples. Southern Buddhism is purely intellectual and is what is called the Self Reliant School. Most of the schools of Northern Buddhism also believe in self reliance, but differ from Southern Buddhism in that they have built up vast systems of metaphysical philosophy. What is called the Protestantism of Buddhism is the Dependent School, which teaches Reliance upon Another—Amitaba, the principle of Boundless Life and Light. This Dependence upon Another is suitable for the great mass of mankind, those who are living in ignorance and have neither time nor intelligence to study the fundamentals of Buddhism and are too weak to depend on themselves. It is taught that these people will, in later lives, become self dependent, but in the meantime, their faith and courage is sustained by dependence on Amitaba.

Southern Buddhism in its purest form is suitable for the intellectual giant and if followed, brings about not only intense intellectual activity, but opens up the intuitive faculty as well. It is the difficult way. There comes a time in the spiritual development of a man when his knowledge and experiences

can no longer be clothed in words and so cannot be written down, but must be passed from master to pupil by symbols which are incomprehensible until the intuitive faculty opens, through severe discipline and long meditation.

To the educated eastern Buddhist Amitaba is not personal ; it is the principle of compassion and mercy which, like ruthlessness, is inherent in the universe. The limit of time makes it impossible to go fully into the belief taught by this important sect, but it resembles Christianity in this way : Jesus, when the Holy Ghost descended upon him in the form of a dove, became the Christ. God was made manifest among men in the pure body of the man Jesus, and dependence upon and faith in the saving power of Jesus the Christ leads man to salvation. So, Amitaba, not a personal god, but a principle, the principle of Mercy, was manifested in the body of Prince Siddartha, and instead of having to struggle through the labyrinth of metaphysical philosophy of Mahayana, which is impossible for the ordinary man, he places his faith in the saving power of Amitaba. In this way, Amitaba could be compared to the Christian God, and Shakyamuni the Buddha to Jesus the Christ.

Innumerable books have been written on Buddhism, but the original books are called the Pitakas or baskets. These books are three in number and in volume about twice the size of the English Bible. The first is the Vinaya Pitaka which contains all that relates to the Order of Mendicant Recluses and tells how it came about that the Order of the Yellow Robe was founded, and the rules which were to be observed. The second is the Sutta Pitaka and contains the truths of the religions presented from varied points of view and in varied style, together with the discussion and elucidation of the psychological system on which those truths are founded. The third is the Abhidhamma Pitaka which contains further supplementary and more detailed discussion of that psychological system, and of various points arising out of it.

The Buddha taught his Doctrine for forty-five years,

gathering many thousands of disciples and lay members, and died at the age of eighty, surrounded by those who loved him and attended by his favourite disciple, Ananda. Before his death he said to his monks, "Go ye, O, Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O, Bhikkhus, the Doctrine Glorious, preach ye a life of holiness, perfect and pure."

At the time the Buddha was living Greece was nearing the zenith of her culture; Jerusalem was being taken by Nebuchadnezzar; Nineva was falling to the Medes and Marseilles was founded by the Phocaens. Plato lived about a century later; Alexander the Great about two centuries later. Asoka, the great Buddhist king of India, lived from 263 to 225 B. C. During all this time there were commercial relations between India and Greece, hence we find Buddhist art strongly influenced by Greece and Greek philosophy influenced by Buddhism.

The Buddha was the first religious teacher who sent out missionaries to spread his gospel. After his death missionaries went to Ceylon, Tibet, China and eventually to Korea and Japan. Buddhism was introduced into Ceylon by the son of king Asoka about 250 B. C. Later, the daughter of Asoka left her father's court to found a nunnery, bringing with her a sprout of the sacred Bodhi-tree, which was planted and still blooms among the ruins of Anuradhapura.

There is a Chinese record which tells of the entrance of Buddhism into that country as early as 217 B. C. The commonly accepted date of the real entrance is during the reign of the Emperor Ming-Ti, A. D. 58 to 76. Many monks went from India to China, translating the books into Chinese and it was not till about 300 A. D. that Chinese scholars were sent to India. From that time onward, pilgrimages of deeply interested Chinese flowed into India, returning with books, relics and pictures.

Buddhism made its entrance into Korea from China about

372 A. D. From Korea it was introduced into Japan, after which learned Chinese went to Japan as teachers and Japanese scholars were sent to China, bringing back books and treasures. The growth of Buddhism in Japan was slow for a time, but rose to power under prince Shotoku Daishi, who died in the year 621 and whose memory is still cherished in history and legend. It was at this time that communication between Japan and China took place directly instead of via Korea.

At present there is a strong missionary movement going on from Japan and India, also from Burma and Ceylon and there are Buddhist Societies scattered all over the world. Buddhist magazines and papers are published in English in Ceylon at Kandy and Colombo as well as at Calcutta. The Maha Bodhi Society of Calcutta is an international organisation, having members in almost every country in the world. Some very learned men are connected with this society. In the Monasteries of Ceylon and Burma are scholars and noblemen from different western countries, living the lives of Monks of the Yellow Robe. This is surely some evidence that Buddhism is no heathen superstition, but a vast system of philosophy which might be well worth looking into.

Though India was the home of Buddhism, it was at all times most unwelcome to those of the Brahmin religion, who felt that some of their privileges of caste would be lost if real worth, not caste, were the criterion by which a man was to be judged. For this reason Buddhism had enemies at home, and soon more appeared from afar. Just before the Christian era India was invaded by the Scythians ; in 636 A. D. the Mohammedans came ; from 977 to 1325 there was continual conquest and the Mohammedan religion was forced upon the people by sword and fire. In 1398 came the Tartar invasion under Timur or Tamerlane and by this time Buddhism had almost disappeared from India, though it has left its impress upon the older religions. 1566 saw the accession of Akbar the Great and India became a Mohammedan empire. Buddhism was the prevailing religion of India for one thousand years, but

at this time it existed almost entirely outside India, in Ceylon, Tibet, Siam, China and Japan. The numerous monuments which retrace its history in India were erected from three centuries B. C. to the seventh century of the Christian era.

Although Buddhism almost disappeared from India for so long a time, it is at present showing a new lease of life in that country and is, every year, growing stronger and more in public favour.

At present one fifth of the human race is Buddhist and the proudest boast of its followers is that no one drop of blood has ever been spilled in its propagation ; no religious wars have ever been fought in its name and the personality of its founder is beyond reproach, no single act or word ever having marred the beauty of his character. Millions of people daily lay flowers upon his stainless altars and pay him reverence, but the Buddhist does not pray. He meditates and strives to become good, serene and in tune with the infinite. He does not offer up pitionary prayer because he believes all that happens is the irrevocable law of cause and effect and no amount of prayer will change the effect of a cause.

Buddhism is called atheism because it makes no mention of God. This is not because it is atheistic or materialistic, but because what is usually understood by the word 'God' is the Highest of the High. The Buddhist believes that this is something which transcends the human mind to comprehend and the attempt to describe it only leads to error and confusion, superstition and limitation. The Neo-Platonic conception of God is Being, Unity beyond all difference, something to which no predicates can be attached. This Unity is neither consciousness nor unconsciousness, neither freedom nor unfreedom, for all opposites pertain to the realm of finite things. Even to name this Unity is to limit It, so it is only by negative terms that we can even attempt to define It. It is "THE ONE ; THAT is His name, for THAT wherein He arises is numberless, beyond number and being THE ALL is neither One nor Many."

The Buddhist believes there may be many limited personal gods, beings above the human, but these gods or beings are subject to life and death and limitation. He recognises a universal principle which is above all being and he believes that the soul is one with the All and, through experience, this soul will gain freedom from limitation and find, not destruction nor annihilation, but union with the all-conscious, the all-pervading, the one and eternal Verity. As a separate personality, it will disappear, but this disappearance is the one Bliss.

Nirvana, that state of equilibrium, where there is no strife, is the final goal of the Buddhist. When self-assertion is done away with there will be no longer a desire for earthly life, the thirst for things. With the annihilation of selfishness will come peace; freedom from desire for useless things, and escape from the sorrow arising from birth, old age and death. We are the makers of our own fate and, though we must work out the result of sin and mistakes already committed, we can make our future lives better and better when through purity and unselfishness we understand and work with the Law instead of against it, peace will come and life will be lived for the good of all, not for self alone. This is the verge of Nirvana, where all lives are lived, all deaths are dead, where there is lifeless, timeless bliss.

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A HISTORICAL HOTCH-POTCH.

Licence is comparatively harmless when associated with the Muse of poetry: indeed, it often lends enchantment to a poet's flights of imagination; but it can have no place in serious history. Yet a great deal of perversion of truth occurs when historiographers sit down to write in the interests of patriotism or in those of particular creeds or in order to produce romantic and picturesque effects. Great generals, when they describe their achievement on the battle-field, often lose all sense of proportion. When a writer has a pet theory to establish he is sometimes tempted to strain facts and to draw erroneous conclusions from well-known historical events to serve his purpose. Something like this seems to have been done by Mr. P. N. Bose, the talented Bengali writer on historical subjects, in his recent essay on Hindu-Moslem Amity.

We may thus summarise the author's main ideas: (1) The conditions that prevailed in India in the Mahomedan period were generally favourable to Hindu-Moslem Amity. (2) This concord occurred under Aurangzeb whose anti-Hindu policy, and was best exhibited between the accession of Akbar and the deposition of Shah Jahan. (3) The only interruption of this concord occurred under Aurangzeb whose anti-Hindu policy, however, was exceptional and whose triumph was only temporary and did not lead to any serious diminution of the entente. (4) The concord was of such a substantial character that it outlasted the Mahomedan period and continued down to about two generations ago, when it adversely affected by the disintegrating effects of modern civilisation which was introduced by our British rulers.

Mr. Bose would have us believe that the Moslem invaders of India came as the saviours of the Hindus and Buddhists. He would ignore the eloquent testimony borne by the moss-grown ruins of temples and Vihars, smothered by the foliage of the out-spreading Banian-trees that are littered all over India from the Himalayas to Cape Comorin. Mr. Bose's contention that the conditions under Mahomedan rule were altogether

favourable to Hindu-Moslem Amity requires much stronger proof than he has adduced. The second point may be very easily disposed of. Mahomedan rule lasted for over six hundred years. The golden age he speaks of (from Akbar to Shah Jahan) covers only one hundred years—a small part of the whole period. During this period Jahangir destroyed the Hindu shrine in Kangra (in the Punjab), slaughtered a bullock there and demonstrated his invincible power by erecting a mosque on the site. During this golden age Shah Jahan issued orders (in 1632) for the destruction, throughout his dominions, of all newly constructed Hindu temples and 76 such temples were, in fact, demolished in the district of Benares alone. Many of the Moghal emperors indeed took a fancy for Hindu wives. Our author, in another place, has treated this fact as a proof of Hindu-Moslem Amity. The great attraction felt by the Moslem for Hindu women is even now a striking feature of every-day life in India. Mr. Bose's theory is that Hindu fathers gladly gave their daughters to the Moslem potentates and he draws from this wrong assumption the false inference that the "rigidity of caste" had "considerably slackened"; and he has stated further that "the bigotry of the Mahomedan conquerors of India gradually wore off and several of the Mogal emperors of India took Hindu wives." It may be seriously doubted if it was either a transport of fraternal love or an accession of liberality that prompted the Moghal emperors to include Hindu wives in their Harem. The strength of the sexual instinct may not have been so strong in those days as it is now in Eastern and Northern Bengal, but it was not a negligible factor. Nor is it easy to conceive that the Moslem autocrats refrained from using their power under the promptings of this potent instinct. Had it been a case of a real amity we would have heard of the Hindus returning the compliment by taking Moslem wives during the golden age of which Mr. Bose speaks. Motives of political expediency may also have determined to some extent the action of the

Moslem emperors in this respect. Mr. Bose regards Aurungzeb as an exception instead of treating Akbar as such.

The Moslem world has generally regarded Akbar as a renegade. Our author believes that atrabilious attacks like those of Badaoni against Akbar received no support because they were unpopular. But the obvious reason was that Akbar was an autocrat, and any open attacks on him were on that very account extremely difficult, if not impossible. The rarity of open conflicts between Hindus and Moslems under Mahomedan rule was due without doubt to the fact that the two parties were very unequally matched, it being practically impossible for Hindus to stand up against and resist any act of injustice done by members of the ruling race. There was nothing for the Hindus but to take their beating lying down. It was only the submissive attitude of the Hindus that lessened the chances of communal friction. It was the instinct of self-preservation that actuated the mild Hindus and not their fondness for their rulers. Hindus (or for the matter of that the Moslem) rarely engage in a trial of strength with the British or Anglo-Indian communities in spite of provocations in our day. Even now, in places where the Mussalmans predominate the Hindus submit to petty annoyances from them simply because they are conscious of the superior strength of the Moslems. Another reason why at the present time, in the Bengal villages, there are few conflicts between the two communities because they live apart in separate quarters, each village having its distinct Musalmanpara. Our author neglects obvious reasons which clearly explain facts and formulates far-fetched theories to account for them. His theory that the introduction of modern civilisation is the cause of Hindu-Moslem antagonism is altogether bizarre. How does it fit in with the obvious fact that 75 per cent of the members of both the communities are untouched by Western civilisation while conflicts arise much oftener between the ignorant classes of the two communities than between members of the cultured sections. It is not at all easy to see the connection between civilisation and discord,

between culture and hatred. Civilisation is before all things ethical. Morality is its foundation, and not literature or science or commerce and manufacture or the soldier and policeman. Truth and light (as W. S. Lilly has observed) are the very breath of life to civilised state, as to individuals. Hatred and strife are associated with ignorance and want of culture. Gautama Buddha pointed out this fact about two thousand and five hundred years ago. It is too late now to dispute it. Our author tells us that the weakening of religious fervour is one of the results of civilisation which have adversely affected the relations between the Hindus and Mahomedans. As a matter of fact all history shows that religious fervour has produced hatred while rationalism has promoted humanitarian ideas. The chief point that really accounts for discord, the point that our author has completely overlooked, rests on the fact that the religious dogma of "exclusive salvation" leads logically to hatred and persecution. Religion is bound up with the Moslem's bone and marrow. He has never been wanting in religious fervour. He follows with the utmost strictness the dictates of his holy Scripture. His religion teaches him to regard unbelievers as his inferiors and as objects of contempt. It is stated in the forty-seventh chapter of the Koran Sherif: "When ye encounter unbelievers, strike off their heads until ye have made a great slaughter among them; and bind them in bonds; and either give them a free dismissal afterwards or exact a ransom." (Al Koran by Sale, p. 375). The Koran further instructs the faithful that the Jihad against infidels is of perpetual obligation till the last infidel has been converted or slain. Even the educated Moslem places his religion before everything else. He would regard a Musalman of the vilest character as standing, by reason of his religion, on a higher level than a Hindu infidel of the most unblamished character. Intolerance and hatred may be expected to arise from religious dogmas when they are imposed on a people by causes in which reason has no share. Speaking of another Semitic religion a thoroughly level-headed

English writer, the late Mr. William Archer, has told us: "Christianity has brooded like a nightmare over Europe and only in so far as men have cast off its spell have they succeeded in making the world a tolerable place to live in." Exceptions sometimes go to emphasise a rule. The Ahmadia sect, small as it is in numbers, differs greatly from other Moslems in its liberal ideas which aim at the progress and uplift of humanity. How this sect is looked upon by Moslems generally was illustrated only a few months ago by the dreadful fate of Niamatulla Khan, an Afghan member of that sect, who was stoned to death on a charge of heresy under orders of the Amir of Kabul, whose action was applauded by the Jamait-ul-Ulema of Deoband, by the Anjuman Islam, of Lahore and the Moslem world generally. It is much to be regretted that our author should have misconceived the part played by religious bigotry in the world's history. The older Aryan religions stand on a different footing. Buddhism, the great Arya Dharma, shuns religious dogmas and stands broad-based on the noblest ethical conceptions. Hinduism preaches no doctrine of exclusive salvation. It has taught its followers that the ways are many and the paths are devious but that they all lead to the lotus-feet of the Supreme Being, whom men address under different names. Therefore it is that the Hindus let each man have his own way in religion and that they never interfere with another man's beliefs. They seek no converts and refuse re-admission to renegades. This has led them along a course of slackness *laissez faire* and indifference which has produced disastrous political results. Only Hindus could canonize Moslem *pirs* as representatives of Narayan; only Hindus could bow down in humility to the tall *minárs* of Aurungzeb's mosque which overshadow their Holy City of Kashi, regarding them as the flag-staffs of Sri Beni-madhava.

S. HALDAR.

BOOK REVIEW

(1) "Karma Prasanga Ba Manab Jiban-Rahasya" by Chandra Shekar Shanne. Price 1/8 (To be had from Babu Amulya Dhona Addy of Chetla).

It is a Bengali work of very great merit.....in fact it is a master piece from the erudite and sholarly pen of the late lamented Mr. Chandra Shekar Shanne Barrister-at-Law. Though the learned author had the advantage of travelling all over the world and of bringing out in Bengali the result of

his experiences as a world traveller in his well-known book "Bhu-Prodakkin" nevertheless we hail this book under review as his *Magnum opus*. He was a true theosophist in the best sense of that term and in his ripe old age, laden with a unique store house of wisdom and love for his fellow beings and in defiance of every obstacle such as sickness sorrow and poverty he sought in this work of his to expound the "Law of Karma" as it mysteriously and yet unerringly affects every phase of human life. He spared no pains to make this last work of his a success. He was a gifted writer and his powers of exposition in his mother tongue by means of lucid and homely illustrations were immense. A deep and intricate subject like the above has never been handled so masterfully in any language before as it has been handled by this learned author. By his unremitting toil he has enriched the Bengali literature and has thus left behind him a monument of unfading glory so far as his own fair name is concerned. We strongly recommend that no home in Bengal should be without a copy of this noble work which was published in 1920 the very year the humble author thereof passed away, to the great sorrow of his vast circle of friends and admirers amongst the members of the Calcutta Bar and of the Theosophical Society of which he was an ornament: for to every one of his friends rich and poor alike he was an inspirer and a guide. His nobility of spirit touched every one who came across him. To have known him was a privilege, to have had a talk with his was a joy as most of his friends who survive him will testify. Babu Amulyadone Addy of Chetla who is a great friend of the author deserves well of the Bengali community in having discerned the real merit of this work and in bearing the entire expense of printing and publishing it as without such assistance this noble work would never have seen the light of day. Sincere thanks of the Bengali community are due to Babu Amulyadhane for saving this national prize from oblivion. The Theosophical Society would do well to get this book translated into all the other vernaculars of India as well as into English and if possible into other European and Asiatic languages. The book itself is deserving of that honour.

(2) "The Young East". A monthly English journal of the Mahayana School of Buddhism in Japan (published by the Young East Publishing office, Hongo, Tokyo. Price 30 sen a copy).

We are in receipt of No. 1 Vol. I (June, 1925 number) of this new venture in journalism, and trust sincerely that its

organisation will be successful in their mission for the East and for the West which is thus described in the foreward of the journal:—"What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilisation of the Orient, which gave truth to great religions, deep philosophies and noble arts. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by fetters of formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. We must bring back to life the Old East, the Sick East, the dying East.

What is our mission for the West? The civilisation of the West, lying as it does too much importance on the material side, is a lame civilisation. It finds itself at a deadlock today. It is a curse instead of a blessing. The shortest cut to remedy its shortcomings is to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures.

For the cause and spread of Buddhism we are in sympathy with the scope and object of this new journal and with the eminent organisers every success. The organisers are (1) Prof. T. Takakusu, a Sanskrit scholar and widely known for his knowledge of Buddhism (2) M. Tomoto, one of the ablest journalists of Japan (3) Daietz Suzuki, the well known Editor of "Eastern Buddhism". (4) I. Yamagata, Editor of an English daily in Seoul Korea (5) Yone Naguchi, the well known poet and authority on Japanese art (6) Ku Hungming, the best known and greatest of Chinese scholars.

The abovenamed organisers are followers of the Mahayan School of Buddhism and they say for themselves that as such they are neither dreamers nor pessimists but make much of action, being tolerant towards other religions and entertaining no enmity whatsoever against people holding a different faith. The propagandists further assert that in regard to race and other matters they have no notion that "East is East and West is West".

These sentiments are undoubtedly to their credit as their ambition is noble and altruistic and we wish the journal every success.

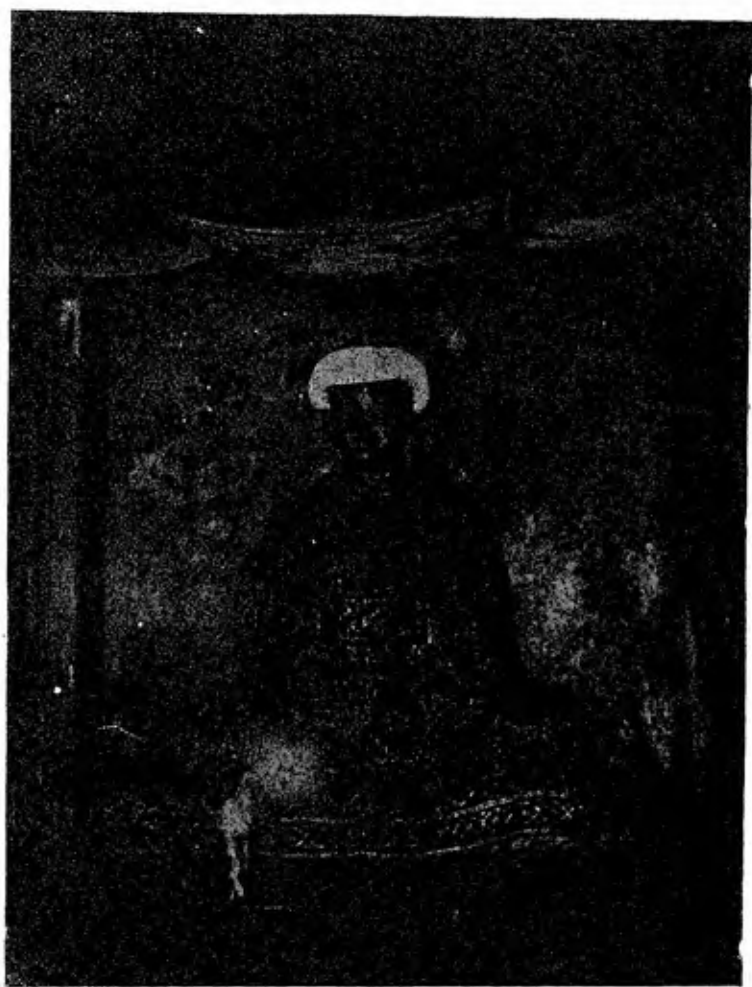
As we are in the mid-East it is of profound interest to us to know "What Buddhists are doing in Japan" and therefore we shall be reprinting in our next number the first article under the above heading from the journal under review.

S. C. M.

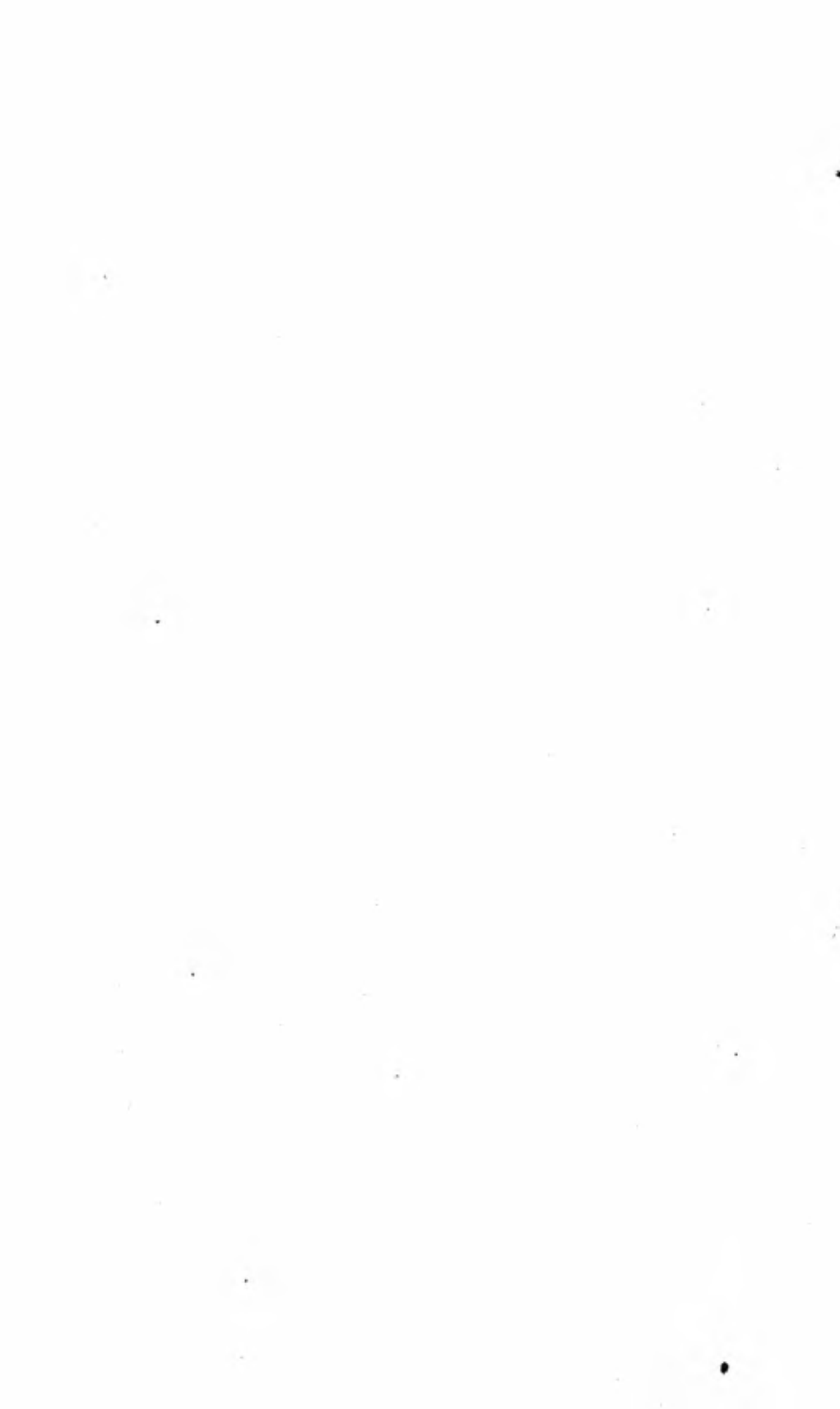
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Lord Buddha's Image in Mahabodhi Temple, Bodhgaya.
Note the white turban and the cloak.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

OCTOBER,

B. E. 2469
A. C. 1925

[No. 10

HYMN*

I

Lord Buddha speaks to me
In accents low :
"My child look up and learn,
The Truth I show.
Trust not illusion's vision
Ever brief and fleeting ;
For only Truth can give thee
Thy heart's desire."

2

Lord Buddha speaks to me
When sin holds sway,
When passion's fires rise high
And help seems far away

* To tune "I need thee" American Hymnal & Canadian Hymnal.

"Fear not for I have conquered
Passions fierce and raging ;
Tread thou the Path I show thee,
Therein lies peace."

3

Lord Buddha speaks to me
When friends depart,
When loneliness assails
My aching heart.
"My child, my feet once wandered
Lonely in the forest,
But in that hour of darkness
I found Truth's Light."

4

Lord Buddha speaks to me
In death's dark night,
When closing eyes no more
Can see earth's light.
"My child" He whispers softly,
"Brighter Light is shining ;
Hold fast the Truth I gave thee
And thou shalt see."

DOROTHY HUNT.

NOTES AND NEWS

The Buddhist Sthavira Bhikkhus of Ceylon have maintained the ancient Aryan traditions for 2222 years, and only Buddhism could boast of having conserved the principles of the Good Law in their pristine purity for twenty centuries. India lost the ancient Aryan inheritance since the invasion of the land by the vandal hordes of Arabia a thousand years ago. There are

nearly 70 millions of Moslems in India, of whom about 50 millions are the descendants of converts who were either Buddhists or followers of the Brahmic gods. But the descendants of converts have absolutely forgotten the history of ancient India, and are ignorant of the fact that they were originally Indians. The ancient Romans were converted to the Christian faith in the time of Constantine, and the splendid Roman temples were converted into places of Christian worship. The Pope became the Pontifex Maximus and when they accepted office they adopted the ancient Roman names. The Temple of Jupiter became the church of the Galilean fisherman Jew Peter, and the form of Jupiter was conserved by Michael Angelo when he painted the fresco depicting Jehovah in the form of Jupiter. The institution of the vestal virgins was abolished and in its place came the worship of Virgin Mary and other female saints and the order of nuns was established. Jesus did not think of forming a church nor did he establish an order of nuns. The Roman church borrowed from the Buddhist monks of Persia and Turkestan the altar and the ecclesiastical vestments and other ritualistic paraphernalia. The dome of St. Peter is similar to the dome of the dagoba.

* * * *

The sermon on the mount as given in the 5th and 6th chapters of Matthew is a replica of the ethical portion of the Buddha Dhamma. Jesus who taught lessons of pity, mercy, forgiveness, selflessness was a Buddhist, but when the Roman church became a political power, the ecclesiastical Romish Brahmans introduced new dogmas and made Jesus a king, with power to send human beings to an eternal hell who disobeyed the church. The forgiving Jesus was sent to the backyard of oblivion, and a cruel, vindictive, hardhearted personality was substituted. The parable of Lazarus shows the unrelenting monster who declines to give a drop of water to the thirsty man who is suffering in hell amidst fire and brimstone. The parables attributed to Jesus are all second-hand stolen property. The parable of the prodigal son shows

the stupidity of the father who instead of exhorting the idiot of a son, kills the fatted calf and gives him a good dinner, and does nothing for the future welfare of the fool. Did the idiot remain with the father? If he had to stay with the father the killing of the fatted calf was economic foolishness. The parable of the virgins shows that there is no hope for the foolish in the religion of Christian monks. The mustard plant, Jesus says, becomes a mighty tree and the birds of the air sit on the branches. The mustard plant is so tiny that it cannot bear the weight even of a sparrow. Evidently Jesus had not seen a mustard plant, or the parable was interpolated by some monk who had heard of the (nigrodha) great banyan tree, which springs from a seed in size equal to that of the mustard seed. The parable of the sower is another misapplication. Evidently the sower was a foolish farmer who did not know the art of sowing. For a month before the sowing commences the farmer prepares the ground and fertilizes it, and when he sows he does it carefully so that not a seed falls on unprepared soil. The parable of the tares is another. Jesus was evidently ignorant of agriculture, he being the son of a carpenter. No wise farmer would give the foolish advice as Jesus is made to give in Matthew chapt. 13, 29-30. The foolish farmer allows the tares to grow along with the rice plant, the wise one is on the watch to weed out the tares. The tares eat up the fertility needed for the rice plant. Whoever had interpolated the parable evidently had no idea of rice planting.

* * * *

While on earth Jesus did not care to listen to his mother, and yet to-day half of Christendom prays to Mary. She has become the intermediary between Jesus and the sinners, but what did Jesus say when his mother was standing out? See Matthew chap. 12, v. 47. The sheep are led astray by the sheep dogs of theology, who eat well, drink the best of wines and on the whole have a jolly time. What is needed to day is to purify Christianity from the accretions of dogmatic theology established by a selfish priesthood. The papal church

is a political organization. The offices of the Archbishops of Canterbury and York and of the whole army of bishops and deacons may be disestablished and the money devoted for the good of Humanity. At Durham recently when the miners held their big Conference they shouted "to hell with the bishops and deacons," and had they got hold of Bishop Weldon he would have found a refuge in a watery grave. Christianity to-day is in league with the capitalists and politicians, while Jesus would send them to hell and be burnt for ever. The Church has discarded the poor and the hard working labourer, and caters to the sensualism of the rich dunderheads. In India we have the rajas, maharajas, nawabs, zemindars, mahajans, priests who lead ignoble lives, spend money for the enjoyment of bacchanalian pleasures, while the teeming millions are starving and live in misery.

* * * * *

The Mahatma Letters to A. P. Sinnett are full of inspiration. In a letter the Mahatma Morya writes "It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. A man who places not the good of mankind above his own good is not worthy of becoming our chela—he is not worthy of becoming higher in knowledge than his neighbour. There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth. . . ." P. 252.

* * * * *

The Mahatma K. H. says:—

"The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologies—we reveal the infinite. The God of the Theologians is simply an imaginary power, *unloup garou* as d'Holbach expressed it—a

power which has not yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch that for countless ages was the direct cause of nearly all human misery. P. 53.

"Their own Bible their Revelation destroys all the moral perception they heap upon him unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible." P. 54.

"For two thousand years India groaned under the weight of caste, Brahmans alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of these false gods." P. 58.

* * * *

The Theosophical Society started by the Masters of the Himalayan Brotherhood to inculcate the sublime ideas that were promulgated by the Tathagata Araham Sammasam Buddha has degenerated into a necromantic club under the leadership of the curate of Bramshot who having discarded Christianity became a Buddhist, preached against the mythical superstitions of Christianity during his stay in Ceylon, and when he discovered that secret immorality and Truth do not commingle, he discovered the easy path of deluding the superstitious both in India and in the west by prognosticating the future by means of phantom aerial flights to the celestial regions. The majority of the people in Christendom are

utterly superstitious as we see in the United States of America legalizing the semitic arabian myths as scientific truths. The people of Tennessee have rebelled against the laws of Evolution, and the Democratic leader of silver bugs plead on their behalf that the Bible contains the supremest truths of Arabian monotheism, and that Darwinism must be relegated into the limbo of untruth. What a pity that the hero of Nebraska did not live more than an hour after he had finished the ambrosial dishes which he partook soon after he had brought victory to the Gideonites. It is possible that Jehovah got angry with Bryan for the insults that he had heaped on Evolutionists. How could sensible people enjoying the fruits of modern scientific discoveries cling to the stupid myths which originated in the backwash of Asia? It was an ancient Egypto-Babylonian myth of god making man from clay, which the Jews incorporated in their history to show the origin of man. Jehovah was the tribal god of Judah, fighting with the gods of the Canaanites during the period that he held sway from the time of building the Temple to the time when the cohorts of Nebuchadnezzar entered Jerusalem and destroyed the stronghold of the deity. The Theosophical Society has now been converted into a Catholic Liberal church and neo-theosophists are expecting the coming of the Lord. He is to descend in Sydney and the theosophists are building a stadium to witness his descent. In a revolving globe where is he to land?

* * * * *

It gives us great pleasure to announce that several Buddhist Bhikkhus of Ceylon came over to India at the invitation of the Ceylon Maha Bodhi Society, to observe Wass (rainy season) ceremony in Sri Dharmarajika Vihara, Calcutta and Buddhagaya. Two of them are staying at Calcutta and six at Buddhagaya. It is enjoined by the Blessed One that Bhikkhus should remain within the monasteries practising meditation during the rainy months. This is the first time after the disappearance of Buddhism from India that Bhikkhus have observed this custome at Buddhagaya. It is a hopeful sign for

the future of Buddhism in this country that Bhikkhus of Ceylon are prepared to come over to India even at the sacrifice of their work in the island. We trust their stay in India will encourage others to follow their footsteps in future.

The termination ceremony of the season which comes off on the 2nd of this month will be observed in a fitting manner. It is expected that Buddhists from various parts of India and Ceylon will be present at the above ceremony. We give below the names of the venerable theras who are now in India: at Buddhagaya—Venerable D. Gunānanda Maha Thera, Ven. M. Devānanda Maha Thera, Ven. K. Pannasara Maha Thera, Ven. M. Indasara, Ven. N. Dhammaratana and K. Nānāloka Samanera; at Sri Dharmarajika Vihara, Calcutta—Ven. P. Rewata Thera and H. Paññāloka Samanera. Brahmachari D. E. Wickramasuriya is at Buddhagaya looking after the comforts of the party.

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As announced in our last issue, Mrs. Mary E. Foster's 81st birthday anniversary was celebrated on the 21st September at various centres in India and Ceylon. A crowded programme was gone through, special feature being services held for her long life and happiness. A fuller report of the celebrations will be published in our next number. May she live long to help the cause of Buddhism!

* * * *

From the latest information received from Switzerland, we learn that Revd. Anagarika Dharmapala who had undergone an operation, is now progressing rapidly. He informs that he intends to carry on Buddhist propaganda work in England as soon as he reaches there. It is the wish of every Buddhist that he may be soon restored to health to carry on his work.

THE MAGADHAS IN ANCIENT INDIA. ✓

I

BY DR. BIMALA CHURN LAW, M.A., B.L., Ph.D.

MAGADHA IN VEDIC LITERATURE.

Mention is made of the Magadhas as a people in the Vedic literature. In the Atharvaveda Samhitā, the Māgadha is said to be connected with the Vrātya as his Mitra, his Mantra, his laughter and his thunder in the four quarters. (Harvard Oriental Series, p. 774). In the Lātyāyana Srauta Sutra (VIII, 6, 28) Vrātya-dhana is to be given either to a bad brahmin or to a brahmin of Magadha (Cf. Kātyāyana Srauta Sutra, XXII, 4, 22). But the Pañcavimsa Brāhmaṇa (XVII, 1, 16) is silent on this point. In the Apastamba Srauta Sutra XXII, 6, 18) the Magadhas are mentioned as a people along with the Kalingas, the Gandhāras, the Paraskaras and the Sauvīras. In the Taittirīya Brāhmaṇa we read that the people of Magadha were famous for their loud voice (III, 4, 1, 1). In the Sāṅkhyaṇa Aranyaka, Madhyama, son of Prātibodhi lived in Magadha (Magadhavāsin) (Keith, Sāṅkhyaṇa Aranyaka, p. 46). In the Gautama Dharma Sāstra, (IV. 17) Magadha is a member of the mixed caste produced by a Vaisya marrying a Ksatriya woman and not a man of Magadha. The Manusamhitā also bears testimony to this fact (Jolly, X, 11). Drs. Macdonell and Keith are right in holding that the theory of mixed caste cannot be accepted when used to explain such obviously tribal names, as Māgadha. The fact that the Māgadha is often in later times a minstrel is easily accounted for by the assumption that the country was the home of minstrelsy and that wandering bards from Magadha were apt to visit the more western lands. This class, the later texts recognise as a caste; inventing an origin by intermarriage of the old established caste. The Satapatha Brāhmaṇa (I, 4, 1, 10) tells us that neither Kosals nor Videha were fully brahmanised at an early

date, much less Magadha. Manu mentions Magadhas as bards and traders (Manu-Samhitā X, 47).

THE EPICS—THE RAMAYANA.

The Epics give us some information about Magadha. In the Adikāṇḍa (13th Svarga) of the Rāmāyana we read that Vasistha asked Śumantra to invite many pious kings including the Magadhan king well-versed in all the Sāstras together with 1000 brahmins, Ksatriyas, Vaisyas and Sudras. It further tells us that Vasu, the fourth son of Brahmā built Girivarja, the ancient capital of Magadha (32 Svarga, 6, 7). In the Ajodhyākāṇḍa (sl. 37, 10th Svarga) we read that king Dasaratha said to his wife Kaikeyi, "I shall present you with the things produced in Magadha, please do not trouble yourself about the banishment of Rāma." The Kiskindhyā kāṇḍa informs us that Sugriva sent monkies in quest of Sitā to the east in Magadha and other countries. (48 Svarga sl. 23).

THE MAHABHARATA.

The Mahābhārata tells us that Jarāsandha was once the king of Magadha. He in his former existence was the chief of the demons, known as Vipracitti (Adiparva, 67 chap. pp. 77-79).

The capital of Jarāsandha, king of Magadha, was well guarded with mountains, etc. It was concealed in a forest decorated with sweet scented flowers. (Sabhāparva ch. 21, pp. 235-236). Jarāsandha and after his death his son Sahadeva were the kings of Girivraja in the kingdom of Magadha. Another name of Girivraja is Rājagṛha. After defeating Sumha and Prasumha, Bhima reached Magadha. He proceeded towards Girivraja after defeating Danda and Dandadhāra. Here at Girivraja he forced Sahadeva to pay taxes to him. (Sabhāparva Ch. 30 pp. 241-242).

In the Kuruksetra battle, Dhṛstaketu, son of Jarāsandha, King of Magadha, helped the Pāṇḍavas with the fourfold army. (Udyogaparva, Ch. 57, p. 704).

In the *Sabhāparva* we read that Arjuna, Krishna and Bhimasena reached Magadha (Ch. 21 pp. 235-236). Jarāsandha hearing the valour of Karna fought with him but he was defeated. He made Karna, king of the city of Mālini. (*Sāntiparva*, Chs. 4-5 pp. 1378-1379).

In the *Asvamedhparva* (Ch. 82 p. 2093) it is stated that after the battle of Kuruksetra when the horse intended for the sacrifice at the *Asvamedha* of Yudhisthira was proceeding towards Hastināpura, Meghasandhi, son of Sahadeva, king of Magadha, had to fight hard with Arjuna but he was defeated by Arjuna.

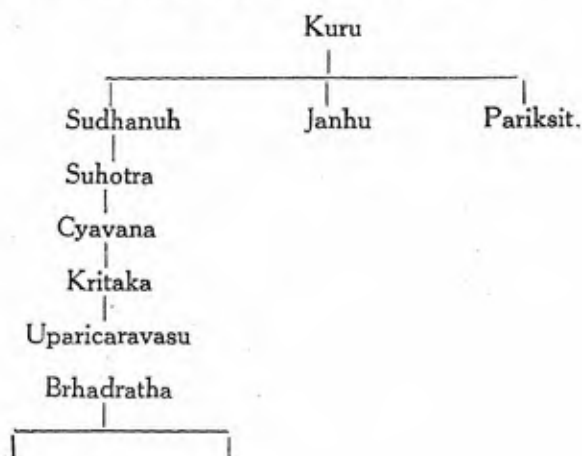
PAURANIC ACCOUNT.

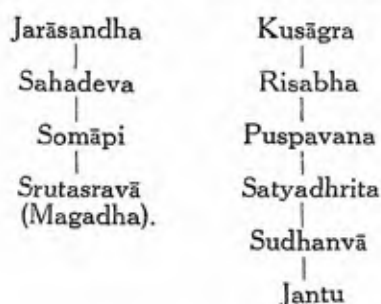
The *Purānas* furnish us with some interesting information about Magadha. In the *Padmapurāna*, Magadha is mentioned as a city (*Svargakhanda*, Ch. 3. sl. 41). Jarāsandha, king of Magadha, besieged Mathura with his twenty three *aksauhini* armies. (*Brahmapurāna* 195 chapter, sl. 3). Jarāsandha's two daughters were Asti and Prāpti whom Kamsa married. When Kamsa was killed by Kṛṣṇa, Jarāsandha with his army went to Mathurā to kill Kṛṣṇa with the Yadavas and attacked Mathurā but he was defeated. (*Visnupurāna*, *Amsa*, 5, Ch. 22).

Bhima, Arjuna and Kṛṣṇa in the guise of brahmins went to Girivraja where Vṛhadratha's son Jarāsandha ruled. Bhima fought with Jarāsandha and killed him. Then Kṛṣṇa made Sahadeva king of Magadha and freed the kings imprisoned by Jarāsandha. (*Srimadbhāgavata*, 10 Skandha, 72 Chs. 16 & 46 Slokas). Kings of the Jarāsandha dynasty ruled Magadha for thousand years. Ripuñjaya is the last king of this dynasty (*Visnupurāna*, 4, 23). Ripuñjaya was killed by his minister, Sunika who installed his son Pradyota to the throne of Magadha. Five kings of the Pradyota dynasty ruled Magadha for 138 years. The Pradyota dynasty was succeeded by the Sisunāga dynasty, 12 kings of which ruled Magadha for 162 years. Mahānandin was the last king of this dynasty. Mahapadma Nanda, son of Mahānandin by his Sudra wife,

destroyed the Ksatriya race and established Sudra rule in Magadha. Thenceforth 8 sons of Nanda ruled Magadha for 100 years. But the Nandas were destroyed by Kautilya who installed Candragupta Maurya on the throne. Ten kings of this Maurya dynasty ruled Magadha for 837 years. Brhadratha was the last king of this dynasty which was followed by the Sunga dynasty founded by the Commander-in-Chief Pusyamitra. Devabhuti is the last king of this dynasty. Ten kings of this dynasty ruled in Magadha for 112 years. Devabhuti was killed by Vasudeva Kanva who founded the Kanva dynasty, four kings of which ruled in Magadha for 45 years. Then S'praka, a royal servant murdered king Susarma, usurped the throne and founded the Andhra dynasty, thirty kings of which reigned in Magadha for 456 years. (Visnupurāna, IV, 24).

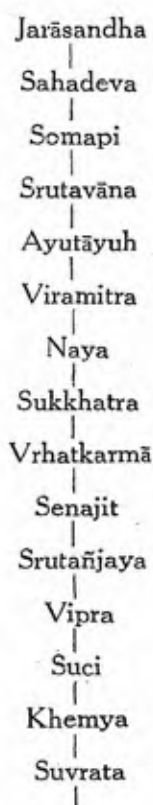
Samrāt Prthu gave Magadha to Māgadha being pleased with his song in praise of the Samrāt (Vāyupurāna Ch. 62, sl. 147 ; Cf. Brahmapurāna, ch. IV, sl. 67). Different Purānas give different genealogies of kings who ruled in Magadha. In the Visnupurāna, we find that Ajamida, son of Hasthi had a son named Rikkha who had a son named Sambarū who had a son named Kuru who built Kuruksetra.





(Visnupurāna, Amsa IV, ch. 19).

The genealogical tree of Magadhan rulers, according to the Visnupurāna, starts with Jarāsandha and ends with Visrājīt.

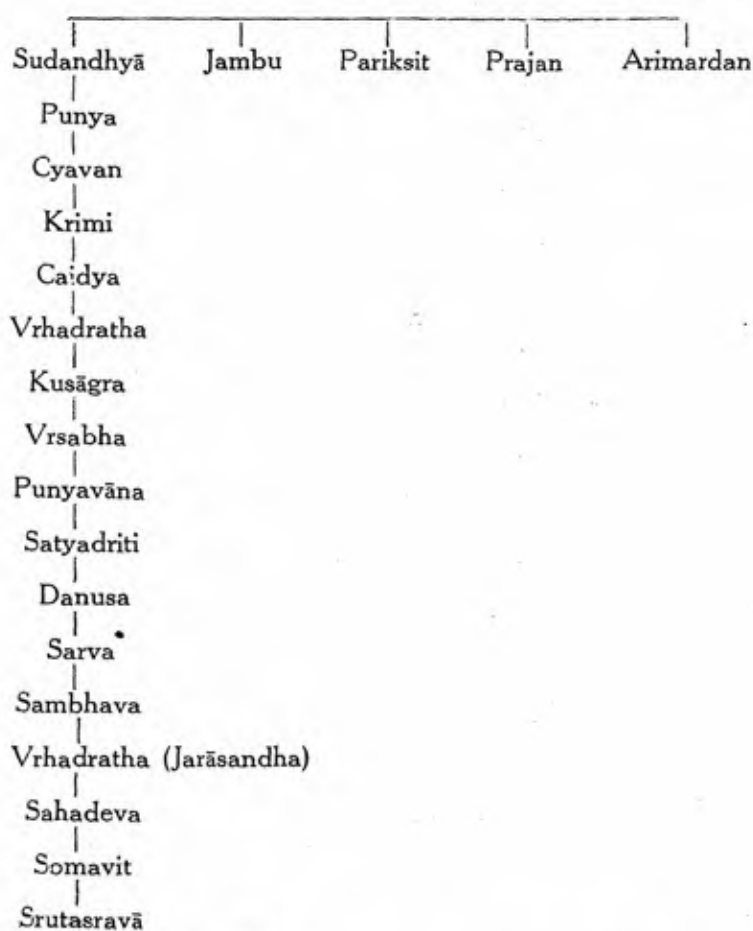


Dharma
 |
 Susrava
 |
 Didasena
 |
 Sumati
 |
 Suvala
 |
 Sunipa
 |
 Satyajit
 |
 Visrajit

All these kings ruled Magadha for 1001 years.
 (Visnupurāṇa, Amsa IV, ch. 23.)

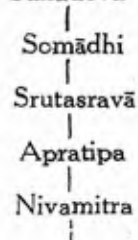
The Matsyapurāṇa gives us a longer list of kings.

Mudgala
 |
 Brahmistha
 |
 Indrasena
 |
 Bindhyāsava
 |
 Divodāsa
 |
 Mitrāyu
 |
 Maitreya
 |
 Caidyarava
 |
 Sudasa
 |
 Somaka
 |
 ┌───────────┴───────────┐
 Jantu Rikkha
 |
 Samvaran
 |
 Kuru
 |



(Matsyapurāṇa, ch. 50).

Sahadeva (killed in the Kuruksetra war.)



Surakkhepa
 |
 Vrhatkarna
 |
 Senājit
 |
 Srutañjaya
 |
 Vibhu
 |
 Subhi
 |
 Khema
 |
 Anuvarata
 |
 Sunetra
 |
 Nivriti
 |
 Trinetra
 |
 Dyumatsena
 |
 Mahinetra
 |
 Acala
 |
 Ripuñjaya

(Matsyapurāṇa, ch. 271.)

The dynasties in these countries were descended from Kuru's son Sudhanvan and the genealogy is found in seven Purāṇas. His fourth successor Vasu conquered the kingdom of Cedi which belonged to the Yādavas and obtained the title Caidyoparicara, the overcomer of the Caidyas. He also subdued and annexed the adjoining countries as far as Magadha. He had five sons, Brhadratha, Pratyagraha, Kusa or Kusāmba called Manivāhana, Yadu and a fifth Māvella, Māthailya and Māruta. He divided his territories of Magadha, Cedi, Kausāmbi, Karusa and Matsya among his five sons and established them in separate kingdoms. The eldest son Brihadratha took Magadha with Girivraja as his capital and

founded the famous Bārhadratha dynasty there. It was at this time that Magadha for the first time took a prominent place in traditional history. (Pargiter, *Ancient Indian Historical Tradition*, pp. 118, 282).

The Pauravas ruled the whole of the Ganges and Jumna plain from the Siwalik hills to Magadha, except Surasena (which was Yādava) and Kāsi, namely the kingdoms of Hastināpura, Pañcāla, Cedi, Vatsa, Karusa and Magadha (in all of which the ruling families were Bhāratas) and possibly Matsya (*Ibid*, p. 293).

LATER BRAHMANICAL LITERATURE HARIVAMSA.

In the *Harivamsa* we find that Jarāsandha, king of Magadha killed the horses of the Chariot of Balarāma, brother of Kṛṣṇa and marched against Balarāma (*Visnupurāṇa*, 35 ch., sls. 92 & 94). But he was conquered by the Vṛṣṇis (*Ibid*, ch. 36 sl. 40).

RAGHUVAMSA.

The *Raghuvansa* refers to the matrimonial relation between Kosala and Magadha. Dilipa married Sudakṣinā, daughter of the king of Magadha (*Raghuvamsa* I, 31). He with his wife Sudakṣinā went to the hermitage of the sage Vasistha and saluted him and his wife Arundhati who blessed them (*Raghuvamsa* I, 57).

DASAKUMARACARITA.

In the *Dasakumāracarita* we read that Magadha was a big Janapada. Rājahatṣa was a powerful king of Magadha. He married Basumati. He had three ministers. Rājahatṣa fought with the king of Mālava, Mānūsāra, and defeated him. He worshipped Nārāyaṇa as he was childless. When he was in the forest, a son was handed over to him by a hermit. This son was named Rājavāhana (*Saṅkṣiptakathā, purvapīṭhikā* pp. 4-5. 1st Uchhvāsa).

MUDRĀRAKSASA.*

The Raksasa, minister of the Nanda dynasty enquired of the people stationed in the secret passage made in the foundation wall of Rājagṛha to kill Candragupta who was then sleeping. (*Mudrāraksasa*, Anka II, p. 96).

SVAPNAVĀSAVADATTĀ.

The *Svapnavāsavadattā*, a highly interesting Sanskrit drama, attributed to the celebrated playwright Bhāsa, one of the earliest of the great Sanskrit dramatists, mentions the marriage of a Magadhan princess with a Vatsa King. The king of Vatsa was Udayana who did not take proper care for the management of his kingdom. He depended solely on his able and wise minister Yaugandharāyana. This minister devised a plan to make his king an universal monarch. One day while the king was away on hunting the minister by an artifice removed the queen Vāsavadattā from the palace and had her apartment burnt by some other person. He took the queen in the guise of a brahmin woman and introduced her to Padmāvati, daughter of Pradyota, king of Magadha. While Udayana returned from hunting, he saw the women's apartment burnt and was very much aggrieved but he passed his days in the expectation of reunion with his queen Vāsavadattā. The spies of the king of Magadha said everything to their king. The king of Magadha understood that queen Vāsavadattā must have been burnt. He offered his daughter's hand to the king of Vatsa. By the advice of Yaugandharāyana, Udayana accepted the proposal. Marriage between Udayana, king of Vatsa and Padmāvati daughter of the king of Magadha was celebrated with great pomp. Thus the two kingdoms, Vatsa and Magadha were closely related by matrimonial alliance.

LOCATION.

According to Parāsara and Varāhamihira India was divided into nine portions of which Magadha was to the east (Cun.

Anc. Geo. S. N. Majumdar's Edition p. 6). Magadha was bounded by the Ganges on the north, by the district of Benares on the west, by Hiranyaparvata or Monghyr on the east, and by Kirana Suvarna or Singhbhum on the south. Cunningham infers that Magadha must have extended to the Karmnāsa river on the west and to the sources of the Damuda river on the south. (Ibid, p. 521).

Rhys Davids in the Cambridge History of India gives us boundaries which, he says, were probably the Ganges to the north, the Son to the west, Anga to the east and a dense forest reaching the plateau of Chota Nāgpur to the South. (Camb. Hist. of India, Ancient India, p. 182). Cunningham and Rhys Davids apparently differ in stating the western boundary but this difference is negligible as Benares and the Son are both to the west of Magadha.

IMPORTANCE.

In the Anguttara Nikāya of the Sutta pitaka, Magadha is mentioned as one of the sixteen Mahājanapadas. It was full of seven kinds of gems, immense wealth and influence. (A.N.I. 213 ; Ibid, IV, 252, 256, 260). It was famous for conch (Jātaka, VI, 465). In Magadha, white elephants were used by the royal family (Jātaka, I, 444). The field of Magadha was well divided for the purpose of cultivation (Vinaya Pitaka I, p. 287). Agriculture was prosperous and brahmins used to cultivate lands (Jātaka, IV, pp. 276-277). It was during Buddha's residence in the village called Ekanālā near Dakkhinagiri in Magadha that one day at the time of dinner he came for alms to the house of a brahmin named Bharadvāja who had at that time 500 ploughs ready for cultivation. The brahmin saw the Buddha standing for alms and told him that he ploughed the land for cultivation by which he used to earn his living. He then advised the Buddha to do the same thing. The Buddha replied that he was in the habit of doing the same. He then explained what he used to do. The Brahmin was very much pleased with the Buddha and became his disciple.

(Samyutta Nikāya pt. I, pp. 172-173). There were in Magadha eighty-thousand villages which came under the sway of king Bimbisāra (Vinaya Pitaka, I. 79). One of these villages was Senānigāma. It was a very nice place having a beautiful forest and a river with transparent water. Alms were easily obtainable there (M.N.I, pp. 166-167). It is stated in the Makasa Jātaka that there was a particular village inhabited by fools who once went to the forest where they used to work for their livelihood. They were so foolish that once they tried to kill mosquitoes with bows and arrows with the result that they themselves were shot dead by the arrows. (Jātaka I, p. 246). In other two villages there lived many heretics of the Samsāramocaka caste (Paramatthadipani on the Petavatthu pp. 67-72). These heretics were opponents of Buddhism. They struck Moggallāna, one of the chief disciples of Buddha, with the help of some hired men. (Dhammapada Commentary III. pp. 65 foll.).

CHINESE ACCOUNT—HIUEN TSANG.

An account of Magadha in the 7th century A. D. can be gleaned from the invaluable record of Hiuén Tsang's visit to India. According to the famous Chinese traveller, the country of Magadha was 5,000 li in circuit. There were few inhabitants in the walled cities but the other towns were fully populated. The soil was rich in yielding luxurious crops. It produced a kind of rice with large grain of extraordinary fragrance. The land was low and moist and the towns were on plateaus from the beginning of Summer to the middle of Autumn, the plains were overflowed and boats could be used. The inhabitants were honest. The climate was hot, the people esteemed learning and revered Buddhism. There were above fifty Buddhist monasteries and more than 10,000 ecclesiastics for the most part adherents of the Mahāyāna system. There were some deva temples and the adherents of the various sects were numerous. (Watters on Yuan Chwang II, 86-87; Beal's Buddhist Records of the Western World, Vol. II., pp. 82-83).

MODERN RESEARCHES ON MAGADHAN HISTORY.

Magadha was a narrow strip of country of some considerable length from north to south, and about twelve to fifteen per cent. in area of the size of Kosala. Just as Kosala corresponded very nearly to the present province of Oudh, but was somewhat larger, so Magadha corresponded in the time of the Buddha to the modern district of Patna, but with the addition of the northern half of the modern district of Gayā. The inhabitants of this region used to call it Magā a name doubtless derived from Magadha (Camb. History pp. 182-183). Magadha was originally called Kushumapura. It had been deserted for a long time and was in ruins. It was 70 li or 1123 miles in circuit exclusive of the new town of Pātaliputra. (Cunningham Ancient Geography. S.N.M. Ed. p. 518). Magadha or Madhya-mandala was supposed to be situated in the centre of Jambudīpa. It would be difficult to define its limits, but it is generally regarded as answering to central Behar. In the reign of Bimbisāra, Rājagaha was its capital. It is called Makata by the Burmans and Siamese, Mo-ki-to by the Chinese and Makala Kokf by the Japanese (Spence Hardy, Manual of Buddhism, p. 140). Mr. Rapson says that Magadha or Southern Behar comprises the districts of Gaya and Patna. It was a kingdom of the greatest political importance in the history of Ancient mediæval India (Rapson's Ancient India, p. 166).

Dr. H. C. Rai Chaudhuri places Magadha to the west of Anga and says that it was separated from the latter kingdom by the river Campā. It was at one time included in the Anga kingdom. (Political History, p. 53). Magadha corresponds roughly to the present Patnā and Gayā districts of Bihār (Ibid, p. 56).

CAPITAL CITIES—RAJAGRIHA.

The Ancient capital of Magadha was Rājagriha or Rājagaha. It was so-called because it was found by a king and every house in it resembled a palace (Spence Hardy, Manual of Buddhism, p. 162 note). It was also called

Kuṣāgārapura, "the city of the superior reed grass" which abounded there. (Watters, on Yuan Chwang, II, 148). Being surrounded by mountains, it acquired the name of Girivraja or the hill-surrounded. This name was given in the Rāmāyana and the Mahābhārata to the old capital of Jarāsandha, king of Magadha. Dhammapala says that the place was originally built or planned by Mahā-Govinda the famous architect, to whom it was the proper thing to ascribe the laying out of ancient cities (Vimānavatthu Commentary p. 82). In the Sāsanavamsa, we read that king Mandhātā was the founder of Rājagaha (p. 152). In the Sutta Nipāta Commentary it is stated that it was ruled by the famous kings like Mandhātā and Mahāgovinda. In the time of the Buddha it became a city and in other times it remained vacant and inhabited by the Yakkhas (p. 413). In the Jātaka it is mentioned as a great city (I, 391). It had thirty-two gates and sixty-four posterns (Spence Hardy, Manual of Buddhism p. 232). It was five Yojanas away from the Ganges. (Khuddakapāṭha Commentary, pp. 162-163). High mountains surrounded it on each side and formed, as it were, its external walls. On the west it could be approached through a narrow pass, on the north was a passage through the mountains. The town was extended from east to west and narrow from north to south. It was about 150 li in circuit. The remaining foundations of the wall of the inner city were about 30 li in circuit. Kanika trees with fragrant bright golden blossoms were on all paths, and these made the woods in late Spring all golden coloured (Beal's, R.W.W.II, 150; Watters, On Yuan Chwang, II, 148). Molasses were in abundance at Rājagaha (Vinaya pitaka I, p. 226). There was near Rājagaha a peak called Gijjhakuta which was so-called because it was either inhabited by vultures or it looked like the beak of a vulture. (Sutta Nipāta Commentary, p. 413). The Vepullapabbata which was once known as Vankaka stood near Rājagaha. King Vessantara was banished to this mountain. People could get up to its summit in three days. It was also called Supassa (Samyutta Nikāya II,

pp. 191-192). Rājagṛha was much frequented by Gautama Buddha and his disciples. It was a good place having sufficient accommodation for good many bhikkhus. It was visited by Anāthapindika, the great banker of Sāvastī. It was here that the Buddha addressed him as Sudatta and the Setthi was converted here. (Samyutta Nikāya, I, pp. 185 foll.). It was here also that Sāriputta learnt Buddha's dharma from one of the Pañcavaggiya bhikkhus. He went with his friend Moggallāna to the Buddha who converted both of them. (Vinayapitaka, I, p. 37 foll.). The people of Rājagaha during Buddha's time always avoided evil deeds. They were always eager to lead pious and pure life. They were ready to satisfy the wants of the bhikkhus with the belief that such pious acts are attended with blessings of rebirth in some heaven or other. (Vimānavatthu Commy, pp. 250-251). Once two chief disciples of the Buddha went to Rājagṛha and the inhabitants of Rājagṛha gave them charities. A silk robe was given to Devadatta in charity (Dham. Comm. I. 77 foll.). From the Vinayapitaka we learn that there was at Rājagṛha a physician named Akāsagotta who operated on the fistula of a bhikkhu (Vol. I. p. 215). There were potters (Vinaya Pitaka III. 41), goldsmiths (Psalms of the Sisters, p. 142) and bankers (S.N.I. 85 ; D.C.III. pp. 144-145 ; Jāt. I, 156 ; Jāt. IV, p. 37). There were many merchants in Rājagaha (Spence Hardy, Manual of Buddhism, p. 220) One of the merchants used to go to Sāvastī with 500 wagons of merchandise for the purpose of traffic (Ibid, p. 216). Another merchant was so very wealthy that his immense wealth could not be exhausted if one thousand coins were spent every day (Petavatthu Commy, pp. 1-9). The rich in Rājagṛha used to celebrate a festival known as Nakkhattakīlam which lasted for a week. (Vimānavatthu Commentary, pp. 62-74). There was once a festival in which five hundred kumaris offered Mahākassapa Thera, a kind of cake which he accepted (Ibid, vol. II, p. 403). The people used to hold a festival in which they drank wine, ate flesh, danced and sang. (Jāt., I, 489). They used to celebrate another festival

named Sena-Keli (Spence Hardy, Manual of Buddhism p. 321).

BUDDHISM AND MAHATMA GANDHI

A Lecture delivered at the Sri Dharmarajika Vihara, College Square, Calcutta, on Sunday, 14th June, 1925, by Mr. S. C. Mookerjee, Bar-at-Law.

In approaching this subject we must first of all understand what Buddhism stood for when it was first founded, what it stands for to-day and what it will stand for in the future if we are but sincere to ourselves and our higher instincts.

When Buddhism came into existence some 2469 years ago, it may sound odd but nevertheless it is true that India was a free country. It was divided into small principalities where either the kingly form or the Republican form of Government prevailed. There in Public Assemblies all sorts and conditions of religious doctrines, mature or immature philosophical and metaphysical speculations used to be discussed and debated upon by rival parties or preached to the people for enlisting their sympathies and their adherence. Each party had some kind of a following and a grand spirit of toleration pervaded amongst them. The caste system, notwithstanding the Brahmanic domination, had not become so water tight and rigid amongst the lower orders.

The Vedic system of worship never developed into any doctrinal religion in the sense we understand that word religion to mean. It had its own archaic formularies or mantrams for use on the occasion of Yagnas and acharas or ceremonies which were common enough in the social life of the people and lent themselves to the exactions or Dackhinas of the priesthood. They took a delight in performing elaborate and costly Homas and making sacrificial offerings of innumerable animals and cattle. No worship without

slaughter. No altar without blood flowing therefrom in torrents. Or else how could the angry Gods be appeased or the ill omens of the coming draught or famine or a pestilential disease be driven off. Those Gods used to be always angry for reasons the priests knew and the ill omens were not infrequent. Or else how could the hungry priests burdened with many wives and children survive in the struggle for life. It was vicious circle in which the society of those days found itself tied to through the ingenuity of the priesthood who fattened themselves without offering anything in return for the moral uplift of the people.

Of religious literature in those days which was accessible only to a small section of the Brahmans and Khatrias, there were the 3 Vedas, the 4th Atharva not having come into existence. There were besides some Upanishads and Puranas as well as the Yoga system of Patanjali.

There were wandering ascetics of various orders and sects who practised asceticism with great vigour, sincerity and earnestness for securing Mookti or Salvation unto themselves. There were good Brahman Pandits as also Rishis, Yogies and Brahmacharies. A section of the Brahmans who had become priests dominated society to the detriment of the rest. The grihastas or householders were good and tolerant and hospitable to a degree and the womanhood of the country exceptionally fine and chaste though there was no purdah. Women were good and true to their husbands though not against parental sanction. But India being free and the caste system not having become rigid there was greater, easier matrimonial choice than now. Society had not become so luxurious as now. Money was not needed so much as loftiness in conduct and character. Society moved to give birth to, to produce, Leaders to be worthy of their manhood and not millionaires by exploiting oil or by gambling in the stock exchange. That society however primitive it may seem to our eyes now, had in its heart of hearts an ideal moving like a spirit on the still waters of the Deep and that was the ideal or the spirit of

Renunciation—of renouncing, or giving up one's worldly ambitions and possessions in order to be of the greatest service to society, greatest because the most unselfishly rendered, greatest in being devoid of any selfish ends. India's spiritual culture thus came to be associated for all time with that spirit of lofty, selfless Renunciation.

India honours most where it sees that selfless Renunciation. If India has developed any art it is par-excellance the art of Worship. India's standard of worship has been fixed by her own scales of selfless Renunciation—scales by which all her Gods and saints and avatars (and shall I not add her great sons and daughters) are judged.

And who has helped India to standardise her scales of worship? She has been helped by her own stalwart sons and daughters by the loftiness of the gift they have voluntarily placed at Mother India's feet. Prominent among such sons have been, so far as we are in a position to gather from historical sources, Lord Buddha and Mahabir.

During the life time of these two great religious teachers of India, the Great Brahmanic literature, the great books from which India's religious and social structure may be gathered such as (1) The Manava Dharma Sastra, (2) Sreemut Bhagabat, (3) Bhagabat Gita, (4) Mahabharat and (5) Ramayana had not come into existence.

Before Buddha India had not united sufficiently to give birth to an organised united secular All India state or Government. Nor had the Vedic or non-Vedic sectaries or religions.

Of the famous six systems of Indian Philosophy I believe only two were in existence at the time of Buddha namely Sankhya and Patanjali.

It is a singular coincidence that on or about the same Era Buddha and Mahabir both scions of princely houses deemed it fit to throw up their kingdoms and hearths and Homes for the sake of their religion with which respectively their honoured names are associated namely Buddhism and Jainism. These

two have withstood the test of time and are the products of genuine Indian learning, culture and wisdom and as such are objects of profound respect and admiration from us. Religion is a name which can only be applied to a set of lofty spiritual doctrines binding upon groups or sections of humanity—with graded disciplinary code—for its uplift from the trials and temptations and besetting sins and sorrows of this Earth and this flesh—bound existence. In that sense, the humble conclusion of my studies in Indian history is that there were no religions in India before Buddhism and Jainism.

Jainism has chosen to keep itself confined within the four corners of India, like a river or a lake having a local habitat. Originally it was a propagandist religion as Mahabir had a lot of followers who did go about preaching the truths of that religion and converting the people. But Jainism never went outside India.

By comparing the humanitarian side of both these religions I am bound to hold that Buddhism is superior to Jainism in that its stalwart religious preachers were impelled by Lord Buddha's profound injunction:—

"Go ye O Bhikkus and wander forth for the gain of the many, for the welfare of the many, in compassion of the World, for the good, for the gain, for the welfare of Gods and Men. Proclaim, O Bhikkus the Doctrine glorious, preach ye a life of holiness, perfect and pure"—an injunction I have found no where else in the history of religious evolution. And it was due to this that succeeding generations of religious preachers went forth to various countries such as Central Asia, Turkistan, China, Japan, Palestine, Greece and Egypt and irrespective of colour or race or nationality preached their glorious doctrine of Ahimsa with the result that to-day a 1/3rd of the World's present population are of Buddhist faith.

Prince Siddhartha was an Aryan born and having attained to Buddhahood he himself called his religion "Arya Dharma." I repeat that on those days India was Free and the Dark shadow of Islam had not fallen across its threshold to tarnish

it for all subsequent time as Hindusthan; nor were our degenerate ancestors taking pride in the tarnished name of Hindus as yet born.

If I were a dictator I would have the name Bharat for India registered and Indians should be named as *Bharatis* and not Hindus. It is a pity our countrymen are blind enough not to see that the phrase "I am a good Hindu" carries with it the stamp of degradation and servitude.

The name "Arya Dharma" should be once more known as the Religion of Lord Buddha. His "Arya Dharma" it was that laid down doctrines for the uplift of humanity on a higher plane of Civilisation by the preaching of "Ahimsa" by the preaching of secession from blood-shed either for the sake of food or in warfare or for purposes of jealousy begotten of anger, hatred or through a spirit of revenge.

That doctrine of *Ahimsa* is based upon a psychic Law which binds humanity. I mean that considering the human origins and the evolution thereof from the lowest grades of amvela or animal life and the bloodthirsty nature of our being, it should certainly be better, Lord Buddha thought in his transcendental psychic wisdom, if humanity put a curb on its bloodthirsty propensities.

Lord Buddha did not wish to see Humanity eternally wallow in the quagmire of blood. And as Humanity has been a defaulter in not carrying out Lord Buddha's profound Injunction in that behalf, the most recent result has been the World War in which almost every family in the world has lost a member or two of its beloved ones.

India which should have remained neutral being a subject country and having no political status in the British Empire, her sons and daughters being treated with marked contempt as outcasts in South Africa, Kenya and altogether excluded from Australia, suffered in paying her toll of the dead, never mind the treasure, in backing England out of a sense of loyalty to the Throne which being hedged in by the peculiar rules of the British Constitution cannot actively do any good

to the people of this country though always desirous to do so, be it ever said to the credit of the Great Queen Victoria's descendants.

Now to put an end to "War" altogether, from whatever motive that might have been started, you all know that the League of Nations has come into existence. England is a great supporter of that movement. There India too has a seat, her representative is a nominee of the Government of India and has to voice its opinion. For this privilege India has to bear the lion's share of the costs and charges for this International Club. I humbly submit that India should not have a seat in the League of Nations as she is not a Free state and has not and cannot have an independent voice apart from the voice of England which, to be consistent the Government of India must echo back.

I am telling you incidentally of world movements which, from whatever motive they might have sprung into being, are on the whole Buddhistic in appearance. The origin of the League of Nations is due to the desire of England and other well established World Powers, that no other powers should come into existence to disturb their present possessions. It has not sprung from the highest motive of serving the best interests of Humanity by abolishing war as it causes unnecessary bloodshed amongst the combatants and brings on untold misery on the non-combatants namely the females and children who are dependents of the combatants.

Had the motive of the League of Nations and its supporters been wholly humanitarian we should have seen a much quicker settlement of the affairs in Europe and there need not have been spent a farthing for the renewal of gigantic battle ships and cruisers and guns and armaments and bombing aeroplanes which since the Armistice day in 1918 must have cost each of the Powers supporting the League of Nations billions upon billions of money. These vast sums might have been well spent in improving the arts and crafts of their respective countries by the employment of the unemployed.

All I need humbly remark on this point in passing that if no further arrangements for future warfare had been undertaken there would have been plenty of work and money in England for banishing unemployment from that country. In India too there would have been plenty of money for inaugurating proper vocational scientific education for its mass population which is its crying need.

While the League of Nations was playing or camouflaging with its onerous duties, the centre of gravity for the world's future military display in naval warfare has shifted from the North Sea, the Atlantic and the Mediterranean Oceans, to the Pacific. Singapore is going to be a naval base for the British Men of War to prevent Japan's future expansion. Japan having been driven out of California by the United States of America, is frankly suspicious of the present British policy which not only declined to ratify a further period of peace with her, but went further ahead in a fighting spirit to build up a base at Singapur likely to be a menace to Japan's freedom when she will be at war, as she very likely would be, for supremacy on the waters of the Pacific, with America whose loans to England during the last war is bound to make England take a pro-American attitude in any fight between Japan and America.

The affairs in China are quite alarming enough. Anything may happen in that unhappy country to bring down upon it the wrath of all the Powers including Japan and America. As the mass population of China are Buddhists our sympathies are with them in this their sore period of trial.

Let me be bold enough to sound the tocksin that the world is once more being drawn towards another World War in the far East and I deem it to be the duty of every humanitarian to prevent it.

By inculcating the doctrine of Ahimsa as expounded by Lord Buddha and as exemplified in the Rule of Emperor Asoka such a world conflagration can certainly be prevented.

Mahatma Gandhi is by universal consent the greatest

man the World has produced within recent memory. India has weighed him in her own standardised scales of renunciation and has offered him unstinted worship. He calls himself a humble Hindu. But as he practices Ahimsa in his thoughts and deeds for the sake of the love and compassion he feels towards the mass population of this Country and for those downtrodden Indian settlers in Africa he is unconsciously a Buddhist. As such we welcomed him in this hall and felt honoured at his presiding on the occasion of Lord Buddha's Birthday and Parinirvana celebrations on the 7th day of May 1925.

We can never forget his starving for 21 days running for the good of the people of this country, for bringing about that peace and harmony amongst the mass population of Hindus and Musalmans which should prevail amongst them, they being sons of the same mother India.

Mahatma Gandhi had, with all his mighty power of good influence and pursuasive eloquence at his back, advised our countrymen to "abolish un-touchability." It is by touching the feet of my brother man, it is by rendering him service, that my own humanity and usefulness as a member of society can increase and not by keeping myself aloof and separate from my brother man. Those words of his caused a thrill of gratitude for him to pass throughout the length and breadth of submerged India, the real India and heartened them though the sacred-threaded Brahman grinned maliciously and has since then opposed that movement with every means in his power.

In having expressed himself thus he gave unconscious evidence of being a true desciple of Lord Buddha and Emperor Asoka.

Apart from inculcating "Ahimsa" (with which we have capped the List for which Buddhism stands), what it did for the peoples of India in the past were these :—

1. It did away with the tyranny of the priestly Brahmins and Buddhism as the state religion in India flourished for a thousand years.

2. The most mischievous institution of caste was assailed and overturned. Inter caste marriages prevailed in the country and India was beginning to be solidified racially under the canopy of Buddhism as its state religion.
3. Polygamy was pronounced immoral and slavery condemned.
4. Woman from being considered a chattel and a beast of burden was for the first time considered man's equal and allowed to develop her spiritual life.
5. Instead of the advancement of individuals by themselves spiritually, sangha or body corporate was substituted for advancing spiritually. It laid down thereby that one's own salvation was nothing without the benefit of such salvation reaching all belonging to the community.
6. It also laid down that Duty was to be sought from the eternal principles of morality and justice and not in animal sacrifices to gods and goddesses or praying to them.
7. It established Religious propagandism through the system of Missions and preaching.

As Buddhism is one of the grandest of the religions of the world and certainly one of the oldest and spun out of India's own "Dhamma Chakra," we sincerely appeal to that unconscious Buddhist-Mahatma Gandhi to study Buddhism and to make a bold stand for not only the dumb millions of India but also for the dumb millions of China and the World for preventing another threatened World War in the Far East. His eminence to-day in the World's stage as the Greatest man, emboldens us in making this appeal and to hope also that upon reading Buddhism in Pali he would someday have the courage to assert that not through the portals of narrow Hinduism as it now exists but through the Wide gateway of Lord Buddha's Aryan Religion lies the pathway to India's and the world's future salvation.

PROSE PASTELS

SELECTIONS.

EDWARD E. GRIEVE.

One day a caterpillar crawled up a sunlit wall and met a butterfly, and it told the butterfly how far it had travelled and all it had seen. The butterfly laughed and humbled the caterpillar with a description of the garden, then it flew away to a flowering shrub and met a swallow, and it told the swallow all that it had seen and how far it had travelled. The swallow laughed and told it of journeys over the sea, and the butterfly was humbled. Then the swallow flew away to migrate to a far country, and it landed to rest on a mountain, and an eagle came down beside it. The swallow told of all that it had seen and the eagle told about the great spaces far in the heavens, and the swallow was humbled.

I dreamed that I flew off in the night and the stars called to me, but I heeded not, but sought to fly ever between them toward the outer fringe where might be emptiness, but flying ever, a new way opened, and new stars.

To sit down before a blank wall and to see the garden of silence, my son, is excellent, but haste not. Long in the days of sunlight the lotus blooms, yet its fragrance thou shalt smell in the gloom of night. Sit thee before thy wall, my son, and as thine eyes see not, and as the great shadow of life rises over thee, thou shalt then see.

Stretch out thy mind as hands, and thy right shall grasp one particle of dust and thy left ten universes, yet hold they both the same.

My Master reproved me, for I understood not concerning myself, nor the dust, nor death, and he took my hand and made me a present of all knowledge and awareness, and I closed my hand upon it, and behold, nothing was in it, either here or there, and yet had I received the gift.

Many miles had I limped along the dusty highway,

knowing not that I did tread upon that which I sought, but an Ancient bade me to sit before him, and gathering up a handful of dust at his feet, let it trickle through his cupped hands in the rays of the setting sun. After some time he said, "Thou hast seen, yet art thou blind. Continue on thy way, my son, and thy steps, let them be slower, and the dust shall tell thee of life and death, for art not thou as dust?"

Mile after mile I ascended and did leave the fruitful valleys behind me, and dreariness and want oppressed me, but I toiled onward and upward, and at last sate me down upon the upper-most peak, and sight of valleys and plains had gone, and the mist rolled away and peak after peak lay beneath in grandeur beyond words to tell, and the great sun sank behind them. The snow lay untainted around me, and utter dark and silence there was, and then could I indeed see the glory of the Upper Heights and hear the Music of the Spheres.

I sat in peace in an old rose garden by the river-side. A peacock did preen himself in the sunset, the bulbuls sang sweetly, the doves cooed in the tamerisks and afar off, amid the dark palm trees, a temple bell did softly sound. Night fell swiftly, and in the dark, the murmur of the river and the scent of the roses breathed to me of my lost jewel and I did weep. Then methought her hand did touch my shoulder and a voice seemed to whisper, "All that thou lovest shall love thee. Therefore, weep not, but give thy love to all creatures."

DIALOGUE BETWEEN A MUHAMMADAN AND A BUDDHIST

M.—My dear friend, you have been inflicting on me a creed which I, for one, would be the last to accept. Mine is a perfect, rational and natural religion which is inseparable from politics and which I expect the whole world will some day accept.

Our holy Prophet was last of the series of prophets, the Koran is a revealed book which teaches us the formula

" There is no God but one God and
Muhammad is his prophet"

We discard idolatry, we do not believe that God incarnated himself in any human form, we reject all *Devas*, *Devatas* or other imaginary god. God is one and has no rival or equal. Our religion teaches liberty, equality and fraternity. It is *Islam* namely a message of peace to the whole world. We have a perfect code in the Koran which enjoins us to be moral, tolerant and charitable. We firmly believe that a Day of Judgment will come when the dead will be resuscitated to receive judgments of rewards and punishments for their deeds on this earth. Regions are provided for the deserving and the guilty.

Islam revived the rite of circumcision, the custom of sacrifice and restored the prohibition to eat boars' flesh i.e. Jewish institutions which Christians had mistakenly abandoned.

We do not give our prophet any divine dignity. He was only a Messenger of God and a perfect man. Ours is a life of self-denial, self-restraint and self-culture. We do not believe in any Saviour or Mediator. We are enjoined to offer prayer to God five times in twenty-four hours and fast one month in one year.

You offer me a creed which, pardon me, I positively refuse to accept. How can I accept a religion that does not acknowledge the existence of the Almighty God, the Creator of this universe, which does not believe in any inspiration or revelation. Your Karma rule is an unproved speculation. Your Nirvana is a purely imaginative theory. I regret I cannot persuade myself to adopt such a cheerless and pessimistic religion which gives no hope but only despondency and despair.

Your Code of Morals is of a high order no doubt, your teacher was a great man, full of love and sympathy for mankind. I respect him but I am afraid beyond Ethics he has

not given anything. His moral precepts, the common property of man, were already known to humanity before his birth. A Muhammedan can be equally morally well-conducted without adopting Buddhism.

I may be wrong in thoroughly understanding your doctrines. Although I ought not to listen to any thing different from the Koran, yet as you are such a good friend and so high in my esteem, that I would not mind hearing you more explicitly in order to know whether there is anything extraordinary in Buddhism.

B.—To prepare the ground for argument let me begin with agreement of Islam and Buddhism on some points.

Re—*Autárs, Devas, Devatás* we do not believe in them. So we are not idolators in the Hindu sense, we do pay homage to the image of Buddha and offer flowers as a mark of reverence.

Re—Injunctions of charity. We are in complete agreement.

Re—Equality of man, we are partially in agreement. Islam and Buddhism both preach equality, while Buddha spurned the institution of slavery, Islam only discouraged it strongly but did not abolish it.

Re—Code of Morals. Jewish rule was "An eye for an eye and a tooth for a tooth." Buddhistic rule is to return good for evil because evil by return of evil multiplies evil which is not desirable.

If Islam has repudiated the Jewish maxim above stated and inculcated instead the return of good for evil I would say we agree.

For elucidation of certain points of difference which I am going to lay before you I have to divide the subject into major and minor points.

The following are major points:—

I. Islamic conception of God.

II. Islamic faith in revelation, its necessity and genuineness.

III. The Day of Judgment.

The minor points are :—

- (a) Efficacy of prayer.
- (b) Use of fasting.
- (c) Sacrifice.
- (d) The rite of circumcision.
- (e) Food of man.

Let me take up major points of difference seriatum.

I. Islamic conception of God.

The knowledge of Astronomy reveals to us the immensity of the universe. Man or his tiny little globe are not centres of the vast universe. The magnitudes of known stars and planets absolutely banish the idea of their creation for the adornment of the Vault about for man's benefit. There are countless rovers in space which are yet undiscovered. Our sun is one of thousands like it with their respective solar systems. Even universes greater than what we observe are suspected. Our globe in relation to its sun is like a pea to a cricket ball and our sun is a very small body in comparison to other stupendous heavenly bodies. There is an incomprehensible and unknowable universal energy which pervades throughout. There is an impenetrable veil behind a veil. Primitive man's ideas of powers of nature were formed on apparent phenomena. Elements were his early objects of adoration, and appeals for help were made to them. Superstition suggested a number of other objects for his worship. Experience and close observation expanded his vision to a certain extent. He graduated the hierarchy in heaven somewhat on the type of a monarchy with subordinate staff of workers. Such little as he could understand he reduced to partial definition of a power that rules from above. The idea of a supreme ruler, somewhat like a gigantic ruler with sentiments, emotions, all powerfulness, was timidly retained and is not yet displaced, and the dread of him survives. Descriptions of the attributes of the power on high have varied according to mental capacities of different races at different times. In brief, an Anthropomorphic Divinity came to be believed in by Semitic races. We

are, with the progress of knowledge and improvement in our intellectual capacity, slowly drifting from a personal Divinity to an impersonal and all pervading godhead. No body can predict how far we will go. Number of philosophies attempted a solution of the Mystery, but with little or no success. A power above is landed and to whom submission is offered by prayer, which is dreaded, which is appealed to in distress, and the denial of which makes the believer shudder, even expediency in believing him is suggested in the absence of conviction.

It is logically correct to say that man's conduct is influenced by his notion of a power behind the visible.

My friend, you need only compare a large number of divergent phases, aspects and notions about God out of which you have to choose. The God of theologians and the God of philosophers present an interesting study.

Buddha avoided entering into the question pertaining to conception of godhead. According to him, blind cannot lead the blind. Why not confess in all humility that, with your limitations, you have not, you can not and you shall not be able to grasp, define, comprehend, perceive or know that which is so mysterious, so stupendous, so subtle, and so pervading, with your five senses or, even if you add a sixth, you cannot succeed in knowing what is beyond you. You may infer, argue, reason, suspect, if you like, you cannot know things beyond your limited capacities.

Buddha did not take up an attitude of denial of a supreme power. He said that he for one would not affirm or deny it. If any body has known that power let him prove it. Of course believers in revealed books conclude the matter by simply saying "So is revealed to us" but what is revealed still requires to be examined.

REVELATION AND ITS NECESSITY.

II. Assume that the Almighty can communicate, all he wants to convey to his creatures, directly,

assume that as a matter of fact his creatures speak different languages which undergo changes, assume that his Commands must be, unlike human laws, perfect and true to all time, why does he select a particular tract or region of the globe where he sends a series of his messengers from time to time? Why the messages were in a tongue unintelligible in other countries. Why by the time any message reaches them in translation, it undergoes modification? Why does he need messengers when he could convey messages to each creature directly? Why does he modify his Commands in different periods? His language need not be eloquent but precise and unambiguous so as to shut out diversity of interpretation. I will say nothing more but leave you to form your own opinion. Just consider whether articles of food, laws of inheritance, anecdotes of historical events need be *revealed*. Is there any thing new in revealed books? Mankind has to find for themselves means to cure diseases, devices, to avert calamities and to protect themselves from the fury of elements and other danger. God has evidently nothing to do with such matters. He wants you to fast, pray and offer him sacrifice.

III. The Day of Judgment.

It is millions if not trillions of years ago when man appeared as such on earth. So does science tell us and yet the Day of Judgment is not in approximately measurable distance of time. Revealed books do not enlighten us as to when it is coming. We are not even told whether the sentences to be awarded will be eternal much less on what standard they will be passed. We are given terrible descriptions of Hell and most fascinating pictures of life in Paradise which some interpreters regards as purely allegorical. Can you understand any reason for the delay in the dispensation of justice? Were this delay observed in the administration of justice by human judges one would at once say "justice delayed is justice denied."

If you desire, you can compare the instantaneous justice by enforcement of the Karmic law, whether you take the

Karmic law of the Hindus or the two slightly different aspects of it in the two schools of Buddhism. The Karmic Law admits of no delay, justice is at once done, like a machine working automatically.

I ask you to consider the matter and see for yourself whether you are satisfied with the promise of a Day of Judgment sometime hereafter.

Minor points.

(a) The efficacy of prayer.

If prayer is regarded as means to an end e.g. self-discipline, or concentration of mind, one can understand its utility. If the object is to store religious merit for future or to please God I am afraid it is a delusion. The great God before whom you bend your knees so many times could not break his law. Intervention for your benefit or for averting your troubles would be below his dignity. Surely he could not be fond of his praises or be gratified by your abject submissions or humilities. How many times your plaintive supplications go in vain? Congregational prayer under a leader may have worldly advantages in your social or political situation, it is not, truly speaking, devotion. It is enough if you realize your position of an insignificant atom in this world, your humility is complete and your vanity vanishes.

Buddhists also pray singly as well as in congregation but they praise Buddha as a token of gratitude and as a mark of reverence. They offer flowers before his image, according to some, as the most beautiful offering conceivable and according to others, as an example of impermanence observable in their brief lives. They ask for nothing, neither forgiveness nor temporal benefit nor do they believe they thereby store any merit. Higher attributes of man demand gratitude and reverence to your benefactor. We are governed by Karmic Law, prayer cannot change it.

(b) Fasting.

I remind you that Ascetic sects in the past resorted to tortures, vigils, fasts, and other austerities to gain salvation.

These practices resulted in no good and are being given up or are certainly on the wane. Lord Buddha fasted long, almost to death, but found nothing. He abandoned the practice. If fasting has any disciplinary utility or subdues evil passions, there will be some meaning in it. Occasional fast may be medically good for one's health, but a long course of fasting for a whole month must have some efficacy which I have not been able to discover. Perhaps you know better. I know this that it is not peculiar to Islam. All ancient religions enjoined it at different stages of human history. Hindoos and Christians still occasionally fast. Perhaps Jews do the same but Muhammedans are very particular about fasting in the month of Ramzan. Exigencies of modern life are reducing their fasts too.

(c) Sacrifice.

It is a very ancient practice, the psychology of it has changed but the practice still survives in many races in the world. Jews followed Abraham's example, Christians dropped it as they believe that Christ was the greatest sacrifice. Islam, like other Jewish institutions, revived it. Some Hindoos still offer animals to their Gods and Goddesses. It was Buddha, who cut at the root of it. He substituted service for sacrifice. He prohibited the slaughter of animals not only for food but also for sacrifice. According to him, it is cruel, inhuman to kill dumb, innocent animals, creature no less worthy of protection than mankind, for offering to a God who could not be propitiated thereby. If *Islam* means a message of peace, it is, obviously, not such a message to innumerable animals that are butchered in the name of a beneficent Almighty God. The sooner the practice is discontenanced the better. So much fuss is made about sacrifice of Cows in India.

(d) Circumcision.

Read the pages of Herbert Spencer, any encyclopaedia or an article by Mr. Sheonarain Shameen in "the Zamana" (an Urdu journal) and you will know its history. Hygiene which is an afterthought has nothing to do with the practice.

In ancient, medieval and modern times you will find this rite among civilized, half-civilized peoples and savages. It is a form of mutilation, a mark of dedication and so to speak, of enslavement to a Deity. A clan of Hindoos has also been found which observes this practice from remotest times. The origin of it by Abraham who did it in his old age is an amusing story as given in the old testament. Curiously the Koran, while reviving some Jewish customs, omits this. Practice of it by Muhammedans is based on tradition only. Christians gave up the habit though a very insignificant section of them still adhere to it. Nature certainly knew hygiene better when human body was constructed by it.

(e) Food.

It is yet inexplicable why, if animal food was permitted Jews were forbidden by God not to take boars' flesh. Curiously some Hindoo shastras interdict it too but they may have perhaps their Avtar Varaha (incarnation of Vishnu as a boar) in view. The Koran prohibits the eating of boars' flesh i.e. revives the Jewish rule which Christians do not follow.

Last word on food has not been said by scientists. It is no exaggeration to say that human eye, nose, and palate revolt against a piece of raw flesh. Meateaters have to change its appearance, its smell and its taste by condiments and spices to make it acceptable.

Old habits die hard, perverted tastes survive long. No amount of persuasion will make meateaters give up the habit, those whose revealed books sanction it feel no compunction whatsoever in taking life to nourish their own bodies.

It will be the terror of catching serious diseases which will alone can make people desist from animal food.

It is gratifying to notice that a good deal of literature on vegetarianism is appearing and several Vegetarian Restaurants have come into existence in Europe and America and the trend of medical opinion is against animal food for man. My dear friend, I do not impose any thing against your cherished beliefs. I only desire you may consider what I have said.

M.—Had I not looked upon you as a genuine wellwisher of humanity and a sincere friend of mine I would not have had the patience to listen to all you have said. I tremble at the thought of renouncing my religion so dear to me from my cradle. I have been trained from infancy in a particular mode of thinking and it is so difficult to shake off ingrained beliefs. However I am obliged to you for the trouble you have taken for my sake.

B.—My hope is that like some past superstitions, many present superstitions will disappear by imperceptibly slow process. I thank you for listening to my harangue.

SHEO NARAIN.

WHAT BUDDHISTS ARE DOING IN JAPAN *

In one of his letters written home, Francis Xavier, who came to Japan in the 16th century, when bloody warfares between rival military chieftains were the order of the day, mentioned that there were in existence in this country six universities for the study of Buddhism. From this fact, it may be seen that even in such a turbulent time, Buddhism held its ground and kept the torch of culture burning in these and other similar institutes. One hundred years after, when peace was restored to the country under the Tokugawa Shogunate Government and Buddhism began to thrive again under its patronage, such centres of Buddhist learning increased in number and great was the progress made in the study of the religion. Nevertheless it can safely be said that what were accomplished in those institutes can hardly stand comparison with the work the present day Buddhist scholars of Japan are doing both in depth and breadth. In fact, the study of Buddhism has never been pursued in this country with more zeal and better results than at present.

* Reprinted from "The Young East" Japan, Vol. I No. 1.

At the present time, Buddhism in Japan is represented by thirteen sects and fifty-eight sub-sects. Each sect has its own college instituted solely for the benefit of scholars who make a special study of its particular doctrine. Of these colleges, those ranking as universities are the Ryukoku Daigaku of the Nishi Hongwanji Temple (the Shin sect), the Otani Daigaku, of the Higashi Hongwanji Temple (the Shin sect), the Rissho Daigaku (the Nichiren sect), the Komazawa Daigaku (the Soto sect), and the Rengo Daigaku (the Tendai, Jodo, Shingon of the new school, and Yuzunembutsu sect). Besides them there is the Toyo Daigaku, one of the most well-known schools in Tokyo. It has not as yet been raised in status, but is not by any means behind them in the importance it gives to the study of Buddhism. It should also be noted that almost all leading universities and colleges such as Waseda, Keio, Nihon and Meiji have recently introduced more or less provisions for Buddhistic researches.

As for the Imperial Universities, namely universities established and maintained by the Government, the Tokyo, Kyoto, Tohoku, and Kyushu Universities have each established in them a chair or two for Buddhist literature, which are in charge of competent professors and assistant professors. Those in the first mentioned two universities were established many years ago, and many learned Buddhist scholars, now serving as professors of Buddhism in other universities, are men who prosecuted their studies in them.

Affiliated with these high centres of learning, Buddhist societies are in existence and publish important periodicals. The more noteworthy of these are the *Eastern Buddhist*, the *Mahayana* and the *Shukyo-Kenkyu* (Study of Religions). The *Eastern Buddhist* is the only magazine of the kind written in English. It is devoted to the study of Mahayana Buddhism. It is a quarterly and nonsectarian. While the contributors are chiefly professors of Otani University, each number contains at least one article from the outside. The editors are Prof. Daisetz T. Suzuki and Mrs. Beatrice Lane Suzuki, both con-

nected with Otani University. The magazine is ably edited and answers the need very urgently felt both by foreigners and Japanese. Prof. Suzuki being a scholarly exponent of Zen Buddhism, the *Eastern Buddhist* quite frequently publishes his articles on Zen, which shed so much light on this interesting teaching. The magazine also contains many valuable contributions on the philosophy of the Shin sect and general Buddhism from such well-known writers as Profs. Sasaki, Yamabe, Akanuma, and others. Mrs. Suzuki's popular articles on Buddhist temples are enthusiastically read by foreigners and even by Christians. The *Eastern Buddhist* is in its fourth year of existence. The *Mahayana* is the organ of the Koju (Light and Life) Society and is related to the Nishi Hongwanji, though not under its direct control. The purpose of the Society is translation of Buddhist literature in Sanskrit into Japanese. This work is now being done mainly by Prof. Mironof, a Russian scholar, under the supervision of Count Kozui Otani, ex-Chief Abbot of the Nishi Hongwanji Temple. It has its headquarters at Shanghai, but its staff is exclusively Japanese with the exception of the Russian gentleman just named. Last but not least, I must mention the *Shukyo-Kenkyu* which is owned and edited under the superintendence of Prof. Anesaki by Buddhist scholars who are mostly graduates either from the Tokyo or the Kyoto Imperial University. This periodical is of such nature that no eager students of Buddhism can dispense with it.

I may here be permitted to say a few words in connection with the work of a society of which Dr. Watanabe and myself are founders. The society I refer to is the Taisho Issaikyo Kanko Kai or the Society for the Publication of the Taisho Edition of the Tripitaka (a complete collection of Buddhist literature), and has as its members sixty-five scholars, all of whom are graduates from various Buddhist colleges. As a matter of fact, similar editions so far published are without exception popular in character, naturally lacking in scientific exactness and some of them being careless in proof-reading

and compilation. The compilation and publication of the present collection has been undertaken with a view to remedying these shortcomings. No pains have been spared in making a thorough search for and securing such materials as were newly discovered in certain Japanese temples of old standing, in the library of the Imperial House of Japan and in the Tunhuang Cave of China. At the same time a careful collation of the old Chinese and Korean editions of the Tripitaka literature found in Japan has been made. In fact, the Chinese editions of the Sung (1080, 1112, 1132 A. D.) the Yuan (1278 A. D.) and the Ming (1420 A. D.) Dynasties exist only in Japan, while they were lost in the land of their origin. En passant it may be noted that, scattered all over Japan, Buddhist scriptures are still to be found in abundance, some of them consisting of fragmentary palm leaves and paper mss. written in Sanskrit during several hundred years from the fifth down to the ninth century. Eleven varieties and thirty-four leaves of such precious material have been located and will be published in connection with the present edition. Among these, one, the possession of which we may well be proud of, is a leaf of paper manuscript of the Mahayana Nirvana Sutra of the eighth century. This is one of the only two extant copies of the original in the world, the other being one discovered in Central Asia.

I have spent five years in investigation in thirteen ancient temples of Japan and have found in them a great many volumes of priceless manuscripts which were written during the past ten or eleven centuries. But all what the temples, in which I have conducted the investigation contain, is only a small part of great masses of Buddhist literature which are still to be found in other old temples in Japan. It is a great pity that both the government and the people are indifferent to the fact that these Buddhist books which, once lost, are irrecoverable, are being destroyed by fire year after year in fairly good number, or sold away like so many pieces of rubbish.

(To be continued)

THE DATHAVAMSA*

(A REVIEW)

The Dāthāvamsa, one of the chronicles of Ceylon, has not yet well attracted the attention of scholars. It ought to be widely read. It records the traditional history of the tooth relic of the Buddha. Some may think that its original manuscript is easily obtainable but it is not so. Those who are not well-acquainted with Pali are of opinion that the original manuscripts of Pali books are very easily procurable and can be well utilised. Two different translations, one in English and another in French, which Dr. Law has mentioned in his edition of the Dāthāvamsa, are all out of print and antiquated. In editing and translating this text Dr. Law has taken much pains and he has given valuable interpretations of all the important terms and passages occurring in the text. Dr. Law's translation is literal and impressive. No sign of unintelligibility is traceable in the translation. In translating texts of this nature we do not expect the translation to be in an elegant language. One should not sacrifice the spirit for the sake of language. Translation in simple English as Dr. Law has done in this case is desirable. Dr. Law has ably and fully discussed almost all the important points. We expect that the reviewers before writing reviews should compare the text with the translation. To build up an edifice is very difficult but it is very easy to destroy it. To find fault with others is a very easy task. Real workers in the field of oriental learning fully realise the difficulty which they are to face in constructing or reconstructing the past history of India. All such vices as jealousy, malice, pride, sloth, personal liking or disliking etc., must be given up to be a good judge and real worker.

We should always bear in mind the famous sloka of the Dhammapada which runs thus:—

“Sudassam vajjam aññesam attano pana duddasam, pare-

* Edited and translated by Dr. Bimala Charan Law, M.A., B.L., Ph.D. (Punjab Sanskrit Series No. VII). Price Rs. 4.

samhi so vajjāni opunāti yathā bhusam, attano pana chādeti kalinva kitavā satho.

We are grateful to Messrs. Matilal Banarsi Dass for kindly publishing this valuable piece of work and including it in their well known series. All such works will surely be well appreciated by those who are well versed in Pali language and literature and not by the so called Pali scholars and researchers in the field of ancient Indian history.

S. P.

HEAVEN AND HELL IN BUDDHIST PERSPECTIVE*

(A REVIEW).

Belief is still current in the twentieth century, the age of science, that Heaven and Hell are abodes actually in existence for receiving the virtuous and the vicious after death. It was in the fifth century B. C. that this belief of the masses helped the propounder of the New Faith to convert many a man and a woman into Buddhism. Gautama Buddha told many moral tales holding before his audience vivid and living pictures of heavenly bliss enjoyed by the doers of good deeds and also of infernal sufferings undergone by doers of bad deeds. These tales are recorded in the Buddhist literature and show that Nirvāna is deserved by one who annihilates 'karma'. Dr. Law has succeeded admirably in giving us a fair and lucid idea of Heaven and Hell in Buddhist perspective. He has utilised the Nikāyas, commentaries and many other books totalling in all forty, and has shown with all clearness and due moderation what the Buddhists understood by Heaven and Hell. Thus he has, to the benefit of the literate and the civilised world, paved the easy way for a critical and comparative work on

* By Dr. Bimela Charan Law, Ph.D., M.A., B.L., Sir Ashutosh Mookerjee Gold Medallist (Calcutta University). Publishers : Messrs. Thacker, Spink & Co., Pp. i-xii 128 i-xxxv. Price Rs. 4.

Heaven and Hell as conceived of by all the Faiths of the world. He has, as we find, purposely avoided in this work to mention in detail the conception of Heaven and Hell entertained by the people of other religious creeds ; and we quite appreciate the author's wisdom in presenting his readers with a comparison of the Buddhist idea with the Hindu and Christian ideas as far as it was necessary for his purpose. We do not find any appropriate word to conclude this review other than the remarks with which the Earl of Ronaldshay ends his learned foreward to this monograph. The Earl has with his characteristic administrative ability done due justice to the author and has rightly said, "And if the reader after persual of the volume has not acquired a comprehensive knowledge of the eschatology of popular Buddhism, he will have no one but himself to blame, for Dr. Law has admirably accomplished the task which he set out to perform.

SAMANA PUNNANANDA.

THE BOOK OF THE NUMERICAL SAYINGS II

(*Auguttara Nikāya*).

BY A. D. JAYASUNDERE.

A CRITICAL REVIEW.

It is one of the signs of the times in the Buddhist world, and a very encouraging one, that the Scriptures of the Dhamma, the words of the Teacher, are more and more being made accessible to the world at large in translations. It is still more satisfactory that the translations are not being done, as hitherto largely has been the case, by strangers to the language and the thought of the Dhamma working alone at their task under many difficulties, and therefore inevitably making many blunders, but by those who have had the good fortune to be born to a knowledge of the Dhamma, and who have had the assistance of a born knower of the language into

which they are translating to ensure that they find the proper words for its correct rendering.

The book before us is one of these latest essays thus to set an original Scripture of the Dhamma before the alien in a form that shall be at once reliably faithful to the original, and free from repellent awkwardness in its wording in the new language. The maker of this translation is a native of Lanka who has felt moved as an act of piety to the memory of the revered Mudaliyar E. R. Gooneratne to continue the work begun by the lamented deceased many years ago in publishing a translation of the first three sections of the *Anguttara Nikāya*. He has been assisted in the direct work of translation by a learned Thera of Ceylon, Y. Somananda of Galle, thereby ensuring against any serious error of scholarship entering into his work. On the English side, moreover, Mr. F. L. Woodward, M.A., sometime Principal of Mahinda Buddhist College, Galle, has edited the MS., smoothed away all chance roughness of diction, turned into English blank verse the metrical portions of the original, and consulted other Pali MSS. besides that from which the translator worked, where obscurities and doubtful passages were found in the latter, in order if possible to clear them up; and in general applied his own very competent talents in this direction for he is a well-known Pali translator himself—towards making the volume the sound, workmanlike thing it is.

As to the actual contents of the volume, with that love of arithmetical arrangement which is so characteristic of the early days of the Dhamma's promulgation and therefore, we may well believe, of the Master himself, they deal with matters arranged in symmetrical groups of four, hence the English name of the volume, which, it may be added, is to be followed by others dealing with similar groups of fives and sixes and sevens, and so on.

Among the Tetrads here given are many which are familiar to us from other parts of the Writings; but there are also many that are not found elsewhere. Thus we are told of the

four different dangers which frighten away some from living the ascetic life, namely, waves, crocodiles, whirlpools, and sharks which respectively stand for anger at discipline, gluttony, pleasures of the senses, and woman, a vivid quaternary of similes to be found in one of the Suttas of the *Majjhima Nikāya* not yet translated into English. But we also are informed of the four qualities that become a warrior of the Buddha, to wit, that he is skilled in vantage-positions, shoots far, shoots quickly, and pierces large objects ; which means in plain language, that he is virtuous of conduct ; that he sees things as they really are ; is destitute of the idea of Me or Mine ; that he has comprehended the Four Facts of Ill, its Cause and Cure, and the means of its Cure ; and that he has pierced through the thick mass of ignorance.

Perhaps those who would like to decry Buddhism on the ground what they deem its too great insistence on morality would do well to note that morality is here said to be simply a position of advantage for the waging of the further contest for comprehension and full enlightenment. And no man of battle entering upon any serious fight can afford to neglect the aid which an advantageous position, chosen at the outset, gives him.

The poet Browning once so far lapsed from his bustling, pre-determined optimism as plaintively to exclaim, "How very hard it is to be a Christian !" But many who read page 104 of the book will prone to exclaim more than plaintively : "How impossible it is to be a Buddhist !" For they will learn with something of a shock that the four qualities which distinguish a wicked person are these,—that he reveals others' faults without being asked to do so : that he conceals others' good qualities when he is asked about them : that he does not disclose his own bad characteristics when asked about them and discloses his own good qualities without being asked to do so ! If this is what makes a wicked man, where on the earth shall a righteous man be found ? Most of us will have to take refuge in the thought that outside the ranks of the

Arahans there are no Buddhists in the world but only a number of people who more or less successfully are trying to be Buddhists, and make up our minds to go on trying even if we fail and fail again.

There are a number of misprints in the book, due no doubt to the fact that the whole book went through the press (the Vasanta Press of Adyar) in the short space of six weeks: and added to that, was set up by compositors who knew no Pali and little English. A marvellous performance truly, and more to be expected from a Press in the hustling Western republic than in the "dreaming East," as some like to call it. There are also a few more serious errors probably caused by faulty transcribing. Some of these are slightly: statements obviously made in the opposite sense of what is really meant, as, for instance, on page 195 where "pleasant" should read "painful," and on page 246 where "poor" should read "not poor," and "not" be replaced by "is" on lines 19 and 20, mistakes which can be corrected for himself by the ordinary intelligent reader.

Some errors there are, however, which can hardly be passed over in silence. On page 11, what stands printed in the paragraphs that follow after the first, will be found rather distressing by any reader who reveres the Master, and ought surely to read instead in this sense:

"Thou who claimest Buddha-hood has not realised such things." That, so saying, either recluse or brahmin or god or Mara or Brahma or any other person in the world with good reason may reproach me,—ground for this I see not." On page 42 also, there is the rather awkward statement that "though he (a recluse or brahmin) has repudiated the portion of the Norm relating to absence of covetousness, he is still addicted to covetousness." Upon seeing which the average reader will be apt to enquire: "Well, and what else should he be?" At the foot of page 203 the words, "A brother has his mind freed from the defilements of concentration and in-

sight," is, to say the least, a very unfortunate way of conveying the meaning of the original which is, that a brother's mind, as regards its concentration and insight, is freed from impurity. On p. 213 the original Pali "*attaniyam*" is rendered "selfishness," but this is not a correct rendering in this passage, selfishness is a moral,—or rather, immoral—quality found in human character, whereas the Pali passage in question is dealing merely with what is to be found in the Four Chief Elements. The correct rendering of *attaniyam* here is, "of aught pertaining to oneself." Perhaps it was the desire to be as terse and laconic as the Pali which tempted the translator into this error, in his English. As a minor matter it may be mentioned that on our translator's earlier pages we get the word 'intoxicants' as an equivalent for the Pali *Asavas*: but on his later pages he gives us the plain Pali word, untranslated and without even the initial capital letter to show that we are being given a special word, one from another language. And on pages 261 and 277, the rendering 'activities' up to that point used in the book for the Pali "*Saṅkhara*," is suddenly changed into "pre-dispositions," which is not at all a good rendering, and has long since been abandoned by all competent English translators of Pali.

From the criticisms, however, let not the reader who wishes to read and learn all he can of the Buddhadhamma, conclude that this is a book which he can afford to pass over unread. On the contrary, he will do well to purchase it and read it with care if only for its illuminating notes drawn from various sources, but principally from the standard commentary of Buddhaghosa, "*Wish-fulfiller*," all bearing witness to the wide and accurate knowledge of their subject possessed by both the translator and his Editor. It is this *accurate* knowledge of the Dhamma that is most wanted today when so many vagaries of one sort and another are trying to get themselves accepted under what their authors fondly hope will prove the commendatory banner of Buddhism; and of such knowledge the reader of this volume will find ample evidence in all its

pages. He will meet with the genuine word of the Buddha, rendered into a simple, terse English that conveys something of the flavour of the original Pali, by one who has the Buddha's teaching in his blood and bones by birthright ; and has also striven, as this volume testifies, to lay hold of it with his understanding also as it is found in the best repository upon which such understanding can be based, the record of the Buddha's own words in the tongue himself spoke.

We hope the book may have a good sale, since the expense of its printing is private and personal to the translator himself, and such sale will encourage him and make it possible for him further to enrich our store of authentic Pali translations into English with another similar volume, on the preparation of which he is already hard at work, very evidently taking for his motto that old but ever true saying : *Sabbadānam dhammadānam jīnāti* and bearing out his belief in practice.

SILACARA.

(J. F. McKechnie.)

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ERRATA.

ERRATA.—In the September number of this journal several errors have crept into the article on "A Historical Hotchpotch" :

P. 513 For (2) This concord.....policy, read This concord

prevailed, generally speaking, throughout that period,

„ For when it adversely affected read when it was adversely affected.

P. 515 For two communities because they read two communities is that they

„ For bizarry read bizarre

P. 516 For unblamished read unblemished

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

NOVEMBER,

B. E. 2469
A. C. 1925

[No. 11

THE ESTABLISHMENT OF A BUDDHIST MISSION HOUSE IN ENGLAND.

The British people have a great Buddhist empire in Asia. Ceylon, Burma, Sikkhim, Arakan and Chittagong are inhabited by Buddhist peoples. There are Chinese Buddhists in Penang, Singapore and Hongkong which are British colonies. England is a Protestant Christian country and the people thereof believe that they are doing their duty in sending missionaries to Buddhist and Hindu countries to convert the so-called heathens to their semitic religion. The Ceylon Buddhists have welcomed the British missionaries to their island, and the latter since 1818 are at work converting the adults to their faith with no protest from the Buddhist parents. Their indifference to their national faith is something abnormal, with the result that the Christians have come to the conclusion that

the Buddhists do not care for the Buddha Dharma. Tens of thousands of undeveloped boys and girls of Buddhist parentage have gone over to the Christian faith without understanding its dogmas. The Lord Buddha was emphatic in declaring that above all the pernicious things the faith that does not teach the law of cause and effect is the worst. The man who does not accept the law of karma is considered a *micchāditthi*, and to this category belongs the Arabian faith which teaches the ten commandments. Christianity does not teach a previous life, nor does it teach that evil deeds will take the evil doer to *naraka*, and the doer of good deeds to a place of bliss, unless he believes in Jesus Christ who died in the cross for the sins committed by old Adam and mother Eve. The teachings of Jesus as given in the fifth and sixth Chapters of Matthew are not followed by one Christian, and if they do there would be no necessity for the missionaries to come over to Buddhist lands since the sayings of Jesus in the sermon of the Mount are similar to the ethics promulgated by the Lord Buddha six hundred years before the birth of Jesus. The missionaries preach an unscientific irrational religion which neither science nor philosophy would accept. Christianity was preached to the people of England when they were half civilized, and the dogmatics of the Roman Church fathers were too much for the Britons who roasted the whole ox for their food. The rituals introduced by the Roman clergy cast a glamour in the minds of the people and Christianity became the religion of England. Now with the advance of science, psychology, paleontology, astronomy, geology, radioactivity, relativity have become

subjects of study, and the old Arabian semitic superstition is losing its place in the minds of the masses. The labouring class would not care for the bishops and the clergy, who live in palatial mansions eating the best of things and drinking the best of wines. Jesus was poor; he had no place to lay his head on and had only one seamless garment which he wore during the three years of his ministry. When he had no food to eat he would enter the garden of any man and pluck the fruits and eat them. He was the friend of the publican and the sinner. He did not mix with the aristocratic Jews and the latter hated him because of his scathing attacks which he levelled at the high priests and other members of the plutocracy.

For a hundred years Christianity has continued its campaign of attack against the national faith of the Sinhalese Buddhists, and not one Bhikkhu has ever thought of the harm it is doing to the Buddhists in converting the youth to become drunkards and violators of the Buddhist precepts.

In England there is the Y. M. C. A. which is another agency to destroy the faith of the Buddhist and Hindu students who go to England to prosecute their studies in law and medicine. Many a youth who had left their home for England during their stay in England fall into bad company and become immoral in their habits.

I have made a study of the Christian teachings as given in the Old and New Testaments, and the Bible had been my companion since my twelfth year and since the last twenty years I have made a special study of its

teaching and to my regret I find nothing elevating in the Old Testament, and except the sermon on the mount, even the teachings alleged to have been given by Jesus contain nothing to improve the mind spiritually. If I were a Christian I would try to reform modern Christianity by rejecting the accretions made by the Church fathers for political reasons.

But my object in trying to found a Buddhist centre in some part of England is to enlighten the people with regard to the teachings of the great Aryan Teacher whose life they do not know. A good Christian who follows the ethics of the sermon on the mount is to my mind a semi Buddhist, and I would have been a Christian in my school days but for the exhibition of cruelty to animals which I saw committed by the Christian teachers under whose care I was. They drank intoxicating liquor, shot birds of beautiful plumage which had come to roost in the tree in the school garden. If this is Christianity, I said to myself, I shall not want it. Another pernicious habit which revolted my child mind was the continuous praying to the Arabian god Jehovah. I knelt down to pray just as the Christian boys did, but my inner voice told me not to be a coward, and I am glad now that I did not enslave my conscience to a despotic deity.

We do not want to convert any Englishman to the noble Religion of the Lord Buddha, but I want to tell the English people that they do immense harm to the Buddhist people in trying to destroy the noble faith without having the least knowledge thereof. I love the British people just as I love the Hindu people of India, and having worked for the welfare of the Hindu people

in Bengal and Bihar for nearly thirty four years, I wish to devote the remaining few years of my life for the welfare of the British people. My object is to strengthen the tie that exists between the Buddhists and the English people. The Sinhalese shall remain co-partners of the British, but I want to ask the British to be kind to the historic Sinhalese people who had a wonderful peaceful civilization for two thousand years until it was completely destroyed by the Christian races that came to Ceylon since the sixteenth century.

To enlighten the people of England regarding the merits of the religion of Compassion taught by the Lord Buddha, it is necessary to have a working centre in some part of England. And I believe the time is come to do this great work, since there are at present signs visible which are favorable. Theosophists have done some pioneer work in popularizing the teachings of the Buddhist Masters of Tibet, and the late Rhys Davids and Mrs. Rhys Davids, and other Pālists have translated a large part of the Pali sacred texts into English, and last but not the least is the epic poem on the life of the Lord Buddha by the late Sir Edwin Arnold, entitled "the Light of Asia." Moreover there are a number of retired Anglo Indians and Ceylon and Burma Civil Servants who have spent a large part of their life in Buddhist and Hindu countries. We could expect their sympathy.

I hope good Buddhists in China, Japan, Siam, Burma, Ceylon and other countries will send their sympathy and good will for the success of the Buddhist Mission of the Maha Bodhi Society which it is going to establish in the Buddha year 2470 on the full moon day

No one ever spread the Dharma
By the torture, or the sword.
March with courage sons of Buddha
Though the storm-clouds gather fast.

Soon your torch shall light the nations
And the days of gloom be past.
For the Dharma's light shall lead you
To that state where sorrows cease ;
And in love's most perfect union,
Ye shall find Nirvana's Peace.

Dorothy Hunt.

NOTES AND NEWS

THE YOUNG EAST.

The September issue of this new Buddhist monthly from Japan contains very interesting and useful articles by prominent scholars of Japan. It also contains news of Buddhist activities which go to show that Japanese Buddhists are doing splendid propaganda work in the cause of Buddhism. We take the liberty of reproducing the following notes from it :—

INDIA NEEDS BUDDHISM.

India to-day needs above anything else real social reforms. As long as she is not freed from the clutches of the pernicious system of caste and other undesirable customs and traditions, she will be unable to attain the desires and aspirations she cherishes. Such being what we think of India to-day, we cannot but come to the conclusion that the one and only cure for her present suffering lies in her return to Buddhism, which she lost upwards of one thousand years ago. All over the world to-day civilization is threatened with ruin, because men are strangers to the spirit and teaching of Buddha. Nothing but

acceptance of and acting on them will save it. In our opinion, this is especially true in the case of India. She is possessed of all the capacities and qualities of becoming a great nation except the basic spirit, which Buddhism alone can endow. Let India have it and she will speedily recover her latent strength and blossom forth as a new nation.

India is a country of raw materials. Not only is she a country in which concrete materials are richly produced, but is or rather was one which gave to the world spiritual materials in abundance. Japan was one of the countries indebted to her for her priceless gift of Buddhism. Thanks chiefly to it, the Japanese have formed their national spirit and moulded their characteristics, and though in recent years they have extensively adopted Western Civilization, it is its material side only that they have taken. In spirit they are not as yet Westernised but still retain thought and idea taught by Buddhism.

This makes us feel that the duty and responsibility of returning Buddhism to India devolves on us Young Buddhists of Japan. Commercial Japan buys 70 to 80 per cent., of raw cotton India exports abroad and sells to her cloth manufactured from it. Japan imported Buddhism from India more than one thousand years ago and has refined it into a world religion in the form of Mahayana. Buddhism as it lives in Japan is a great living force fit for the needs of the present day and having the prospect of bringing the world under its benign influence. We feel that before giving it to any other countries, we must take it back to the country which gave it to our ancestors.

It goes without saying that we have no idea whatever to ask for price for what we desire to give back to India. We want to do so in the self-sacrificing spirit of ancient martyrs, who through untold toil and hardship introduced Buddhism to our country. Our manufacturers and exporters of cotton clothes may perhaps rue the day when the Swadesi movement attains its object and Indians need no longer buy products from their factories. But nothing will give us greater pleasure if Swadesi-made Buddhism rises in India and gathers under its

fold her sons and daughters. As we think of undertaking return of Buddhism to India, we cannot help hoping that Indians themselves will first start a Swadesi movement along this line.

* * * *

Y.M.B.A. FOR TOHOKU IMPERIAL UNIVERSITY.

Mr. Saito, a well-known philanthropist and a devout Buddhist of Sendai, has recently contributed a sum of 30,000 yen to the Tohoku Imperial University to be used for the study of Buddhism. Accordingly Dr. H. Ui, Professor of the University, has with the money thus donated decided to start a thorough investigation of esoteric Buddhism on the basis of Tripitaka, which the Revd. Tada brought back from Thibet some years ago and which has since being preserved in the University. Besides this, decision has been arrived at among some students to establish Y.M.B.A. in the University with Dr. Ui and Dr. S. Suzuki as chief promoters.

* * * *

YOUNG KOREANS BECOME ABBOTS OF BUDDHIST TEMPLES.

Of several young Korean scholars prosecuting their study of Buddhism and graduating from the Buddhist Universities or colleges in our country, the most prominent are Messrs. Gen Kosan and Kim Teido. They are highly respected by Japanese Buddhists on account of their high character as well as of profound knowledge of Buddhism they possess. The former has recently being nominated abbot of a Buddhist temple in Tokyo Prefecture, besides being additionally appointed a professor in the Buzan Buddhist College, and the latter has been given a similar position in Kyoto Prefecture. This is a new departure in the time-honoured custom and conventionality of Buddhism in Japan. We hope that many such scholars will come over to this country from China, India, Siam, Ceylon and different other countries of Europe and America for study of

Buddhism and take active part hand in hand with Japanese priests in the propagation of Buddhism in our country.

* * * *

THE EASTERN BUDDHIST.

This is another excellent Buddhist magazine edited by Mr. Suzuki of the Otani Buddhist University. Number 3 of the 3rd volume is just out and it contains a number of scholarly articles on different aspects of Buddhism. We wish success to both these periodicals.

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THE ANAGARIKA DHARMAPALA.

The Anagarika Dharmapala who was undergoing treatment in a Sanatorium in Switzerland, left it last month for Germany. He has since then visited various places in that country and met prominent Buddhist workers. At Berlin he was the guest of Dr. Paul Dahlke, the great Buddhist scholar who has built an excellent Buddhist House near the City. From there the Anagarika returned to London and on the 4th October left Southampton for America. He has been invited there to speak on Buddhism. After paying his long contemplated visit to Mrs. Foster, the illustrious patroness of the Maha Bodhi Society, he will visit several places in United States before returning to England to carry out his projected scheme of a Buddhist Mission in that country. We draw the attention of our readers to his article printed elsewhere.

* * * *

THE GROWTH OF THE INDO-JAPANESE ASSOCIATION.

The Indo-Japanese Association which was established more than twenty years ago by the Revd. Dharmapala and Mr. Sakurai, is about to enter a new stage of life. When it was first founded the Viscount Nagaoka was president being succeeded on his death by the late Marquis Okuma who was succeeded in turn by Viscount Shibusawa. Its office, library,

samples of merchandise were entirely destroyed by the great earthquake and fire of two years ago. A temporary office has since being established in Dr. Takakusu's Musashino Girls' School in Kyobashi, Tokyo. Recently plans have been maturing amongst leaders of the Association for its expansion and development. These plans include the raising of half a million yen from among Banks, commercial firms, steamship companies and others in Tokyo, Osaka and other big cities doing business with India for the purpose of building a new office with bed rooms for Indian visitors, a library and sample show rooms, the establishment of an investigation department, the establishment of branches in big Indian cities and the publication of an organ journal.

* * * * *

TO CONVERT ENGLAND.

Anagarika Dharmapala, a Buddhist monk, who has arrived in England in order to convert London to Buddhism, made his first appearance in mail week at a meeting of the Buddhist Lodge of the Theosophical Society in Bedford-square.

Anagarika, who has been in London before, and has travelled over the greater part of the world in the interests of Buddhism, told a *Morning Post* representative before the proceedings that he was going to devote two years of his life to spreading the doctrines of Buddha in England and teaching his gospel of love. He was dressed in a long orange-coloured robe with sandals of the same colour.

During the earlier part of the meeting, while the introductory remarks were being made, he closed his eyes and seemed to be in a state of meditation. When called upon by the Chairman, however, his tall square figure sprang to life at once and he gave a long discourse in English interspersed with many anecdotes.—*Statesman* 21-10-25.

* * * * *

UNDER THE YELLOW ROBE.

"You see an old man. I think I have the right to call all the young people my children."

This was how the Venerable the Anagarika Dharmapala, Director-general of the Buddhist Mission of India and general secretary of the Maha-Bodhi Society, who has come to preach Buddhism to the unbelieving masses in London, greeted an "Evening Standard" representative to-day.

The Buddhist, who is staying at Lancaster Gate, is a tall man, with grey wavy hair worn rather long. He has a perpetual smile, and attracts attention when he appears in public by reason of the voluminous yellow robe in which he swathes himself.

But to-day, when interviewed, he was sitting behind a little table and a portable typewriter, on which he had been tapping out a declaration of his beliefs.

THE YELLOW ROBE.

The monk wore an ordinary blue-grey dressing gown and carpet slippers, but the open neck of the gown revealed a bright yellow robe beneath.

His habits are frugal, though there is no asceticism in his beliefs or his practices, but his friends are concerned about his indifference to physical comforts in regard both to food and clothing.

He is 61, and since he was, 19, he said, his life has been one of personal sacrifice.

"My father left property for me" he added, "and I have dedicated it all to the service of humanity."

£30,000 LEGACY.

"I have no secrets," he replied when asked the amount of the fortune. "He left three lakhs of rupees (£30,000). I don't keep anything for my requirements."

A friend who was presented indicated his luggage, a few suit-cases filled with books. His wardrobe was represented by a handful of diaphanous yellow material lying on the bed.

Just at this moment a request was brought to the missionary that he should have his photograph taken. "Yes," he said at

once, and after a rueful glance at the very English dressing-gown, "but——"

His nephew was sent to fetch his robe. There seemed yards and yards of it with neither shape, stitch—or hem.

The Anagarika Dharmapala rose to his full height—an imposing figure—stripped off the dressing-gown and swiftly wrapped the robe around him.

SHELLEY AND THE BIBLE.

With a show of pride he produced his personal diary—a foolscap volume—and showed what he had written when he got up this morning. It began, "Got up at 3 P.M. Meditated. I have come to serve the British people and to love them. Shelley was the British poet whose memory I have loved since my 12th year. The Bible has also been my companion since then. . . ."

There is a suggestion of Coué in the formula which the Buddhist adopts for his meditation.

"May all be happy,

"May all be happy,

"May all be happy."

and this was his parting greeting.

He has travelled four times round the world, and will leave for the U. S. on October 4. Three months later he will return to England to settle down for two years, to be devoted to the establishment of a branch of the Maha-Bodhi Society here.

—*Evening Standard, London, Sept. 28, 1925.*

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SARNATH VIHARA FUND.

We are glad that, in this issue, we are able to announce that the total collection for the above fund has reached Rs. 40,000. The progress made by us upto now may seem to be not so rapid as one would wish but taking into account the difficulties under which we are working there is no cause for disappointment. Till now it is mainly the poor who have responded to our appeal and the rich have yet to do their duty

in this connection. Our thanks are due to the donors and also to those friends who have taken pains to collect the money. We are also glad to announce the receipt of a donation of Rs. 500/- from Mudliyar B. P. De Silva of Singapore who is a devout Buddhist and a philanthropist of Buddhist institutions in Ceylon. We trust other wealthy Buddhists of Burma and Ceylon will follow him with their contributions.

Our appeal to the Buddhists of the West has been well received and in this issue we have great pleasure in acknowledging a collection made by Revd. E. Hunt of Hongwanji Buddhist Mission, Hilo, Hawaii. Great credit is due to him for the patience and determination with which he has collected Rs. 121-5-0 from students reading in Buddhist Sunday Schools. No less than 2330 persons have paid a cent each to the Vihāra fund thereby giving not only monetary help but also their moral support to our cause. We trust that the students and teachers of Buddhist Schools in Ceylon and Burma will follow the lead given by our friends of the West. If they have the same determination as Revd. Hunt, they could help considerably to raise the required sum. May we appeal again to all Buddhists of Ceylon and Burma to send in their mite towards this noble cause!

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BUDDHAGAYA WASS TERMINATION CEREMONY.

Wass pavāraṇa ceremony which was fixed for the 2nd October last was postponed till the 30th October at the request of Ceylon Buddhists who desired to attend the ceremony. The ceremony came off on the 30th October. A report of the celebrations will appear in our next issue.

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DR. C. A. HEWAVITARNE.

We offer a cordial welcome to Dr. C. A. Hewavitarne our distinguished visitor from Ceylon. He has come to India in connection with the Buddhagaya Temple question and is to take part in the meeting of the committee appointed by the Hindu Sabha to inquire into the Buddhagaya question. We sincerely trust that his mission will be successful.

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

Chapter V: On King Munda.

(1) Uses of Wealth.

On one occasion the Exalted One abode in the Pleasure-park of Anāthapindika at the Jeta-wood near Savatthi. Then the House-father Anāthapindika came into the presence of the Exalted One. Having drawn near, he made obeisance to the Exalted One and took a seat at one side. The Exalted One addressed the house-father Anāthapindika so seated at one side as follows:—

There are, house-father, these five uses of wealth. What five?

House-father, here (in the world) by means of wealth legitimately and justly acquired, earned by great industry, amassed by strength of the arm and gained by sweat (of the brow), the Ariyan disciple makes himself happy and cheerful and preserves himself full of happiness; also he makes his parents, wife and children, servants and labourers, happy and cheerful and preserves them full of happiness. This is the first use of wealth.

Then again, house-father.....he makes his friends and companions happy and cheerful..... This is the second use of wealth.

Then again, house-father.....if any misfortune happen, owing either to fire, water, rajah, thief, enemy or (expectant) heirs, the Ariyan disciple (saying). 'It is my duty to defend my property against such misfortunes', saves himself from such danger. This is the third use of wealth.

Then again, house-father.....the Ariyan disciple makes the five oblations namely: gifts to relatives, presents to guests, offerings to departed spirits, taxes to rajahs and oblations to devas. This is the fourth use of wealth.

Yet again, house-father, if there are recluses and Brahmins who are free from intoxication and negligence, have attained

to gentleness and forbearance and have tamed, calmed and purified themselves, to such recluses and Brahmins the Ariyan disciple makes beneficial gifts by means of wealth.....This is the fifth use of wealth.

Verily, house-father, there are these five uses of wealth.

House-father, the wealth of that Ariyan disciple diminishes who makes these five uses of wealth. To him this train of thought then occurs: 'In sooth, whatsoever uses there are of wealth, I am availing myself of them, and my wealth thus diminishes, and he does not thereby become remorseful. The wealth, house-father, of that Ariyan disciple increases who makes these five uses of wealth. To him this train of thought then occurs: 'In sooth, whatsoever uses there are of this wealth I am availing myself of them, and my wealth thus increases, and he does not thereby become remorseful on either ground.

(2) Righteous Man.

A righteous man, brethren, is born into a family for the good, well-being and happiness of many people, including parents, wife and children, servants and labourers, friends and associates, recluses and brahmins.

Just as, brethren, copious rain which makes all crops to thrive is for the good, well-being and happiness of many people, in the self-same way, brethren, a righteous man is born into a family for the good, well-being and happiness of many people including.....

(3) Five desirable Things.

Once Anāthapindika the house-father came.....The Exalted One addressed Anāthapindika as follows:

There are these five things, house-father, which are welcome, pleasing, agreeable and rare in the world. What five?

Long life, house-father, is welcome, pleasing, agreeable and rare in the world. Likewise indeed are personal beauty, happiness, fame and heavenly bliss.

Verily, house-father, I do not declare the acquisition of these five things, which are welcome, pleasing, agreeable and rare in the world, by means of prayer or by merely desiring them.

If however, house-father, there is the acquisition of these five things, which are welcome and so forth, by means of prayer or by merely desiring them, who will then lack anything? Verily, house-father, the Ariyan disciple who desires length of life is unworthy to pray for, delight in or long for, long life. The Ariyan, disciple, house-father, who desires length of life should fulfil the practices conducive to long life. When indeed such practices are fulfilled they lead to acquisition of length of life. He thus becomes a partaker of long life, both human and divine.

Likewise, indeed, house-father, the Ariyan disciple who desires personal beauty, happiness, fame and heavenly bliss, is not worthy to pray for, delight in or long for, these things.

Verily, house-father, the Ariyan disciple who desires these things, should fulfil the practices conducive to their acquisition. When, indeed, such practices are fulfilled, they do lead to the acquisition of personal beauty, happiness, fame and heavenly bliss. He thus becomes a partaker of personal beauty, happiness and fame, both divine and human, and also of heavenly bliss.

(4) Delicacies.

On one occasion the Exalted One abode at the Gable-roofed Hall in the Great Wood near Vesāli. And then at early dawn the Exalted One dressed Himself and with bowl and robe proceeded to the house of Ugga, the Vesaliyan house-father, and accepted the seat made ready for Him. Then Ugga, the Vesaliyan house-father, came into the presence of the Exalted One, bowed and took a seat at one side. So seated he addressed the Exalted One thus:—

This have I heard, Lord, in the presence of the Exalted One and admitted in His presence (to wit)—he who gives what

is pleasant gains what is pleasant. Lord, I am fond of pork with jujube fruit, may the Exalted One accept it of me out of compassion! The Exalted One also accepted out of compassion.

Lord, I am fond of *naliya*-leaves² turned over in oil, of clean³ rice from hill-paddy with many kinds of sauce and curry, and also of Benares muslin. May the Exalted One accept them of me out of compassion! The Exalted One also accepted out of compassion.

Lord, I am fond of a divan spread over with woollen rug; I am fond of a blanket, a coverlet (embroidered with flowers) and of an antelope hide, also of a carpet with awnings and a red pillow at each end. However, Lord, we are ourselves aware that such is improper for the Exalted One. But this slab of sandal-wood of mine, Lord, is worth over a hundred thousand.⁴ Out of compassion for me may the Exalted One accept it of me! The Exalted One accepted out of compassion.

Then the Exalted One expressed His benediction to Ugga, the Vesaliyan house-father. Having thus given His benediction the Exalted One rose from His seat and went His way.

Sometime thereafter Ugga departed from this life and was reborn in the Pure Abodes.

Then, indeed, at that time the Exalted One abode in the Anathapindika's Pleasure-Park at the Jeta-Wood near Savatthi. And Ugga, the son of a deva, at the waning of the night,

¹ Pork, a year old preserved in jujube-fruit, cummin-seed etc., after being well-boiled—Comy. Can the ingenuity of learned exegetists convert *sukara mansam* here into 'mush-room'!

² *Naliya*—leaves are prepared for food by mixing them with powdered rice, cummin-seed etc., baked in ghee and preserved in syrup and perfumes. But what is *Naliya*? Comy. is silent.

³ *Vigata-kalako*—free from black i.e., husk-powder etc.

⁴ The Ceylon text says 'a thousand.' The sandal-wood slab ($\frac{1}{2} \times 1\frac{1}{2}$ cubits) was broken to pieces and distributed among the brethren to be used as a collyrium for the eyes. Comy.

illuminating the whole of the Jeta-Wood and surpassing in splendour, came into the presence of the Exalted One. Having come he bowed and stood at one side. The Exalted One then addressed Ugga, the son of a deva :—

'How Ugga, about thy intention' ?⁵ 'Truly, Exalted One it was as intended by me'. Then the Exalted One addressed (certain) verses to Ugga, the son of a deva.

(5) Yields in Merit.

There are, brethren, these five yields in merit and virtue, which bring about happiness, heavenly bliss, good results and leads to heavenly life, conducing to good, well-being, benefit, delight and blessing. What five ?

Brethren, a brother whilst wearing a robe, partaking of ~~alms-food~~, using a dwelling, a couch or a chain, the requisites for medicine and support for the sick offered by anyone, dwells in the attainment of boundless concentration of the mind. To him accrues a yield in merit and virtue which brings about happiness, heavenly bliss, good results and leads to heavenly life, conducing to good, well-being, benefit, delight and blessing.

Indeed, brethren, the merit of the Ariyan disciple, who is endowed with these five yields in merit and virtue, is not easy to measure. Such a yield in merit and virtue brings about happiness and so forth as above. Indeed, such is reckoned a great factor of immeasurable and boundless merit.

Just as, brethren, it is not easy to measure the water of the great ocean (saying): 'There are so many measurers of water, so many hundreds of measures of water, so many ~~thousands of measures of water~~ so many hundreds of thousands of measures of water'—for it is reckoned as a huge, immeasurable and boundless quantity of water ; likewise, brethren, the merits of the Ariyan disciple, who is endowed with these five yields in merit and virtue, is not easy to calculate. Such a yield

⁵ The Master here questions with reference to Ugga's aim as man to win Arahatsip. Commy. But it may refer to both, *lokika* and *lokuttara*.

in merit and virtue, brings about happiness and so forth as above.⁶

(7) Treasures.

There are, brethren, these five treasures. What five? The treasure of faith, the treasure of virtue, the treasure of right knowledge, the treasure of liberality and the treasure of wisdom. What then, brethren, is the treasure of faith?

Herein, brethren, the Ariyan disciple is endowed with perfect faith and believes in the Supreme Enlightenment of the Accomplished One thus:—He the Exalted One is an Arahant and so forth. This, brethren, is said to be the treasure of faith. What then, brethren, is the treasure of virtue?

Herein, brethren, the Ariyan disciple abstains from taking life and so forth. This, brethren, is said to be the treasure of virtue. What then, brethren, is the treasure of right knowledge?

Herein, brethren, the Ariyan disciple is very learned..... Brethren, this is said to be the treasure of knowledge. Brethren, what is the treasure of liberality?

Herein, brethren, the Ariyan disciple lives the house-hold life with mind freed from the taint of avarice, generous, open-handed, delighting in gifts, a good one to be asked and devoted to the distribution of gifts. Brethren, this is said to be the treasure of liberality. Brethren, what is the treasure of wisdom?

Herein, brethren, the Ariyan disciple is perfect in wisdom and is endowed with the Ariyan wisdom, concerning the rise and fall, penetrating and leading to the utter destruction of suffering. Brethren, this is said to be the treasure of wisdom.

Verily, brethren, there are these five treasures.

(8) Impossibilities.

There are, brethren, these five things that cannot be gained

⁶ This Discourse is on all fours with the Discourse (I) of Chap. VI, of Section of Tetrads, p. 75 of my translation.

by either a recluse, a brahmin, a deva, Mara, Brahma or any one in the world. What five?

To prevent the ageing of what must age, to prevent the falling sick of what is sickly by nature, to prevent the fading out of what must die, to prevent the wasting away of what must decay and to prevent the destruction of what must disappear. These are things that cannot be gained by either a recluse, a brahmin, a deva, Mara, Brahma or any one in the world.

The untaught world-ling grows old and being overcome by the law of ageing he reflects not thus:—Verily, I am not the only one subject to this law of ageing; so long indeed as there is the appearance, birth, decease and rebirth of living beings, all such beings are subject to the law of ageing, being overcome by old age. If I myself were to mourn, be troubled, wail, weep beating my breast, get bewildered and cease to relish food, the colour of the body turns ugly. I do not proceed on with my business, then the enemies are pleased and the friends get displeased. So overcome by old age he mourns, is troubled, wails, weeps beating his breast and gets bewildered. This, brethren, is said to be the untaught world-ling. Pierced by the poisoned arrow of grief he laments.

Then again, brethren, the untaught world-ling falls sick, decays, dies and disappears; and being overcome by the laws of failing, dying, decaying and disappearing he reflects not thus: [*Repeat the same as above*].

But indeed, brethren, when the well-taught Ariyan disciple grows old, falls sick, decays, dies and disappears, he reflects thus: [*Re-repeat the same as above*].

This, brethren, is said to be the well-taught Ariyan disciple. Pulled out is the poisoned arrow of his grief, pierced where-with the common untaught world-ling himself laments. Freed from grief, with the arrow pulled out, the Ariyan disciple is emancipated for ever. There are, brethren, these five things that cannot be acquired by either a recluse, a brahmin, a deva, Mara, Brahma or any one in the world.

(9) King Pasenadi of Kosala.

On one occasion the Exalted One abode in Anathapindika's Pleasure-Park at the Jeta-Wood, near Sāvatti. Then king Pasenadi of Kosala came into the presence of the Exalted One, bowed and seated himself at one side. At that time queen Mallika died. Then a certain person approached King Pasenadi of Kosala and whispered in his ear: 'Queen Mallika is dead, Your Majesty.' When this was said, King Pasenadi of Kosala remained sitting, but grieved, depressed, with shoulders drooping and face downward, down-cast and bewildered. Seeing King Pasenadi of Kosala in this plight the Exalted One spake to him thus:

There are, O great King, these five things that cannot be gained by either a recluse, a brahmin, a deva, Mara, Brahma, or any one in the world. What five?

To prevent the ageing of what is subject to the law of ageing and so forth as above.

(10) King Munda.

On one occasion the Venerable Narada was sojourning in Kukkuṭa (Cock)—park at Pataliputta (Patna). At that time Bhaddā (Fortune) the dearly beloved queen of King Munda died. Being thus separated from his beloved consort Bhaddā, he does not bathe or anoint himself, nor eats his food and engages in business and was distraught day and night owing to his craving for the queen's person. Then king Munda addressed Piyaka (Pleasant) treasurer thus: 'So then friend Piyaka, do place the body of Queen Bhaddā in an oil vat made of iron and cover it with another iron vessel, so that we may keep looking on the body of queen Bhaddā for a long time.' Yes, your majesty', replied Piyaka and did accordingly.

Then this train of thought occurred to Piyaka, the treasurer. 'This King Munda's dearly beloved queen Bhaddā died. Being separated from his beloved consort Bhaddā he does not

¹ *Prasenajit* Skr.: 'Conquered his foes' or because he ate leaning on a side, as he had a huge stomach.

bathe and so forth as above. Listening to the teaching of what recluse or Brahmin will king Munda pull out his dart of grief.'?

Then this other train of thought also occurred to Piyaka, the treasurer: 'Here in Kukkuta-Park at Pataliputta lives the venerable Narada. Then this high reputation went forth touching this venerable Narada viz: that he is wise, skilful, intelligent, very learned, a brilliant speaker, of prompt understanding and mature (knowledge) and a worthy one (Arahan). So now let king Munda visit Venerable Narada; good were it, if king Munda, having heard the Norm from the Venerable Narada, would pull out the dart of his grief.'

Then Piyaka, the treasurer, came into the presence of king Munda and said thus: 'Your majesty, the Venerable Narada dwells at Kukkuta-park in Pataliputta, the high reputation has gone forth touching him.....Now, would His Majesty visit the Venerable Narada, and good were it if His Majesty were to pull out the dart of his grief, having heard the Norm from the Venerable Narada'. 'Then friend Piyaka, announce it to the Venerable Narada. Being previously unknown how should such as I think of visiting a recluse or a brahmin living in my kingdom?' 'Yes, Your Majesty' Piyaka the treasurer responded, came into the presence of the Venerable Narada, bowed, took a seat at one side and said thus:—

Lord, this king Munda's dearly beloved queen Bhaddā departed this life. Being thus separated from queen Bhaddā, he neither bathes nor anoints himself, nor eats his food, nor engages in business and is distraught night and day owing to craving for the queen's person. Good were it, Lord, if the Venerable Narada would declare the Norm unto king Munda, so that king Munda having heard the Norm from the Venerable Narada might pull out his dart of grief'. 'Piyaka, let king Munda now do what he thinks fit, it is now time,' (said the Venerable Narada). Then, Piyaka, the treasurer, rose from his seat, bowed, went round him in adoration and came to the

presence of King Munda. Having come he informed king Munda thus:—

'Your majesty, leave is given by the Venerable Narada. Let His Majesty now do what he thinks fit'. 'Then friend, Piyaka, order to be yoked the best and best of vehicles' (said the king)! Yes, your majesty, replied Piyaka, caused the best of vehicles to be made ready and thus announced to the king: 'Your majesty, the best of vehicles is ready. May His Majesty do as seems fit.'

Then king Munda mounted an excellent carriage and escorted by a brilliant retinue, in his royal splendour proceeded to Kukkuta-Park to visit the Venerable Narada. Having gone as far as possible in carriages, he dismounted and entered the park on foot. Eventually king Munda came into the presence of the Venerable Narada. Having come he bowed to the Venerable Narada and took a seat at one side.

To king Munda so seated the Venerable Narada spoke thus:—[Repeat the whole of discourse (8) above and continue thus.]

When this was uttered, king Munda asked the Venerable Narada: "Lord, what is this disquisition on the Norm called?" "This disquisition on the Norm, great king, is called: 'The removal of the dart of grief.'⁸ "Truly, Lord, it is indeed the removal of grief. Truly, Lord, it is indeed the removal of grief. Having listened to this disquisition on the Norm my dart of grief was actually removed." Then king Munda addressed Piyaka the treasurer: 'Now friend Piyaka, cause to be cremated the body of queen Bhaddâ and erect a monument to her. From to-day henceforth we shall bathe and anoint our body, take food and engage in business.'

Chapter V. On King Munda ends.

A. D. J.

⁸ *Sokasallaharano.*

DR. PAUL DAHLKE AND HIS BUDDHISTISCHE HAUS IN BERLIN

Dr. Paul Dahlke of Berlin is well known all over the world as a thinker of great originality and a writer of Buddhist Essays. His first work on Buddhism was translated by Bhikkhu Silacara into English and was published by Mac Millan and Co. The Sinhalese Buddhists have every reason to be proud of the achievements of Dr. Dahlke in Germany, for it was in Ceylon that he learnt Pali under well known scholars, the Thera Sumangala and Pandit Vagiswara. For more than twenty years he had been reading and translating Pali texts into German, and in Europe there is no more spiritual minded scholar in Pali than Dr. Dahlke. He has travelled all over Ceylon in visiting the ancient viharas, and has been to all the historic places in India and Burma. He had also visited Japan, Honolulu and the United States. It is the personality of Dr. Dahlke that attracts people to him. In his daily life he lives as an example observing the five precepts strictly and attending to his professional duties. In all the world one could not find a better Buddhist than Dr. Dahlke. He is a strict vegetarian and drinks no alcoholic liquor. His literary labours have won for him fame in Germany, and his personality will long endure as an example to his disciples who are staying with him in the Buddhistische Haus which he has erected on an elevating site near the Kaiser Park in Frohnau near Berlin. The locality is picturesque in its scenery and on the hillock the Buddhistische Haus stands calling on the people to come and see. The architectural features of the building are a mixture of Sinhalese, Japanese, Chinese and Asokan. The stone pillars of the Gate at the entrance is a miniature of the Sanchi torana of the Asoka period; the portico is of stone with engravings of pictures as found in the great Ruanwelli dagoba in the sacred city of Anuradhapura. The stepping stone is a replica in stone of the moonstone found in the viharas at Anuradhapura and Polonnaruwa with rows of royal animals and flowers and at the centre the full blown

lotus. The service hall is in shape something like a Chinese temple, and the altar is of marble with an engraving of the Buddha rupa, and on the side of it is a marble tablet giving the Gathas from the Dhammapada with a translation in German. That alone has cost about 3,000 gold marks. The land is in extent about six acres and is undulating. A little distant from the service hall is an isolated brick hut intended for the student who wishes to devote himself for Jhana contemplation with a wall all round. This is like the padhana ghara mentioned in the Pali texts for the use of the Bhikkhus who devote themselves for kasina bhavana. There is nothing sensual to disturb the mind of the spiritual student, and I believe not even in Buddhist lands one finds a special place for the cultivation of kamathâna bhâvana. The atmosphere is exhilarating and the breeze that comes from the pine woods is invigorating. Fresco paintings of the Sanchi stupa and other sacred figures from Ceylon and Japan are to be seen painted on the walls in the first and second storeys of the 'Haus.' All the expenses to build the "Haus" came from the pocket of Dr. Dahlke, and at great personal sacrifice he has given away all his wealth.

Every evening Dr. Dahlke gives instructions to his band of pupils. They read from the Pali texts selected verses or passages and Dr. Dahlke explains them from the theravada standpoint. The German pupils practise the ânâpâna sati bhâvana sitting in padmâsana as required in the satipatthâna sutta. Frohnau is connected with Berlin by railway, and the train runs every hour, and within an half an hour Berlin is reached. There is a special guests room on the first floor with every convenience provided. Dr. Dahlke intends building a dagoba on the grounds, and it is hoped that Buddhists who read this article will send their donations for the dagoba.

A. D.

WHAT BUDDHISTS ARE DOING IN JAPAN

(Continued from page 566 of the last number).

II

The late Captain Francis Brinkley, R.A., who deservedly won a high international reputation as Tokyo correspondent of the *London Times*, in reply to a question once asked by a visitor from England, what in his opinion was the value of Christian missions in Japan carried on during nearly half a century, unhesitatingly said that it did not amount to much, but the propagation of Christianity had restored life to its rival Buddhism and that was really a great service.

In fact such social and philanthropic works as temperance and social reform movements as well as the management of charity hospitals and orphanages, which had formerly been initiated and conducted by Buddhists, were afterwards taken charge of by the Imperial Court and government, with the result that the Buddhists ceased to work in these lines. The introduction of Christianity and various philanthropic works it actively took up awoke them from their long sleep to start anew and carry on similar services.

Of these Sunday school work is the most conspicuous. It is being carried on by all the sects and sub-sects. In fact so much importance is attached to it by the Nishi Hongwanji that it had made it a rule for all the temples under its control to have Sunday schools attached to them. In these circumstances, lectures, training schools and classes for teachers are frequently held, and some excellent results have been obtained in respect to the publication of text-books and picture cards as well as to the composition of songs for use in such schools. It may here be mentioned that upwards of three hundred children attend a Sunday school attached to the Tokyo Imperial University Y. M. B. A. Building.

As for medical work Tokyo and Kyoto rejoice in the possession of one Buddhist hospital each. There is also one nurses' school each in Tokyo and in Kyoto and a Buddhist

settlement containing a library, a creche and a labour exchange has been established at Mikawajima, a slum quarter of Tokyo, by the Nishi Hongwanji. As for Buddhist institutions for young men and women, Y. M. B. A. and Y. W. B. A. have been established throughout Japan, but so far the Tokyo Imperial University Y. M. B. A. is the only association having an assembly hall of its own. Besides this, for the purpose of meeting and delivery of popular lectures, Buddhists have three buildings in Tokyo and three in Kyoto. Finally a movement similar to that of the Salvation Army is in full swing among Japanese Buddhists. It was first started by Mr. Masumaru Sanada from Tokyo University at Yawata, the industrial centre of Kyushu, and is now spreading to many other places.

As organs of popular education, Japanese Buddhists are possessed of a daily paper, the *Chugai Nippo* by name, which is published at Kyoto, besides two weekly journals called *Bunka Jiho* and *Kyoyu* and two monthly magazines, called *Gendai Bukkyo* and *Akatsuki*, the last named being intended specially for women. It may not be out of the place to mention here that work has been and is going on to popularize the Tripitaka. In other words some of the more important sutras have been translated from Chinese into Japanese and published so as to make them accessible to ordinary Japanese readers. Besides this, a book entitled *Gendai-iyaku Daizokyo* has been issued, which gives abstracts of the original.

Another similar work is *Daizokyo Kaidai* compiled by Bishop Nissho Honda. Other books more or less similar in character, which have so far been published are *Nippon Daizokyo*, a selection of the more important Japanese works on Buddhism, *Dai Nippon Bukkyo Zensho*, a collection of selected works of Buddhists, and *Kokuyaku Mikkyo Seiten*, a translation of the Shingon books. A series of Buddhist books entitled *Kokubun Toho Bukkyo* is in course of publication.

With regard to education, besides the universities and colleges already referred to many middle schools have been founded by various sects. These schools are managed in con-

formity with the provisions of the Educational Law and carry on ordinary secondary education, just like other middle schools in this country. There are also a number of girls' high schools under the control and management of Buddhists. There are seven in Tokyo, three in Kyoto besides a girls' college, two in Osaka, and two in Hiroshima. I manage one school called Musashino Joshi Kakuin, which I intend to have raised to the rank of a women's university in a few years.

A rather unusual school founded on Buddhist principles is a commercial school, called Chuo Shogyo Gakko. I founded this school more than twenty years ago in view of the growing tendency on the part of young men to take an active part in the economic fields of this country. My friend Mr. Hokaku from Tokyo University is now taking charge of it. I am glad to say that it now occupies a foremost rank in the list of the schools of its kind. Besides, there are in Tokyo a school for the blind at Tsukiji and a nurses' school, both of which, as mentioned above, are under the management of the Nishi Hongwanji. As for the Higashi Hongwanji, it maintains an excellent institution at Asakusa, in which persons in needy circumstances suffering from diseases of the eye are given free medical treatment. Numerous are the cases in which thanks to treatment received there patients recovered their sight, who would otherwise have remained blind for life. Besides, there are several other social and philanthropic enterprises carried on by Buddhists, a full account of which I reserve for a future article.

A noteworthy fact in connection with education on Buddhist principles is the popularity of summer-schools or summer-lecture classes which are held at many places during the hot season for a few days or a week at most. Of late these temporary institutions have become very popular in this country, especially in Miye, Iwate, Niigata, Okayama and Aichi prefectures. In these prefectures lecture-classes are held under the direct control of the local authorities every summer, or under their patronage. It is hardly necessary to add that

similar schools are yearly held under the auspices of such Buddhist centres as Eizan, Koyasan, Nishi and Higashi Hongwanji. By the way, these summer classes are quite different from the summer retreat, which has been practised by Buddhists for centuries without any change from the early days of Buddhism for undisturbed study of its doctrines during the rainy season. They are quite modern and have as their aim popularization of the religion.

Another fruitful means of propagation actively carried on by Buddhist institutions is public lectures, which are given weekly in Tokyo and other cities. Those given at the Tokyo Imperial University Y. M. B. A., the Chuo-Bukkyo Kaikan, the Meiji Kaikan, and the Jogyo Kyokai are especially well attended, the lecturers being invariably first-class scholars.

The Shotoku Taishi Hosankai or the Society for the Adoration of the Great Buddhist Prince Regent Shotoku (died 621 A. D.) also lays great stress on propagation by means of lectures and is very active in the work of this line not only in Tokyo but all over the country. On April 12 last, the society gave free medical treatment to the poor and distributed free medicines among many patients in needy circumstances.

In concluding this article on Buddhist activities in Japan, I must not forget to mention the Lumbini Festival which is held in Tokyo and over all Japan on April 8 every year in commemoration of the birth of Buddha. On this occasion, in Tokyo a portable miniature hall decorated with flowers is carried by a procession of hundreds of children from Asakusa Park to Hibiya Park, where it is set up at the bandstand and then flowers are offered by students of the six Buddhist universities and seven Buddhist girls' schools with the singing of psalms. The flowers are afterwards sent to the inmates of hospitals and orphanages. This year the miniature hall was set upon a pavilion, before a great curtain carrying a beautiful picture of a magnificent asoka tree in bloom which was drawn by the well-known painter, Senrin Kirigaya. The hall was literally buried by floral offerings and the whole scene was

impressive beyond description. The occasion was made especially noteworthy by the presence of seventeen American-born Japanese boys and girls, who had come on a visit to their home land, and who seemed to be no less enthusiastic than the rest of the young generations who attended in very large numbers, in the adoration of the great Saviour.

—J. TAKAKUSU in *"The Young East," Japan, Vol. I No. 1.*

MY OBSERVATIONS IN MY EUROPEAN TOUR

It is science that had given the lead to the European nations. Religion is a secondary affair with the European. For six days he works and on the seventh day for one hour he thinks of the God that created the world and all that is in them. The Ten commandments as given in the 20th chapter of Exodus tell us that on the seventh day God rested. But in the fifth chapter of Deuteronomy another version of the Ten commandments appears which says nothing of the creation of the world. It is evident that the Exodus is a later interpolation. In the books of Exodus, Leviticus, Numbers there is no mention made of God as the creator. The refrain is "I am the Lord their God that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God. (Ex. chap. 29-46). Again in Leviticus chap. 25 v. 38 we read "I am the Lord your God which brought you forth out of the land of Egypt to give you the land of Canaan, and to be your God." See Deuteronomy 5-6. Happily for the freedom of the world things are moving rapidly in Europe. Radioactive science, the theory of Relativity, paleontological discoveries, astronomy, geology, psychology are giving new kind of knowledge hastening the day of freedom from the fetters of arabian dogmatics. The Semitic arabian adumbrations as given in the books of the old Testament of the Jewish Bible are goods to be jettisoned in the stormy sea.

They are so much rotten lumber, or to use the simile in Ezekiel ch. 15 v. 4 "it is cast into the fire for fuel; the fire devoureth both ends of it and the midst of it is burned. Is it meet for any work." The simile of the firebrand burning at both ends and soiled by dung in the middle is used in the Pali to show the uselessness of the life of the impure Bhikkhu.

Christianity is made into a commercial commodity by the ecclesiastical dunderheads with the help of the aristocrats, capitalists and politicians of all countries to keep the proletariat down in a state of stagnation. In India the caste question takes the uppermost place in the social polity of the people, the Brahmans taking the place of the top dog. In the unprogressive stagnation of the teeming millions of the labouring and agricultural classes depends the continuation of the crushing despotism of the selfish priesthood. There is no hope for the masses so long as the so-called institutes of Manu, Apastamba, Asvalayana, Gobhilya are accepted as the supreme law to keep the ignorant in a state of intellectual and moral stagnation. The law of supreme righteousness that works for perfect spiritual freedom which was enunciated by the Tathāgata in His all redeeming love was crushed out of existence by the selfish priesthood, and the remnants of religion that were left in the shape of temples, libraries etc. were all utterly destroyed by the invading vandals who came from Arabia. The Aryan civilization was thus rooted out of existence nearly a thousand years ago. For a thousand years India had been in the downward path of degeneration and degradation, a victim to the adventurers that come from alien lands. How long will the starving millions remain in this state of utter wretchedness, with no hope of redemption from their desolation? The Law of mercy that our Lord proclaimed is the only hope for India's emancipation from the crushing spiritual slavery dominated by the priests of monotheistic religion. They require only the aggrandisement of their own self. The capitalist class are slaves of sensualistic abomina-

tions. They expect heaven after death which they can easily secure by propitiating the priests as well as the gods.

On board the Japanese steamer I met with courtesy and kindness. Some of the waiters are Buddhists. Indian Hindus and Buddhists who travel to Europe should make it a point to go in Japanese steamers. It is a duty they owe to Asia. The more the Indian Hindus and Indian Moslems show their sympathy to their Japanese brothers the better it would be for them. The Buddhists are in duty bound to help their Japanese co-religionists by patronizing the admirable line of steamers of the Nippon Yusen Kaisha. I would request the Rajahs and Maharajahs when they think of visiting Europe to first inquire about the Japanese steamers before they engage their passage in other line steamers.

When the good ship Hakoziaki Maru was passing through the Red Sea my thoughts went to the bible story of the Jews crossing the Red Sea. The whole story is a myth. Why should the Jews cross the Red sea when there was the old highway through Egypt to Canaan. Abraham, Jacob and his sons went over to Egypt from Canaan through the old highway. In Ezekiel ch. 20-10. Jehovah says "wherefore I caused them to go forth out of the land of Egypt and brought them into the wilderness." In Isaiah chap 11 v. 16 it is said and there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." In the days when the Europeans steeped in barbarism were without religion the crumbs of religion that fell from the Asiatic tables were picked up by the ecclesiastical mendicants and carried to Europe. The semi pagan barbarians accepted the Jewish myth of creation and other stories accentuated by the story of the sufferings of Jesus, whom the theologians said was the son of God. Such stories were current long before Jesus was born. Alexander was told by the oracle that he was the son of God. The Brahmans say that the Creator Brahma is their grand father. It passes my comprehension to

realize how could the sensible European races with their modern scientific material achievements believe the mythical stories of Mesopotamia, Assyria, Chaldea, Egypt and Arabia as recorded in the Old Testament. The story of the creation, deluge, confusion of tongues, the Babel myth, the Noah story, were all folklore stories which the Jews borrowed from those nations during their captivity in Babylon. Jehovah never arrogated to himself as the creator of the world. He was a tribal god who had his residence in Mt. Horeb, and he was contented to be the god of the tribe of Israel, and Canaan was to be his headquarters. Throughout the books of the Old Testament there is no place where it can be shown that he was the God of the whole world. His enemies were the gods of Canaan, Babylon, Egypt, Assyria, and he failed even to keep under control the twelve tribes of Israel for a long time. The tribe of Judah remained loyal to him and even they went whoring after other gods, and in his anger he went and joined the king of Babylon and asked him to destroy Judah!

The missionaries have been fooling the people of India, Ceylon, China, Japan, Burma for nearly a century. It is time that Buddhists should wake up from their stupor and tell them to stop the fooling. The enlightened people of England are compelled to give up the myths of the Bible because of the advance that science has made in the fields of astronomy, paleontology, evolution, psychology, geology, radioactivity and relativity. The missionaries wearing the black gown cross over to Asia to gain a livelihood. They know nothing of the history of the universe and have no idea of the progressive sciences which are enlightening the people of England and Germany. It is a clumsy business this missionary enterprise of England and the United States. The Catholic church extends its sphere of political power and wish to be the equal of independent countries. It pays the trading class of England to send the missionaries to christianize the so-called heathen, and make them wear his boots, hats, trowsers, shirts, ties and other things. Every convert to Christianity is a soul lost to heaven,

and a gain to the British trader. The British gunboats are at the service of the British trader and the missionary. The former sells opium, cocaine, whisky, rum and other body killing abominations, and the missionary is ready to transport the soul of the victim to an eternal heaven where the saved souls sing hallelujahs to the god of the Revelation as described by the man of Patmos who had a vision like the ganja smokers of India have when they take several pulls of the deadening narcotic. What a pandemonium is heaven with the eternal shoutings of the saints. I wonder how God could stand the eternal shoutings of the 144,000 on whose foreheads are written the Father's name. (Rev. 14. v. 1.) No, not for a million pounds sterling I would think of going into such a heaven as described by the man of Patmos:

The Anagarika Dharmapala.

PLEDGE

O Lord Buddha, who ever livest and art evermore present with us in Thy Holy Doctrine, to Thee do we pledge our love and devotion, and to Thy service do we consecrate our lives.

As Thou, in Thy divine compassion, did'st renounce all earthly power and glory, in order to bestow upon mankind the inestimable boon of eternal salvation; so do we, discarding the transitory vanities of this life, resolve henceforth earnestly and faithfully to follow Thy blessed example, to order our lives in accordance with Thy Holy Law and Precepts, and to labour diligently for the welfare of our fellow-men.

A. R. ZORN.

THE BUDDHIST JERUSALEM

The *Times of Ceylon* in its editorial of the 27th September, writes:—

The Buddhists of Ceylon are entitled to greater sympathy from the Hindus of India than they have hitherto received in the matter of the Buddha Gaya, which has been converted from a Buddhist to a Hindu shrine. Though Buddhism at first was a great reform movement within Hinduism, analogous in some respects to the Protestant movement in Christianity, there has never been any marked conflict or rivalry between the two religions. In Ceylon almost every Buddhist temple has a Devala, that is to say an annexe in which the Hindu gods placed there can be worshipped. Both religions hold in common the doctrine of re-incarnation and they unite in celebrating certain festivals. The Buddhists, therefore, may well claim greater consideration from the Hindus on the subject of Buddha Gaya, the interesting history of which is set out in the memorial to the Government of Bihar and Orissa, to which an unfavourable reply has just been received. The memorial quotes Sir Monier Williams in his book on Buddhism as stating that Buddha Gaya is a kind of Buddhist Jerusalem, abounding in associations of thrilling interest not only to the followers of Buddha, but to all who see in that spot the central focus whence radiated a system which for centuries has permeated the religious thought of the most populous regions of Eastern Asia and influenced the creed of the human race. It was under the Bodhi tree at Buddha Gaya that Buddha gained enlightenment and proclaimed his religion to the world. It was on this sacred spot that the Emperor Asoka built a temple which has been the object of veneration and pilgrimage by Buddhists from all parts of the world. In ancient days the temple possessed a sangharama where over a thousand Buddhist monks resided, and learned the Dharma. This sangharama was built by a King of Ceylon, Meghawarna, about 304 A.D., who made it a condition that priests of his

country should always be allowed to live in Buddha Gaya. It can be well understood that it is with feelings of dismay and distress that Buddhists have witnessed the conversion of this famous shrine into an ordinary Hindu temple, in which the images of Buddha have either been converted into those of Hindu gods or neglected altogether. Some of them have even been thrown into the drains. Their feelings have also been outraged by the fact that sacrifices of animals are being carried on in the precincts of the Temple, which was built to perpetuate the memory of the Buddha, who proclaimed to the world the law of Ahimsa, or love even to the tiniest creature. The Buddhists have not demanded the entire possession of the temple, but merely the right to restore it and to place Buddhist priests in it in order to enable the Buddhist rites and ceremonies to be performed in accordance with Buddhist customs. While they utterly reject the claim of the Mahant that the temple is a Hindu temple, they are prepared to agree to a joint control of it by Buddhists and Hindus. The claim that Buddha Gaya is a Hindu temple hardly requires serious refutation. It is a historical fact, as stated in the memorial, that it was for long regarded as the most sacred spot of Buddhism, and Princes and peasants vied with each other to build sangharamas and houses for the Bhikkhus to dwell therein. During the time of the Moguls, the Temple was allowed to fall into disrepair; but there is evidence that even at that time there were Buddhist Bhikkhus in residence at the temple. It was restored in 1877 by permission of the Indian Government by a Buddhist mission from Burma at considerable cost.

MRS. MARY E. FOSTER'S 81st BIRTHDAY CELEBRATIONS IN INDIA AND CEYLON

Mrs. Foster's birthday anniversary was celebrated as usual at Calcutta, Gaya and Benares. This year's celebrations were a grand success but the absence of the Anagarika Dharmapala was keenly felt not only by the workers but by everyone who

came to take part in the celebrations. It may not be out of place to mention here that the Anagarika Dharmapala left Europe on 4th October enroute for America to express personally the profound gratitude of the society and the whole Buddhist world for her help in the cause of Buddhism. The auspicious day of Sept. 21 is one of rejoicing and thanks-giving for the workers in the cause of Buddhism, for it is the birthday of the Mahāupāsikā Mrs. Foster whose wonderful munificence has enabled them to carry on the work started by the Anagarika Dharmapala. The Maha Bodhi Society in particular and the people of India and Ceylon in general owe her a deep debt of gratitude for all that she has done for them. Hers is indeed a blessed life and on this occasion of her 81st birthday hundreds and thousands of patients who received treatment through her generosity raised their hands in prayer for her long life and happiness. It is a remarkable fact and will certainly make everyone glad to know that the venerable lady is keeping wonderfully good health even at the ripe old age of 81.

Through out the whole of Sept. 21 there were celebrations in her honour. Early in the morning bhikkhus and laymen assembled in the spacious shrine of the Vihāra and offered flowers and lighted candles in her name. Revd. P. Rewatha Thera recited stanzas from the sacred Texts and offered the merits to the noble hearted lady. Mr. S. C. Mookerjee, Bar-at-Law brought specially prepared lotus bouquets and placed them at the foot of the Shrine. After this the large photo of Mrs. Foster was placed on the dais of the hall and garlanded profusely.

At 11 A.M. a number of Buddhist priests were fed and were presented with dakkhinas the merits of which were again offered to Mrs. Foster.

The most important item in the celebrations was the feeding of poor children of the neighbourhood. A large number of boys and girls assembled at the Vihara at about 3 P.M. when they were all fed with various kinds of sweets

etc. It was a rare occasion for them and they immensely enjoyed the food supplied to them. After giving thanks to Mrs. Foster and the Anagarika Dharmapala they departed shouting with joy.

At 6 P.M. in the evening a public meeting was held at the Vihara hall under the presidency of Swami Abhedananda. There was a large gathering among whom the following were noticed: Dr. H. W. B. Moreno, Swami Lavanananda, Messrs. S. C. Mookerjee, C. C. Bose, Sachindranath Mookerjee, B. K. Bose, Mr. Mallik, U. K. Das and N. Sen. The proceedings commenced with Revd. Rewatha Thera administering Panca Sila to the Buddhists assembled in the hall. Mr. S. C. Mookerjee on behalf of the Society, welcomed the guests and spoke at length on the circumstances that led the Anagarika to Honolulu and how he met the lady and formed a life-long friendship. He referred to her manifold benefactions in India and Ceylon and concluded his speech wishing her long life and happiness. He was followed by Dr. Moreno, Messrs. Sachindranath Mookerjee, C. C. Bose and Swami Lavanananda who all dwelt on her generosity and the nobility of her character. The president in his concluding remarks said that he knew Mrs. Foster personally and that she was a friend of his. He also knew her to be a very generous lady, he himself having received a donation from her. Therefore he had great pleasure in taking part in the celebrations. After the meeting was over the guests were treated with light refreshments.

Similar celebrations were held in Gaya and Benares.

CELEBRATIONS IN CEYLON.

The day was observed as a holiday in the Mahabodhi College and in the morning when the students assembled, Dr. C. A. Hewavitarne delivered an address on the significance of the day. At noon there was a "sanghika dana" for about 85 Buddhist Priests. About 400 beggars were also fed and white clothing was given to about 50 Upasikas. Food was also distributed at the Victoria Home for Incurables, and the Hendala

Leper Asylum and the Mallika Anatha Nivasa. In all a total of over 1,000 people were fed.

PUBLIC MEETING.

In the afternoon a public meeting was held at the Maha-Bodhi College Hall. The Ven. Ratmalane Dharmakirti Sri Dhammananda presided.

The Venerable Chairman said that that meeting was held in honour of the 81st birthday of Mrs. Foster of Honolulu, a great benefactress of Buddhist activities in modern times. There in the very building she had established a free dispensary for Ayurvedic Medicine. That such a benefactress was living to such an old age was a matter of great pleasure to them. They hoped that she would live to a more advanced age and continue the generous work that she had been doing.

Rev. G. Saranankara was the next speaker. He said that they were assembled there to recognise the great munificence and kind heartedness of Mrs. Foster, whom they had never seen, but of whom they had heard. One of the most recent gifts of her was the seminary for Buddhist priests (Samaneras) at Kandy. Although there were hundreds of Pirivenas in the Island yet there was not a place for their further education. Through her aid the Maha-Bodhi Society was carrying on a good deal of useful work. It was owing to those benefits that they were deriving that they wished her longer life, health and prosperity. They should also thank the Anagarika Dharmapala, but for whom they would not have reaped the benefits out of the munificence of Mrs. Foster.

Dr. C. A. Hewavitarne said that they of the Maha-Bodhi Society were assembled there to honour Mrs. Foster of Honolulu. There were celebrations in her honour not only in Colombo, but all over the Island wherever there were schools maintained by the Maha-Bodhi Society and there were celebrations also in India. September 21st was an extraordinary day for night and day was equally distributed. It was in 1893 that Mr. Dharmapala first met Mrs. Foster at the Parliament

of Religions held in Chicago. At that time Mrs. Foster was suffering from a sad bereavement and she derived consolation after listening to Mr. Dharmapala. It was from that day that she began to take an interest in Buddhism. Although she was 12,000 miles away from them she took a great interest in the people of this country. To enumerate her munificent donations on behalf of Buddhist activities would take a long time, but he would like to remind them that she had helped almost every Buddhist cause started in recent times in this country. The Foster Robinson Memorial Hospital which was in the building gave free medicine to over 2,500 people each year irrespective of their religious beliefs. If they wanted to see her munificence outside Ceylon there was the Dharmarajika Vihara at Calcutta and there was a school at Madras. One of the first things taught in Buddhism was gratitude and they were assembled there on behalf of the Maha-Bodhi Society and on behalf of all Buddhists to thank her and to honour her. Every year on that day they had assembled there to thank her and congratulate her. He proposed that a cable be sent to her thanking her for her kindheartedness towards them and to felicitate her on her 81st birthday. The Maha-Bodhi Society had sent a similar cable that morning.

Mr. R. S. S. Gunawardene in seconding that resolution said that Mrs. Foster had helped not only the Maha-Bodhi Society, but all Buddhists.

Mr. E. S. Jayasinghe in supporting the resolution said, that he would like to propose that the birthday of Mr. Dharmapala be given due honour for the work he had done on behalf of Buddhism.

Mr. W. Gunawardene seconded the resolution.

The Rev. G. Saranankara also spoke in support.

Dr. C. A. Hewavitarne said that that meeting was held at the instance of Mr. Dharmapala and therefore it was not fitting that such a resolution be passed at that meeting.

Mr. Jayasinghe then withdrew his resolution. The original resolution was then passed and proceedings ended.

AT MALIGAKANDE TEMPLE.

There was a "Pahan Pinkama" at Maligakande Temple that night and there was also an almsgiving and "bana" preaching.

 THEOSOPHY AND BUDDHISM

Mahatma Koot Hoomi writing to Mr. A. C. Hume in 1881 says :

"Take the human mind in connection with the body. Man has two distinct physical brains ; the cerebrum with its two hemispheres at the frontal part of the head—the source of the voluntary nerves ; and the cerebellum situated at the back portion of the skull—the fountain of the involuntary nerves which are the agents of the unconscious or mechanical powers of the mind to act through. And weak and uncertain as may be the control of man over his involuntary, such as the blood circulation, the throbbing of the heart and respiration, especially during sleep—yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion—the *laws* which govern his body (a proof of this being afforded by the phenomenal powers of the adept and even the common Yogi) than that which you *will* call God, shows over the immutable laws of Nature Contrary in that to the finite, the "infinite mind," which we name so but for agreement's sake, for we call it the infinite *force*—exhibits but the functions of its cerebellum, the existence of its supposed cerebrum being admitted as above stated, but on the inferential hypothesis deduced from the Kabalistic theory (correct in every other relation) of the Macrocosm being the prototype of the Microcosm.

"So far—we *know*. Within and to the utmost limit, to the very edge of the cosmic veil we know the facts to be correct—owing to personal experience ; for the information gathered as to what takes place beyond—we are indebted to the Planetary Spirits ; to our Blessed Lord Buddha. This, of

course, may be regarded as secondhand information. There are those who rather than to yield to the evidence of fact will prefer regarding even the planetary gods as "erring" disembodied philosophers if not actually liars. Be it so. Every one is master of his own wisdom—says a Tibetan proverb and he is at liberty either to honour or degrade his slave. However I will go on for the benefit of those who may yet seize my explanation of the problem and understand the solution.

It is the particular faculty of the involuntary power of the infinite mind—which no one could ever think of calling God,—to be eternally involving subjective matter into objective atoms (you will please remember that the two adjectives are used but in a relative sense) or cosmic matter to be later developed into form. And it is likewise that the same involuntary power that we see so intensely active in all the fixed laws of nature—which governs and controls what is called the Universe or the Cosmos. There are some modern philosophers who would prove the existence of a Creator from motion. We say and affirm that that motion—the universal perpetual motion which never ceases never slackens nor increases its speed not even during the interludes between the pralayas, or "night of Brahma" but goes on like a mill set in motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise. To regard as an intelligent, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard as a Being, and Ego and to place his intelligence under a bushel for some mysterious reason is the most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a friend—a most rascally God....."

Mahatma Letters, p. 137-139.

And yet what do the present theosophical leaders teach?

Just the opposite of what the Mahatmas wished to teach to those who foolishly believe in an anthropomorphic deity who had not the foresight to see the trouble he was bringing on himself by creating man. The gods of monotheistic religions are the creations of unenlightened, unscientific and selfish leaders who wished to maintain their control over the ignorant masses. Keep them in ignorance, give them toys of ritualistic religions to play with, and frighten them with the phantoms of savage deities, create an everlasting hell, and let the masses be taught that if they wish to escape from the sins that they have committed let them offer the blood of goats, calves, heifers, bulls, camels and also wine to the deities, which of course will go to the bellies of the selfish priests. In this wise are the gods propitiated by a cunning priesthood. The Brahman priesthood created the creator, and when they found that the world cannot be kept up without a preserving power created another god whose duty was to preserve the world from destruction. In spite of the preserver when they found that the destructive process could not be stopped, they created the Destroyer, and the ignorant masses had to propitiate the three gods. In course of time they found that the creator god had no power over the elements of destruction, whereupon they quietly let the creator god be forgotten, and poor Brahma had to leave India.

The Mahatmas are followers of the Tathagata and they found the two agents who also accepted the Doctrine of the Lord Buddha to found the Theosophical Society to disseminate the doctrine of Karma and of reincarnation throughout the western world. Since the death of H. P. B. the Theosophical Society has become the refuge of the few under the leadership of bishop Leadbeater who is now preaching just such as had been condemned by the Masters. The publication of the Mahatma letters by A. T. Barker is most opportune. We recommend the volume to all.

THE MULAGANDHAKUTI VIHARA

AT SARNATH, BENARES.

It is with the deepest regret that we have to announce the sudden stoppage of the Mulagandhakuti Vihara work which was going on for some time, by the United Provinces Government under instructions of the Archæological Department. The reasons advanced by the authorities for taking this drastic action are (1) that no previous sanction had been taken from the above Department before the construction was started, and (2) that if the Vihara is built on the present site it would dominate the ruins and be a perpetual eye-sore. In this connection, our readers will remember the correspondence published in the May number of this journal. A perusal of that correspondence will show that we have been trying our best to get the necessary permission, and it was under the impression that the Government would give us the required sanction without, in any way, wounding the religious sentiments of the Buddhists, that we commenced the construction. But our hopes have been in vain, and to the disappointment of all the Government has thought fit to prohibit the erection of the Vihara for the reasons stated above. To the Buddhists who regard every inch of Sarnath to be sacred land and the site one of the holiest of holy places these objections are not at all convincing. To them the importance of the place is due not so much for Archæological explorations as for the fact that it is consecrated by their Lord. Hundreds of pilgrims gather there, year after year, from remote corners of the earth not to see the excavations but to get a glimpse of the spirit of the Lord who had consecrated it by sojourning at that spot. We have no desire, in the least, to interfere with or in any way minimise the importance of the excavations carried out by the Archæological Department. What we wish is to have, in our own land close to the sacred site, a worthy Vihara to enshrine the relics of the Lord Buddha which the Government of India promised to the Society in 1916. We fail to understand how

such a Vihara would dominate the excavations or be an eyesore. In our opinion, it would rather give life to the otherwise desolate appearance of the locality and draw greater public attention and sympathy towards the work of the Archæological Department.

We, therefore, expect greater sympathy and even help from the British Government which, on more than one occasion, has pledged not to interfere in religious matters. We know Sir John Marshall who is at the head of this Department to be a noblehearted gentleman who has done yeomen service to the cause of Buddhist history and knowledge by unearthing the past glories of the Buddhists. In this new attempt of the Maha Bodhi Society to revive the lost glories of the place, we sincerely hope that he will extend his helping hand and not in any way frustrate the hopes of those devotees. After an absence of a thousand years or more, they are coming back to revive the same spirit of love and service that guided the builders of those monuments which Sir Marshall so energetically wish to protect. By thus helping the Buddhist cause he will not only earn the gratitude of future generations yet to come but go into the history of Buddhist revival in India as one of the greatest of benefactors. We appeal to him, on behalf of millions of Buddhists who are eagerly watching our endeavours, to look at the question from the Buddhist standpoint and do them justice.

We are glad to mention here that Sir John Marshall has kindly agreed to interview the Secretary of the M. B. Society in order to discuss the matter. In the absence of the Anagarika Dharmapala in America, who will receive the news of the stoppage of work with great disappointment, Dr. C. A. Hewavitarne, Secretary of the Ceylon Maha Bodhi Society will proceed to Taxila for the interview.

A GROUP OF SONNETS

From the Teachings of Gautama Buddha.

THE FOUR NOBLE TRUTHS.

I

Now Self, my friends, is but a way of Pain.
 Painful it is to see our joys depart,
 To be cut off from what we have at heart,
 To see but sadness and ill-health remain ;
 To know, as age comes, that we must refrain
 From much of happiness,—we cannot start
 Old loved activities in field or mart ;—
 Our inmost longings now we must restrain.
 Thus Self, my friends, is but a way of Sorrow,
 With but a glimpse of gladness here and there.
 Our griefs are great;—though some we doubtless borrow :—
 To lighten loads,—free people from despair.
 For yesterday, to-day, and e'en tomorrow
 The way of *Self* is painful, full of care.

II

The Cause of Pain lies deep in Ignorance,
 And in Desire ; in superstitious lore
 Held in past times from ages long before
 By savage men in dread and wild suspense ;
 When every rustling leaf was an offence
 And terror to them ; when the thunder's roar
 They thought to be God's voice ; and o'er and o'er
 They practised cruelties through penitence.
 And still we sacrifice the ones we love
 Through fear of God. How ignorant and blind !
 Through fear of an illusion throned above
 We are prevented now from being kind.
 Through fear of Hell-fire and the pain there-of
 We harden hearts, we stultify the mind.

III

This is the Way, my friends, we cease from Ju :
To love all other creatures, make our own
Their every grief, their every cry or moan,
To cherish them in sorrow, woe, until
Their anguish has departed, and then still
Keep watch and ward to see they are not blown
About by chance—till all their grief be flown,
And thus our happiness we shall fulfil.
And we must labor towards the truth of things
By means of science, subtle and profound,
Far-reaching and enlightened. And this brings
To those enslaved their liberty. And crowned
With greatest joy for all, this message rings
Throughout the world that freedom may abound.

IV

We part from Pain. The Path that leads there-to,
To Pain's cessation,—'tis the Middle Way
Between extremes. Still old age and decay
Will come upon us. But when through and through
We are suffused with Love, and seek the True,
There is no doubt nor danger nor delay.
We need not fear the strife, the mad affray ;
We are set free, for we have found the clue.
The Path to that wise state, free from alarm,
Is through all quietude ; and Pain shall cease
When we have gained our goal, no more do harm
To others or ourselves—have won release ;
When none shall ever follow strife, but arm
Himself, herself, in all the ways of Peace.

VEGETARIANISM

Man, said to be created by God "after his own image," claims to be the noblest of creatures on earth. Is he really so?

Let us examine one aspect i.e. food of man.

(1) Food of man presents a multitude of varieties.

Mr. Wells gives us the kinds of food man, in various parts of the world, takes (Outline of the worlds' history). According to his statement scarcely a vertebrata, a crustacea, a mamalia, a fauna is spared by the "noblest creature." Jews and Mohammedans are enjoined by their respective religions to eschew boars' flesh. Fish is, almost universally, a common article of food in the world. The formula take God's name at the slaughter of animals prevalent among Jews and Mohammedans is dispensed with in the case of fish, so popular it is all over the world, India not excepted. As we shall presently show there is a population of thirty-five millions in Madras Presidency alone which eats fish.

Christian civilized nations have devised certain modern ways of slaughtering animals which one may term *mercifully cruel*. Despite medical examination of animals to be slaughtered, diseases are communicated to human bodies. The craving for animal food is so strong that demonstrations by the medical profession to show the injurious effects of animal food are thrown to the winds, although side by side vegetarian restaurants are coming into existence in Christian countries. Breeding of animals is carried on, on an extensive scale, to supply animal food to the world and scientific methods are devised to preserve it. The arguments advanced by advocates of vegetarianism are met by citing Herbert Spencer's testimony that his vitality was diminished by vegetarian diet. It is forgotten that this great philosopher shuddered and ran away in disgust when he was taken to witness an ox being slaughtered and that he refused Mr. John Stuart Mill's invitation to join in fishing on the ground that he did not want to be a murderer.

Professor Bose is referred in support of the view that all vegetables have life just like animals, but that eminent biologist on being asked by the writer replied that the life in vegetables and animals is not identical and that it is the higher sentiments in man to dictate to him to refrain from taking life. It is alleged that meat-eating gives greater courage, valour, and general strength. Meat eaters do not eat tigers and lions to acquire the physical strength of these ferocious animals and if any characteristics can be transmissible flesh of lambs and birds etc. ought to make men timid. It can be fully demonstrated, that vegetarians have a greater power of endurance than meat eaters, and that courage is only a mental state entirely independent of the articles of food one takes. It can hardly be denied, that the appearance of a carcase and its odour are offensive to the sight and smell of a civilized man, otherwise he would not disguise flesh meat in variety of ways and remove its bad odour by a number of spices and condiments.

The world is far more connected now than it ever was. Fruits, cereals, and vegetables, are conveyed where they were not available, and meat of all kinds is exported in abundance, in hermetically sealed tins, to places where animals for slaughter are scanty. Breeders of cattle export consignments of tinned meat very extensively to all parts of the world, making a roaring trade in modern days hitherto unknown. Ice is playing no small part in the preservation of perishable articles of food. India is the only country where millions have not touched meat for generations, this is largely due to the influence of Buddhism. Yet there are millions in India who take animal food, particularly fish. Even some Brahmans in some parts of India, chiefly in hilly tracts, take animal food; There is only one class, however, namely Jains who absolutely eschew the use of animal food.

There is greater use of beef in India during the British rule than there was in the Mohammedan period, the reason being that it is British soldiers' chief food. Respectable Indian

Mussalmans generally do not like beef although they slaughter cows for sacrificial purposes.

In the "Times of India" supplement (August 1925) an account of the fishery department is published. It shows that Europeans have introduced in Indian rivers and streams a number of exotic fishes for multiplying their breed. We read among the aims of the department the following:—

- i. To increase the food supply of the people by developing the fisheries of the country upto utmost capacity.
- iii. To introduce new fishery industry and to develop the old ones and thereby increase national wealth.
- iv. To fight mosquito and introduction of larvicidal fish.

We are further told that the Madras Presidency has the distinction of being the first province in India to institute and organise a fishery department and that on a rough estimate over 35 millions ($3\frac{1}{2}$ crores) of the population of the Presidency are fish eaters and that Marine fishery has yet to be taken in hand. Probably the number of fish eaters in Bengal Presidency is about the same.

We have said that vegetarianism among Hindu population was due to the influence of Buddhism, but it seems that it failed in this respect in Buddhistic countries outside India. It is a pity that the followers of the Lord of compassion, in Buddhistic countries, freely and unblushingly indulge in the use of animal food, occasionally not even sparing beef.

Old habits die hard, it will require a long training and imbibing the true spirit of Buddha's teachings in order to create a frame of mind to avoid cruelty to animals. It will be then that man will be justified to call himself the "noblest of creatures on earth."

SHEO NARAIN.

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Hongwanji Y.M.B.A., 50 members \$1.10 ; Miss Fujii, 25 cts. ; Mahalua Sunday School, 25 members, 25 cts., Mahalua Y.M.B.A., 30 members, \$2.23 ; Kawainui Sunday School, 35 members, 95 cts.. HILO DISTRICT—Hongwanji Sunday School, 400 members, \$1.10 ; Junior Y.M.B.A., 90 members, \$1.35 ; Senior Y.M.B.A., 80 members, \$1.65 ; Kaumana Sunday School, 78 members, \$1.73 ; Kaumana Young Men and Women, 9 members, 90 cts., Amuulu Sunday School, 110 members \$1.13 ; Amaulu, Mr. Kubota, \$1.00 ; Waiakea Village Sunday School, 67 members, \$1.07 ; Waiakea Mill Sunday School, 35 members, 35 cts. ; Waiakea No. 6 Camp Sunday School, 100 members, 26 cts. HONOHINA DISTRICT—Hongwanji Sunday School, 50 members, 50 cts. ; Kaiakea Camp Sunday School, 35 members, \$3.35 ; Kaiakea Y.M.B.A., 10 members, 50 cts. ; Mr. M. Yoyama, 25 cts. ; Mr. Nishimoto, 25 cts. Rev. Miyagawa, 50 cts. ; Rev. S. Kusunoki, 50 cts. ; Rev. K. Sadakani, 50 cts. ; Rev. Shinkoh (S. D. Hunt), 50 cts. ; Rev. Shinkaku (E. H. Hunt), 50 cts. Mr. M. Yokoyama, 25 cts. ; Mrs. Nishimoto, 25 cts. ; Mr. Beauclerc Hunt, 25 cts. ; Master Wilfred Hunt, 50 cts. ; Miss Marie Hunt, 25 cts. ; Miss Joan Hunt, 25 cts. Kapaa Sunday School, 26 members, 26 cts. ; Kapaa, Miss May Kogima (teacher), 50 cts. Total \$45.32 = Rs. 121-5-8. Collected by U Hpay, Rangoon, Burma :—U Hpay, Rs. 10 ; Ma Thing Mya, Rs. 10 ; Ma Sin Rs. 3 ; Total Rs. 23 ; S. N. Barua, Simla Rs. 5 ; Collected by U Ba On, Akunwun, Minbu, Burma :—U Ba On Rs. 10 ; U Ba Maw Rs. 10 ; U Hla Rs. 10 ; U Po Thein Rs. 10 ; U Tun Hmwe, Rs. 10 ; U Tun Hla, Rs. 5 ; U Win Rs. 5 ; U Kyaw Zan Rs. 5 ; U Kin Saw Rs. 3 ; U Po Tun Rs. 3 ; Mg Tin Yin Rs. 3 ; Mg Aung Khant Rs. 3 ; A. D. J.'s Office Staff Rs. 3 ; U Ba Tin Rs. 2 ; U Po Han Rs. 2 ; Ko Mg Mg, Rs. 2 ; Ko Ba Sein Rs. 2 ; Saya Sein Lwin Rs. 2 ; Saya Tun Myine Rs. 2 ; Ko Aung Soe Rs. 2 ; U Po Chit Re. 1 ; U Kyaw Sein Re. 1 ; U Ba Kin Re. 1 ; U Po Ka Re. 1 ; Saya Zwin Re. 1 ; Saya San Pyo Re. 1 ; Saya Khant Re. 1 ; Saya Ba Kin Re. 1 ; Saya Tun Hla Re. 1 ; Saya Nyo Shun Re. 1 ; Saya Ma Amagale Re. 1 ; Mg Po Maw Re. 1 ; Mg Sein Re. 1 ;

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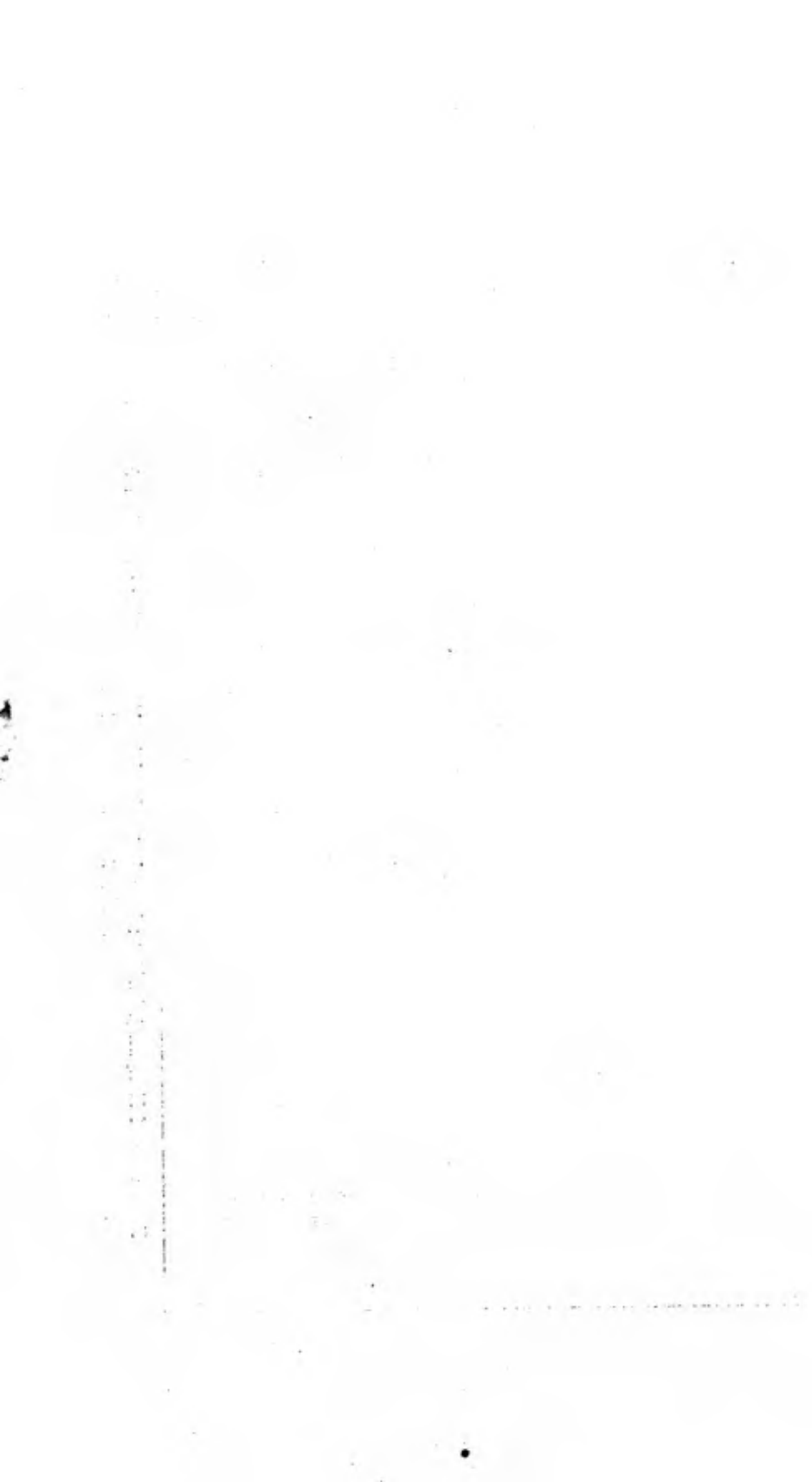
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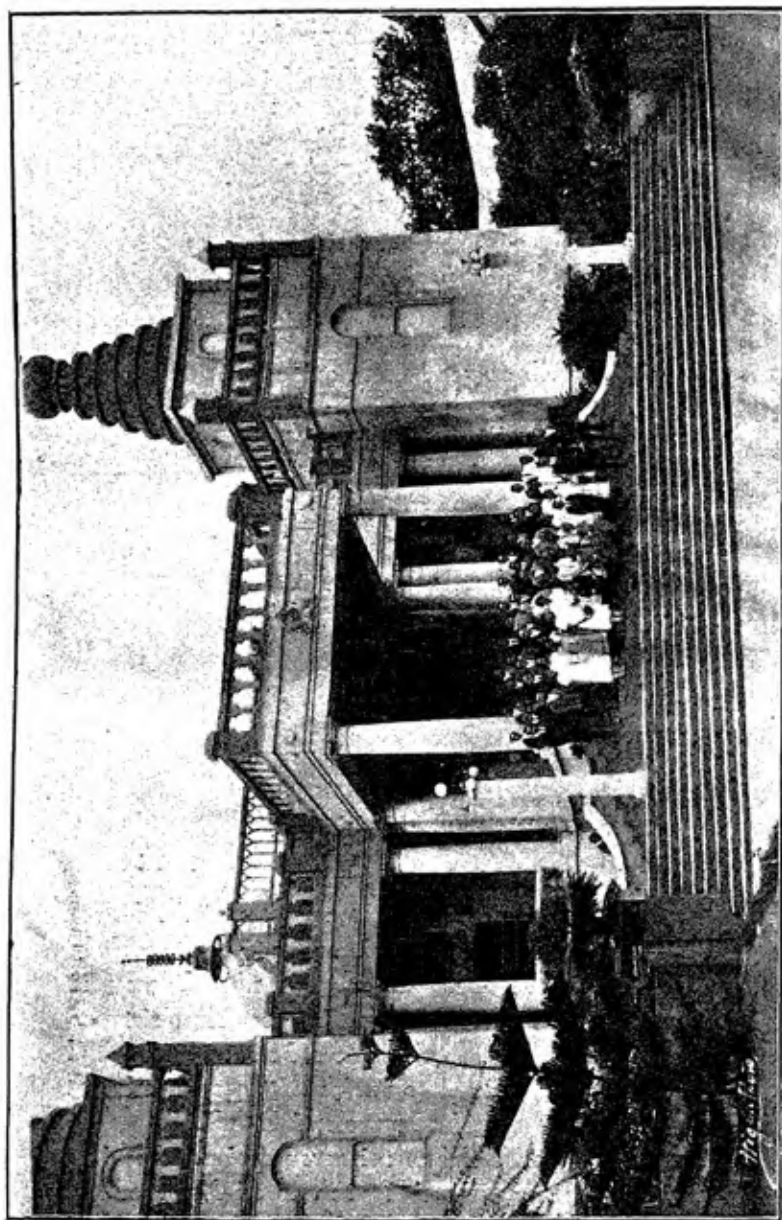
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Front view of Hongwanji Buddhist Temple in Honolulu, Hawaii, with group taken from a distance.
Mr. & Mrs. Hunt are seen in the centre.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXIII]

DECEMBER,

B. E. 2469
A. C. 1925

[No. 12

THE FUNDAMENTALS

Transitory conformations

Are all things our senses know ;

Ever forming and dissolving

In a constant ebb and flow.

Yet mankind in fond illusion

To delights of sense will cling,

Which in passing yield them only

Disappointment's bitter sting.

Transitory conformations

Terminate in woe and pain,

Though sensations in their union

Promise rapture to attain.

Wealth and power swiftly vanish,

Beauty fades and splendour dies ;

Fondest ties ere long are severed,

Laughter ends in tears and sighs.

Transitory conformations
No enduring self create ;
Evanescent is the ego
Born of any mental state.
Why then let this self illusive
Hold thy mind in shameful thrall?
Burst thy bonds and claim thy freedom,
Power divine but waits thy call.

Seek, and thou shalt find within thee
Thy true self of source divine.
Purify thy heart and through thee
Wisdom, Truth and Love shall shine.
Tread the Path with faith and ardour,
All thy powers exert for good ;
So shalt thou attain perfection
In eternal Buddhahood.

A. R. ZORN.

NOTES AND NEWS

"THE MAHA BODHI."

This is the last number of the 33rd volume. When we look back into the past history of this journal it fills us with gladness to see the wonderful work it has done during the last 33 years for the propagation of Buddhism in India and other countries. It was thirty three years ago that the Anagarika Dharmapala started this monthly in a small scale, and ever since then it has been steadily increasing in popularity and usefulness. It has contributed in no small degree to the present Buddhist revival in various countries and has been a tower of strength to the Buddhist world. This journal is, perhaps, the only Buddhist monthly which has been in existence without a break for the greatest number of years. As it is always the case with

religious monthlies, ours is a financial loss but thanks to the generosity of its founder and the ever helpful Mrs. Foster it has survived for so many years. But now it is the duty of the Buddhists to see that this journal receives sufficient support from them considering the great work it has done for the cause of Buddhism.

The best and the easiest way to help it is to enrol as many subscribers as possible. If each of our subscribers get at least one new subscriber our list will be increased by double. We, therefore, appeal to the subscribers to help us by enrolling at least one subscriber each during the next year.

We expect to increase the usefulness of the journal by publishing more learned articles by well-known oriental scholars and by inserting photographs of Buddhist places. We trust the subscribers will not fail to send their subscriptions in advance.

* * * * *

PROPOSAL TO ESTABLISH IN TOKYO WORLD'S BUDDHIST LEAGUE.

Throughout the world, signs are appearing that Buddhism is steadily gaining ground. In Europe and America, numerous associations for the study or propagation of the religion have lately been organised one after another, and books and journals dealing with it are being published in ever increasing numbers, while in Buddhist countries, such as Japan, China, India, Burma, Siam and Ceylon, new spirit and vigour are been seen in the activity of Buddhist believers. In a word, Buddhism is coming out to the front with the force of a volcano, which is about to awaken from age long dormancy.

It is a thousand pities, however, that all these new movements for Buddhist revival are going on separately and independently, having no link to connect one with another, with the inevitable result that objects desired are not fully attained. This point of weakness must be removed by all means. It is one of the aims of this journal, the only organ published in English by young Buddhists of Japan, to serve as

a connecting link between various Buddhist movements in the world. In other words, this journal desires to be made an exchange office of the world's Buddhist workers and to be utilised by them as much as possible. Accordingly herewith we respectfully approach all persons taking part or interested in Buddhist associations under taking propagation, studies publication or social work throughout the world with the following requests :—

- (a) To supply us with information concerning the names, addresses, organizations and leading members of their associations.
- (b) To exchange correspondence with us at least once every month.
- (c) To supply us with information concerning books published or send to us specimen copies of such books, so that we may prepare a complete catalogue of all Buddhist books.
- (d) To put to us questions concerning Buddhism, to which we shall gladly reply.
- (e) To help us in forming a plan for convoking in Japan an international Buddhist conference.

It seems to us that Japan is in the best position to undertake all these works and that it is both natural and obligatory to us to take charge of them. We are poor in material strength, but we are ready to work with sincerity. We earnestly hope that our brothers and sisters in foreign lands will make full use of our service.

The Young East, (October issue).

* * * * *

EDUCATIONAL ORGANS OF DIFFERENT BUDDHIST SECTS.

According to an investigation made by the Home Department in August, 1925, there are in Japan altogether four

Buddhist Universities established in accordance with the University Ordinance. They are as follows:—

Ryukoku University	(Nishi-Honganji)
Rissho	„ (Nichiren Sect)
Otani	„ (Higashi-Honganji)
Komazawa	„ (Soto Sect)

Two more Buddhist Universities will be brought into being within a few months, one being a joint enterprise of Soto, Tendai and Shingi-Shingon sects and the other the Qoyasan University which is to be reorganised in accordance with the University Ordinance. The number of special schools established in accordance with the Special School Ordinance is 16, and that of those organised not in accordance with it is 24 including three training institutes for nuns. Besides this, there are 26 middle Schools and 13 girls' higher schools attached to different Buddhist sects, and the total number of schools of secondary grade established by Buddhists exceeds one hundred.

* * * * *

BUDDHISM IN MODERN JAPANESE.

A meeting memorable for the Buddhists of our country was held at Nagoya on September 13, which was attended by high Buddhist priests, noted preachers, the Prefectural Governor, the Mayor, some M. P.'s and many other distinguished persons interested in Buddhism. It was given for the purpose of announcing the publication of a concise exposition of Buddhism in modern Japanese. The work was accomplished by Prof. Akanuma and Prof. Yamabe, at the initiative of Mr. Muan Kizu. As every body is aware, Tripitaka is so voluminous that ordinary readers find themselves in utter bewilderment to comprehend its true meaning and contents. To remove this inconvenience, the editors have condensed the Tripitaka into one book, describing plainly and briefly the core and essence of Buddhism and the doctrines of the different Buddhist sects so that the readers may easily get an idea of the teaching of Buddha. As such the work is indispensable and invaluable to

Buddhists as well as to those desiring to know Buddhism. The work was accomplished with the help of a donation by a certain philanthropist and devout Buddhist at Nagoya. Copies of this book have been distributed among the elementary, middle and girl's higher schools at Nagoya and in the districts of Aichi Prefecture. Other prefectures will follow soon and shortly present the book to schools of elementary and secondary grades in them.

The Young East, (October issue).

* * * * *

THE ANAGARIKA DHARMAPALA.

The latest news from the Anagarika is from New York where he landed on the 13th October. He will first go by train to San Francisco to meet Mrs. Foster. He will then return to London by S. S. "Columbus" sailing from New York on the 19th December, and begin missionary work as previously announced.

* * * * *

MULAGANDHAKUTI VIHARA.

We are glad to state that Dr. Hewavitarne's interview with Sir John Marshall took place at Taxila at which the Sarnath Vihara building question was discussed. As expected we understand that Sir John has given a very sympathetic hearing to our representative and has very kindly promised to help us in our difficulty. But as the matter is still under consideration we do not desire to prejudice the case by stating what took place at the meeting ; but we may state that an amicable settlement is in sight. In the meantime, we appeal to our Buddhist brethren of Burma and Ceylon to wait patiently till we receive an official communication from Sir John and not to embarrass his work by taking any further steps in the matter. We take this opportunity to thank Sir John Marshall on behalf of the whole Buddhist world for his great sympathy towards

our cause and also to Dr. C. A. Hewavitarne for taking the trouble to go to Taxila.

* * * * *

MULAGANDHAKUTI VIHARA BUILDING FUND.

As we expect to re-start work soon, we appeal to the Buddhists of Ceylon and Burma to send their contributions with out delay. As this is the first time that a Vihara is going to be built at Sarnath after seven centuries, it is the duty of every Buddhist to contribute his mite.

* * * * *

M. B. FREE DISPENSARY.

The above dispensary which was started some months back is continuing to be of great benefit to the poor inhabitants of the locality. It had to be closed for some time as the Doctor who was in charge of it left us to start his own dispensary in his village. We wish him success in his profession. Dr. B. C. Roy, M.B., has succeeded him as the physician and has been very regular in attending the dispensary. He has very kindly agreed to do this noble work without taking any remuneration. We sincerely trust with his good self at the head, the dispensary will prove to be of great help to the poorer classes of Calcutta.

* * * * *

BURMA BUDDHIST MISSIONS EXAMINATIONS FOR DEGREES IN THE KNOWLEDGE OF DHARMA.

Whereas the knowledge of Dharma has declined now to a level below desirable, and people calling themselves Buddhists generally know little more than a few formulae of prayer and the recitation of verses from the Pali Scriptures, and whereas one, therefore, can count on the fingers the number of persons practising Dharma in each country, this Mission shall hold regular examinations in the Knowledge of Dharma and confer the following, among other, Degrees in Dharma :—

Bachelor of Dharma, i.e., B. D., and

Doctor of Dharma, i.e., D.D.

The syllabus of the Bachelor of Dharma Degree examination shall be as follows :—

- (a) A general knowledge of the subject matter of the Tripitakas, i.e., The Vinaya Pitaka (the Basket of Discipline), The Sutta Pitaka (the Basket of Discourses), and the Abhidhamma Pitaka (the Basket of Doctrines).
- (b) A general knowledge of the theory and practice of Yogacharya Buddhism.

The syllabus of the Doctor of Dharma Degree examination shall be as follows :—

- (a) A detailed knowledge of the Tripitakas.
- (b) A detailed knowledge of the theory and practice of Yogacharya Buddhism.
- (c) A general knowledge of Hinduism, Islam, Christianity, Judaism, Zoroastrianism, Confucianism, Sikhism, The Arya Samaj, The Brahmo Samaj, Bahaism, Jainism, and Theosophy.

Candidates shall be registered as "Students of Dharma" of the B. B. Mission, and shall be given all possible help in mastering the subjects, by the President. Every registered student in Dharma shall be granted a Diploma of Registration signed by the President of the Mission. Fee for registration and Diploma Rs. 10.

Fee for the B. D. Degree examination Rs. 10.

Fee for the D. D. Degree examination Rs. 100.

Medium of examination—English, Sanskrit, Pali, or any other language approved of by the President.

Rules—The above rules are subject to such modifications and changes as may be decided upon by the President from time to time.

Degrees, *Honoris Causa*—The above, among other, Degrees in Dharma may be conferred *Honoris Causa* on deserving individuals, in special cases by the President of the Mission.

Rev. S. N. Sarman.

THE MYSTIC ELEMENT IN THE BUDDHA DHAMMA

The mystic psychology as propounded by the Lord Buddha is little understood by the Pāli scholars in the west. The Buddha taught certain of His disciples the Jhānas, vimokkhas, samāpatti, samatha and vipassanā to attain to the heights of Arhatship, and to those not inclined to practise the Jhāna He taught the Granthas relating to the Sutta pitaka. All Bhikkhus were expected to observe the rules of discipline as given in the Vinaya Pitaka. To thoroughly understand the Dhamma of the Tathāgata it is necessary to learn the Vinaya pitaka as well as the Sutta pitaka and he who has the desire to understand the transcendental psychology of the Dhamma should study the Abhidhamma pitaka, which is not intended for the ordinary mind. The Lord Buddha travelled all over the Gangetic valley for nine months in each year, preaching the Dhamma to both laymen and ascetics. Until the twentieth year since the establishment of the Good Law the Bhikkhus had no code of disciplinary laws whereby they could regulate their daily lives. The Lord was very tolerant, and the earnest Bhikkhus were guided by a few rules of conduct, but the few rules were enough to guide them through. Forgiving patience, strenuousness, endurance to go through hardships, avoidance of all evil, observing all things that are good, purifying the heart of all lustful passions, were the few rules that guided the noble band of earnest Bhikkhus during the first twenty years. Then came the time of expansion. Thousands of young and old rushed to join the Order, and when the laymen began to complain of the misdeeds of Bhikkhus the Lord found the opportunity to lay down for each offence a law. The study of Vinaya is very important for the student of psychology so that he may learn what are the misdeeds which are obstacles for the attainment of the four stages of holiness. The earnest disciple who aspires to develop the mystic powers and also attain to holiness has to be strict in the performance of certain duties which are necessary for the wearer of the

yellow robe. There are also rules of etiquette which are essential to observe. Every minute rule has to be observed as well as the greater laws. The development depends on the earnestness of the Bhikkhu who has the enthusiasm to persevere in the path. It is one of the rules of mysticism that the disciple should surrender his life to the spiritual Teacher absolutely. If the disciple is dissatisfied he may leave the Teacher, but the Teacher will not accept the disciple if he is obstinate and unwilling to carry out the minutest of the rules. To thoroughly understand the great book on Mystic Psychology compiled by the illustrious Buddhaghosa called the Visuddhi magga is of supreme importance for the student who wish to persevere in the path of Saintliness. Of course a knowledge of Pāli is essential without which it is difficult to go through the special suttas relating to the Jhānas and the commentaries in the three pitakas.

The Satipatthāna sutta, ānāpāna sutta, kāyagatāsati, sāmāññaphala sutta, cetokhila sutta, etc., give details of Jhānic development. The cessation of āsavas and the realization of vimutti and nibbāna are the ideals held out by the Lord Buddha in the mystic path. The perfectly pure life of Brahmachariya is essential throughout the period of studies. On the Brahmachariya life according to the Noble eightfold path depends the realization of Nibbāna, and the consciousness has to be trained first by the breathing processes of ānāpānasati. Nibbāna could be realized here on this earth in this life in perfect consciousness which state is called Arhatship. There are two ways of attaining Arhatship viz. the Samathayānika and Vipassanāyānika.

The seven purities in the path of mysticism are Sila-visuddhi, citta-visuddhi, ditthi-visuddhi, kankhāvitharanavisuddhi, maggāmaggañānavisuddhi, paṭipadāñānadassana visuddhi, ñāna-dassana visuddhi. The paṭipadāñānadassanavisuddhi is again divided into

Udabbāyanupassanā ñānam
bhaṅgānupassanā ñānam

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Udabbāyanupassanā ñānam
bhaṅgānupassanā ñānam

bhayatupatthāna ñānam
 ādināvānupassanā ñānam
 nibbidānupassanā ñānam
 muñcitukamyatā ñānam
 paṭisaṅkhānu passanā ñānam
 saṅkhārupekkhā ñānam
 sachchānulomikā ñānam
 gotrabhu ñānam
 magga ñānam or ñāna dassana visuddhi.

The disciple who wishes to persevere into Jhāna path first should abstain from the ten evils, viz. destroying life, stealing, sensual desires, falsehood, harsh speech, slander, useless talk, covetousness, ill-will and pagan beliefs, secondly he should observe the ten meritorious rules of charity, purity of life, meditation, sharing the good merits with others, receiving the good merits of others, helping the needy, succouring the elders, hearing the Good law, preaching the Good Law, strengthening the faith. There are five obstacles in the way of Jhāna: desire for sensual enjoyment, engendering ill-will and hatred, mental apathy, an agitated mind and scepticism.

Companionship with women in whatsoever form has to be avoided if the disciple is earnestly desirous of attaining to the sublime heights of supernormal wisdom. The great renunciation is to be free from sensual contact. Women's body, her voice, her smell, her taste and her touch contaminate the aspirant's mind. To the woman aspirant man is contamination, and to her the serpent is man. Māra is the enemy of both the aspirants. He rejoices when he sees the aspirant deviating from the holy path. Hence the guarding of the doors of the sense organs, eye, ear, nose, tongue, body and mind. The very recollection of past pleasures and the desire of seeing the enjoyments of laymen are considered hindrances. The desire to be reborn in heaven should also be given up, because heaven is full of sensual enjoyments.

Solitude is enjoined to the disciple and he should avoid the society of sensual people. Sensual thoughts, anger and

egoism are evils. Loving kindness to all, compassion, pity, gentleness, selflessness, renunciation of lustful desires, generosity, desire for Nirvānic bliss, acquisition of wisdom are to be generated. Sitting, standing he should keep the body erect. The padmāsana attitude of sitting is necessary. The attitude is best seen in the sitting figure of the Lord Buddha.

The *Yogāvachara Manual*, published by the Pāli Text Society may be read with advantage together with the translation.

Berlin-Frohnau
Buddhistische Haus.

THE ANAGARIKA DHARMAPALA.

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER VI: ON THE HINDRANCES.

(I) The Five Hindrances (a):—

At Jetavana addressing the brethren the Exalted One spake thus:—

There are, brethren, these five things which bar, hinder and overwhelm the mind and weaken the intelligence. What five? Sensuality, ill-will, torpor of mind and body, worry and wavering. There are, brethren, these five hindrances.

Verily, brethren, that a brother without ridding himself of these five things which bar, hinder and overwhelm the mind and weaken the intelligence, shall realise his own good, realise the good of others or realise the good of both and thoroughly experience a certain superhuman, perfect knowledge—such a thing is impossible and cannot be. Just as, brethren, a mountain sprung, far-flowing river with a rapid current, carries down everything, but if a person were to open out the mouths of streams on both sides, then the current running down in the middle of the river, being disturbed, diffused, broken and not far-going, is not swift-flowing and does not carry down every-

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Verily, brethren, that a brother without ridding himself of these five things which bar, hinder and overwhelm the mind and weaken the intelligence, shall realise his own good, realise the good of others or realise the good of both and thoroughly experience a certain superhuman, perfect knowledge—such a thing is impossible and cannot be. Just as, brethren, a mountain sprung, far-flowing river with a rapid current, carries down everything, but if a person were to open out the mouths of streams on both sides, then the current running down in the middle of the river, being disturbed, diffused, broken and not far-going, is not swift-flowing and does not carry down every-

thing ; likewise indeed, brethren, that a brother without ridding himself of these five things and so forth.

Verily, brethren, that a brother after ridding himself of these five things which bar and so forth. . . . Such a thing is possible and indeed can be. Just as, brethren, a mountain sprung and far-flowing river with a rapid current carries down everything and if a person were to close up the mouths of streams of both sides then the current running down in the middle of the river, not being disturbed, diffused, broken and far-going, is swift-flowing and carries down everything ; likewise indeed, brethren, that brother after ridding himself of these five things and so forth as above. Such a thing is possible and indeed can be.

(2) The Five Hindrances (b) :

Whoso, brethren, speaks of the mass of demerit should rightly speaking speak of the five hindrances.. Whatsoever five hindrances there are, brethren, the whole of it is this mass of demerit. What five?

Sensuality, ill-will, torpor of mind and body, worry and wavering. Whoso, brethren, speaks of the mass of demerit and so forth as above.

(3) The Five Attributes :

There are, brethren, these five attributes of him, who strives. What five?

Brethren, a brother is full of faith and believes in the supreme enlightenment of the Accomplished One thus : this is He the Exalted One and so forth. He is free from illness, is free from pain, has a good digestion, he feels it neither too cold nor too hot and is moderately fit for exertion, is not crafty, or deceitful, makes clear the truth above himself in the presence of the Master and that of the wise co-mates in the holy life, he is strenuous in extirpating immoral conditions and in promoting virtuous conditions, is persevering, energetic and not free from the yoke of moral conditions, is possessed of wisdom, is endowed with the Ariyan insight into birth and death, which is

penetrating and leads to the complete extinction of Ill. There are, brethren, these five attributes of him who strives.

(4) Times for exertion :

There are these five improper times for exertion. What five?

Herein, brethren, a brother is grown old and overcome by old age. This, brethren, is the first improper time for exertion.

Then again, brethren, a brother is ill and is overcome by ailment. This, brethren, is the second improper time for exertion.

Then again, brethren, there is a famine, crops fail, food given as alms is rare, and it is not easy to live by begging and gleaning. This, brethren, is the third improper time for exertion.

Then again, brethren, when there is fear and there is an inroad of savage tribes, the countryfolk mounting their carts drive about here and there. This, brethren, is the fourth improper time for exertion.

Yet again, brethren, when there is dissension in the Order, the Order being split up, they abuse and revile one another quarrel with one another, reject one another, then those who are displeased do not get reconciled and there comes about a change among those who are in concord. This, brethren, is the fifth improper time for exertion.

Verily, brethren, there are these five improper times for exertion.

There are, brethren, these five proper times for exertion. What five?

Herein, brethren, a brother is a child or a youth having dark hair, in his happy youth and in the fruitage of life. This, brethren, is the first proper time for exertion.

Then, again, brethren, a brother is free from illness, is free from pain, has a good digestion, and it is neither too cold nor too hot, and he is moderately fit for exertion. This, brethren, is the second proper time for exertion.

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Verily, brethren, that a brother after ridding himself of these five things which bar and so forth. . . . Such a thing is possible and indeed can be. Just as, brethren, a mountain sprung and far-flowing river with a rapid current carries down everything and if a person were to close up the mouths of streams of both sides then the current running down in the middle of the river, not being disturbed, diffused, broken and far-going, is swift-flowing and carries down everything ; likewise indeed, brethren, that brother after ridding himself of these five things and so forth as above. Such a thing is possible and indeed can be.

(2) The Five Hindrances (b) :

Whoso, brethren, speaks of the mass of demerit should rightly speaking speak of the five hindrances. Whatsoever five hindrances there are, brethren, the whole of it is this mass of demerit. What five ?

Sensuality, ill-will, torpor of mind and body, worry and wavering. Whoso, brethren, speaks of the mass of demerit and so forth as above.

(3) The Five Attributes :

There are, brethren, these five attributes of him, who strives. What five ?

Brethren, a brother is full of faith and believes in the supreme enlightenment of the Accomplished One thus : this is He the Exalted One and so forth. He is free from illness, is free from pain, has a good digestion, he feels it neither too cold nor too hot and is moderately fit for exertion, is not crafty, or deceitful, makes clear the truth above himself in the presence of the Master and that of the wise co-mates in the holy life, he is strenuous in extirpating immoral conditions and in promoting virtuous conditions, is persevering, energetic and not free from the yoke of moral conditions, is possessed of wisdom, is endowed with the Ariyan insight into birth and death, which is

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Then again, brethren, there is a famine, crops fail, food given as alms is rare, and it is not easy to live by begging and gleaning. This, brethren, is the third improper time for exertion.

Then again, brethren, when there is fear and there is an inroad of savage tribes, the countryfolk mounting their carts drive about here and there. This, brethren, is the fourth improper time for exertion.

Yet again, brethren, when there is dissension in the Order, the Order being split up, they abuse and revile one another quarrel with one another, reject one another, then those who are displeased do not get reconciled and there comes about a change among those who are in concord. This, brethren, is the fifth improper time for exertion.

Verily, brethren, there are these five improper times for exertion.

There are, brethren, these five proper times for exertion. What five?

Herein, brethren, a brother is a child or a youth having dark hair, in his happy youth and in the fruitage of life. This, brethren, is the first proper time for exertion.

Then, again, brethren, a brother is free from illness, is free from pain, has a good digestion, and it is neither too cold nor too hot, and he is moderately fit for exertion. This, brethren, is the second proper time for exertion.

Then again, brethren, when there is plenty of food and the crops are abundant, food given as alms is easily got and it is comfortable to live by begging and gleaning. This, brethren, is the third proper time for exertion.

Then again, brethren, when men are harmonious, friendly and free from dispute, (mix) like milk and water and dwell beholding one another with pleasant looks. This, brethren, is the fourth proper time for exertion.

Yet again, brethren, when the order is reconciled, friendly and free from contention, of one mind and dwells in ease ; brethren, the Order being, indeed, harmonious, they do not abuse and revile one another, quarrel with one another or reject one another, then those displeased get reconciled and there is a growth of good feeling. This, brethren is the fifth proper time for exertion.

Verily brethren, there are these five proper times for exertion.

(5) The Veritable Mara's Snare :

On one occasion the Exalted One abode in Anathapindika's Pleasure-park at the Jeta-wood near Savatthi. At that time a mother and a son, a bhikkhu and a bhikkhuni began to spend the rainy season at Savatthi. They were continuously desirous of seeing each other. The mother was continuously desirous of seeing the son and the son was also continuously desirous of seeing the mother. From constant sight there came about association between them. There being association intimacy arose. There being intimacy opportunity occurred. Being enamoured of each other without abandoning the training and showing their weakness, they cohabited with each other.

Then a number of brethren came into the presence of the Exalted One, bowed and took seats at one side. So seated, they said thus to the Exalted One :—

Lord, here at Savatthi a mother and a son, a bhikkhu and a bhikkhuni, began to spend the rainy season (Repeat the rest as above).

What then, brethren, does the stupid fellow think : "The

mother is ashamed before the son and the son before the mother"? I do not perceive one other object, that so entices, captivates, intoxicates, fetters and infatuates the mind of man and hinders the attainment of the incomparable freedom from bondage, as the form of woman. Brethren, living beings are impassioned for, hanker after, intoxicated with, possessed by and bound by, the form of woman, captivated by the form of woman, for a long time they mourn. [*Repeat the same as to the voice, the smell, the taste and the touch of woman.*]

Brethren, woman whether walking, standing, sitting, lying down, laughing, talking, singing, weeping, swollen or dead, takes hold of the mind of man. Verily, brethren, whosoever would speak rightly of the (veritable Mara's snare) should speak of woman herself, as the (veritable Mara's snare).

(6) Worldling and Arahant :

Once a certain brother came into the presence of his own preceptor. Having come he thus said to the preceptor :—

"At present, Sir, my body itself is intoxicated, the different directions are not very clearly visible to me, the teaching is also not clear to me, the torpor of body and mind has overpowered me ; and without any delight I am leading the religious life ; moreover I have doubts about the teaching."

Then this brother, taking with him that co-resident brother came into the presence of the Exalted One, bowed and sat on one side. So seated that brother said thus to the Exalted One :—"This brother, Lord, says thus (*repeat the foregoing*)."

'It is just so, brother. To him who dwells, with the doors of the senses unguarded, immoderate in eating, not devoted to vigilance, not contemplating meritorious conditions and not given the whole time, to meditation upon the factors of enlightenment ; the body itself becomes intoxicated [*and so forth as above*].

Therefore, brethren, the brethren should thus train themselves :—"I shall be guarded as to the doors of the senses, moderate in eating, devoted to vigilance contemplating merito-

Then again, brethren, when there is plenty of food and the crops are abundant, food given as alms is easily got and it is comfortable to live by begging and gleanings. This, brethren, is the third proper time for exertion.

Then again, brethren, when men are harmonious, friendly and free from dispute, (mix) like milk and water and dwell beholding one another with pleasant looks. This, brethren, is the fourth proper time for exertion.

Yet again, brethren, when the order is reconciled, friendly and free from contention, of one mind and dwells in ease; brethren, the Order being, indeed, harmonious, they do not abuse and revile one another, quarrel with one another or reject one another, then those displeased get reconciled and there is a growth of good feeling. This, brethren is the fifth proper time for exertion.

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Then a number of brethren came into the presence of the Exalted One, bowed and took seats at one side. So seated, they said thus to the Exalted One :—

Lord, here at Savatthi a mother and a son, a bhikkhu and a bhikkhuni, began to spend the rainy season (Repeat the rest as above).

What then, brethren, does the stupid fellow think : "The

mother is ashamed before the son and the son before the mother"? I do not perceive one other object, that so entices, captivates, intoxicates, fetters and infatuates the mind of man and hinders the attainment of the incomparable freedom from bondage, as the form of woman. Brethren, living beings are impassioned for, hanker after, intoxicated with, possessed by and bound by, the form of woman, captivated by the form of woman, for a long time they mourn. [*Repeat the same as to the voice, the smell, the taste and the touch of woman.*]

Brethren, woman whether walking, standing, sitting, lying down, laughing, talking, singing, weeping, swollen or dead, takes hold of the mind of man. Verily, brethren, whosoever would speak rightly of the (veritable Mara's snare) should speak of woman herself, as the (veritable Mara's snare).

(6) Worldling and Arahant:

Once a certain brother came into the presence of his own preceptor. Having come he thus said to the preceptor:—

"At present, Sir, my body itself is intoxicated, the different directions are not very clearly visible to me, the teaching is also not clear to me, the torpor of body and mind has overpowered me; and without any delight I am leading the religious life; moreover I have doubts about the teaching."

Then this brother, taking with him that co-resident brother came into the presence of the Exalted One, bowed and sat on one side. So seated that brother said thus to the Exalted One:—"This brother, Lord, says thus (*repeat the foregoing*)."

"It is just so, brother. To him who dwells, with the doors of the senses unguarded, immoderate in eating, not devoted to vigilance, not contemplating meritorious conditions and not given the whole time, to meditation upon the factors of enlightenment; the body itself becomes intoxicated [*and so forth as above*].

Therefore, brethren, the brethren should thus train themselves:—"I shall be guarded as to the doors of the senses, moderate in eating, devoted to vigilance contemplating merito-

rious condition and given, the whole time, to meditation upon the factors of enlightenment."

Verily, brethren, the brethren should thus train themselves. Then that brother being thus instructed by the Exalted One with this exhortation, rose from his seat, bowed to the Exalted One walked round him and departed thence. Thereafter that brother abiding alone, secluded, earnest, zealous and master of himself, even in a short time, having for himself in this life itself realised it, dwelt in the incomparable perfection of the religious life, to win which clansmen duly wander forth from the home to the homeless state. Having conquered birth, led the holy life and done that which was to be done he realised, there was no more existence for him beyond this life. Thus did that brother become yet another of the Arahants.

Then that brother having attained Arahantship came into the presence of his own preceptor and said thus to him:—

"At present, Sir, my body itself is not intoxicated, the different directions are clearly visible to me, the teaching is also clear to me, the torpor of body and mind does not overpower me, with delight I am living the religious life, and I have no doubts about the teachings.

Then that brother taking with him that co-resident brother came into the presence of the Exalted One, bowed and sat on one side. So seated that brother said thus to the Exalted One:—

"This brother, Lord, says this [*Repeat the foregoing*].

It is just so, brother, to him who dwells with the doors of the senses guarded [*and so forth as above*].

Therefore, brethren, you should thus train yourselves:—
"Let us be guarded as to the doors of the senses, moderate in eating, devoted to vigilance, contemplating meritorious conditions and let us dwell, the whole time given to meditation upon the factors of enlightenment.

Verily, brethren, you should thus train yourselves.

(7) Contemplation:

There are, brethren, these five things that should always be

contemplated, by woman or man, by house-holder or recluse. What five?

"I am subject to the law of ageing and have not overcome old age"—so it should always be contemplated by woman or man, by householder or recluse—"Likewise I am subject to ailment and have not overcome disease," 'I am subject to death and have not overcome death'—so it should always be contemplated by woman or man, by householder or recluse. 'I shall have to change and separate myself from the dear and beloved ones, so it should always be contemplated by woman or man, by householder or recluse.' I have Kamma as my portion, as my inheritance, as my womb, as my kin, as my refuge; whatever action I shall do, good or evil—it shall become my inheritance,' so it should be always contemplated by woman or man, by householder or recluse. How then, brethren, should it be contemplated depending on the sense: 'I am subject to the law of ageing and have not overcome old age,' by a woman or a man, by a house-holder or a recluse"?

Living beings, brethren, have during youth the pride of youth, intoxicated by which pride, they misconduct themselves by deed, by word and by thought. To him who thus contemplates always on this thing, whatever pride of youth during youth there is, the whole of it vanishes or becomes diminished. How then, brethren, should a woman or a man, a house-holder or a recluse contemplate always depending on the sense: "I am subject to ailment and have not overcome disease?"

Living beings, brethren, when free from ailment have the pride of health, and intoxicated by which pride they misconduct themselves by deed, by word and by thought. To him who thus contemplates always on this thing, whatever pride of health there is, the whole of it vanishes or becomes diminished. How then, brethren should a woman or a man, a householder or a recluse contemplate always depending on the sense:—"I am subject to death and have not overcome death"?

Living beings, brethren, have the pride of life, intoxicated by which pride they misconduct themselves by deed, by word

and by thought. To him who thus contemplates on this thing, whatever pride of life there is, the whole of it vanishes or becomes diminished. How then, brethren, should a woman or a man, a house-holder or a recluse contemplate always depending on the sense: "I shall have to change and separate myself from the dear and beloved ones"?

Living beings, brethren, have an affection for dear ones, infatuated by which affection they misconduct themselves by deed, by word and by thought. To him who thus contemplates always on this thing, whatever affection there is, the whole of it vanishes or becomes diminished. How then, brethren, should a woman or a man, a house-holder or a recluse contemplate always depending on the sense: 'I have Kamma as my portion, as my heritage, as my womb, as my kinsman, as my refuge, whatever action I shall do, good or evil—it shall become my inheritance.'?

Living beings, brethren, misconduct themselves by deed, by word and by thought. To him who thus contemplates always on this thing, whatever misconduct there is, the whole of it vanishes or becomes diminished.

Then, indeed, brethren, that Ariyan disciple thus reflects: "Not alone, indeed, am I subject to the law of ageing and overcome by old age, whatsoever beings undergo birth, death and rebirth, all such beings are subject to the law of ageing and have not overcome old age." To him who thus contemplates on this thing, the Path arises. He practises, pursues and develops that Path, the fetters vanish and predispositions cease.

Likewise with regard to ailment, death, separation from the dear ones and Kamma. To him, who thus contemplates on this thing, the Path arises. He practises, pursues and develops that Path. To him who practises, pursues and develops that Path, the fetters vanish and predispositions cease.

(8) The Licchavi Princes:—

On one occasion, the Exalted One sojourned at Vesali in the Gable-roofed Hall at the Great-Wood. Then the Exalted One at dawn dressed Himself and taking bowl and mantle

entered Vesali for alms-food. Having returned from Vesali, and finished the meal, He entered the Great Wood to rest Himself under a certain tree during the day. At the same time a large number of Licchavi princes, with well-equipped bows, accompanied by a pack of dogs, roaming and wandering about the Great Wood, beheld the Exalted One seated at the foot of a certain tree. Having seen, they laid their well-equipped bows, sent off the pack of dogs in a certain direction and approached where the Exalted One was. Having drawn near they bowed to the Exalted One holding up their clasped hands and sat around Him in respectful silence. Then at that time Mahanama the Licchavi, also wandering and roaming about saw those Licchavi princes holding up their clasped hands and seated around the Exalted One in respectful silence. So seeing he approached where the Exalted One was. Having drawn near he bowed to the Exalted One and sat at one side. So seated at one side Mahanama, the Licchavi breathed forth this solemn utterance :

"The Vajji shall prosper, the Vajji shall prosper" ! "Why indeed, Mahanama dost thou say this : "The Vajji shall prosper, the Vajji shall prosper" ?

"These Licchavi princes, Lord, are fierce, violent and haughty. Whatsoever presents, whether of sugar-cane, jujube-fruit, cakes, sweetmeat or jaggery are sent among families, they plunder and plunder and eat. Women and girls of good family they kick from behind, but now they are here holding up their clasped hands and seated around the Exalted One in respectful silence."

In Whatsoever clansman, consecrated warrior king, hereditary viceroy, general of the army, village chief, guild-master, or any one holding supremacy over a family are to be found five things—he should expect prosperity only and not decay. What five ?

Herein, Mahanama, by means of wealth legitimately and justly acquired, earned by great industry, amassed by strength of the arm ; and gained by sweat (of the brow), a clansman

offers hospitality to, esteems, reveres, and worships parents. Parents thus hospitably treated, esteemed, revered, and worshipped, with kind hearts bless (him saying): "May you live long, May you have long life"! "The clansman Mahanāma, who is so blessed by parents should expect prosperity and not decay.

Likewise, indeed Mahanāma, in the case of wife and children, servants and labourers, farm-workers, neighbours and customers, the house-hold *devas*, and recluses and brahmins, the clansman who is blessed by them as above set forth should expect prosperity and not decay.

(9) Friar ordained in old age (a):—

Brethren, a brother ordained in old age, who is endowed with five things, is rare. With what five?

Such a brother, brethren, who is accomplished is rare, who has suitable deportment is rare, who is learned is rare, who is a preacher is rare, and who is versed in the rules of discipline is rare.

Brethren, a brother ordained in old age, who is endowed with these five things is, indeed, hard to find.

(10) Friar ordained in old age (b):—

Brethren, a brother ordained in old age, who is endowed with five things is rare. With what five?

Such a brother, brethren, who is meek is rare, who has well grasped is rare, who is good at understanding is rare, who is a preacher is rare and who is versed in the rules of discipline is rare.

Verily, brethren, a brother ordained in old age, who is endowed with these five qualities is hard to find.

Chapter VI:—*On the Hindrances ends.*

A. D. JAYASUNDARA.

THE ANAGARIKA DHARMAPALA

The Anagarika Dharmapala landed in England from a tour round Europe on Sunday, the 27th September, when he was met by a gathering representative of the various organisations composing the Buddhist Movement in London. His first public appearance was at a Meeting of the "Buddhist Lodge" the following night, when Buddhists of every school of thought assembled to welcome him to London. He was here only seven days, but in that short time managed to give four lectures, interview and write for the Press, visit friends, conduct business and make plans for the future.

He left on October the 4th for New York, but hopes to return here for Christmas. His coming was opportune. The time was ripe for some synthetic personality so devoted to his Master's work as to be deaf to the undignified disputes of rival factions and the everlasting claims of self-interest. Such is the Anagarika a silent example in our midst of "Buddhism in action." It remains for us to make smooth the way for his return.

We are taking and furnishing a house for him in London, which for the coming two years will be the focus of Buddhist activity in England. After that, it will be for us to "carry on." Meanwhile let us each consider in what way we can best be of service, whether it be by individual propaganda among one's friends: the writing of letters or articles for publication: the giving of lectures or the spreading of literature: remembering always that the finest of all propaganda, as shown by the Anagarika himself, is personal example.

—From the *Bulletin of the Buddhist Lodge, London.*

MY MISSION OF PEACE

This article appeared in "The Sunday Express," London on 4th October, 1925.

Buddha's Message to "Enlighten England": An Injustice to the East: Christian Hymn that is an "Abominable Lie."
Tolerance not Aggression.

BY THE ANAGARIKA DHARMAPALA.

(One of the most remarkable personalities who have come to this country in recent years is the Venerable The Anagarika Dharmapala, Director-General of the Buddhist Mission of India. As the result of utter neglect of food and physical comforts during his forty year's service for Buddhism, he has become a partial invalid. Nevertheless, he is mentally alert and works twenty hours a day, often rising at 3 A.M. This article was written at that hour.)

"MAY ALL LIVING BEINGS BE HAPPY!

MAY THEY BE FREE FROM SORROW AND SUFFERING!"

There are three Missionary Religions—Buddhism, Christianity and Islam—which are alive and active. There is aggressiveness in both the Semitic Religions, whereas tolerance is the ethic of the Religion of the Buddha. But tolerance, when extended beyond a certain point, becomes apathetic indifference, and the Buddhist nations have allowed this indifference to arise. However, signs are visible that they are awakening

MECCA OF ASIA.

England has become the Mecca of Asiatic young men who come here to study Law, Medicine and Science. They imbibe English habits of living, and upon their return to their native land they become excommunicants. Their influence has been demoralising. British Missionaries go to Buddhist countries to preach Christianity to the young by means of English schools. Economic and technical knowledge the Missionaries never

impart to the native young and the constructive side of British civilisation is therefore unknown to the youths who receive their education in missionary schools, which is greatly to be deplored. British Missionary Christianity has been active in the East ever since 1818, and thanks to Heber's hymn, the Christians of England have especially kept in touch with natives of Ceylon and India. The missionary hymn referred to tells the devout Christians that in those lands "man is vile." This is an abominable falsehood, but it is upon this lie that the Christian Missionary Societies are founded.

The indifference on the part of both the Hindus and the Buddhists to propagate their faiths has led the Christians to believe that these two religions are dying.

After all, Christianity in the East has been actively propagandist only within the last hundred years, and it spread because there was no activity in the scientific realm. With the scientific achievements of the last few decades in the fields of relativity, radio-activity, geology, astronomy, and psychology, it is anticipated that Christian propaganda will considerably diminish, if not altogether cease.

The rejected crumbs that fall from Christian tables will no longer be the food of the rising Asiatic generations. Scientific truths, when propagated, will enlighten men's minds and the Semitic errors will cease to be accepted by the thoughtful.

Now that I have come to serve the British people in a spirit of loving kindness, it may, perhaps, be necessary to say a few words about myself. From my tenth to my eighteenth year I was taught English by the Missionaries. I studied the Bible daily, had to pray nine times per diem, and was forced to spend the whole of every Sunday in a kind of psychological idiocy. The Bible became my companion, and I have read it from cover to cover many times.

I have been a student of religion since my eighteenth year, and in my twentieth year I came in close touch with the late and much maligned Madame H. P. Blavatsky, who advised me

to learn Pali and to work for humanity. The best advice I could possibly get was given to me by her, and I have ever since dedicated my life to humanity and to the study of Truth.

I accepted the religion of the Buddha because it taught me *perfect freedom of thought*, the renunciation of selfishness, and the practice of charity.

The Buddha has taught me to die on the battlefield of altruistic endeavour rather than to accept defeat. The battlefield is one's own passions of lust, covetousness, pride, arrogance, egoism, stubbornness, conceit.

Men become mentally diseased because they are ignorant of psychological science. Be good and be good was the advice of the Buddha. I have come to England with the message of the Buddha to enlighten the British people and to tell them that they are doing an injustice to the Buddhists in condemning Buddhism without knowing its sublime principles of universal love, tolerance, mental freedom, selflessness. I do not wish to convert any Christian from one dogma to another, but I do wish that he might learn to extend his love to all living beings.

HUMILITY.

Truth is one, and he who has truth as his inheritance should show it in his daily life by his love, charity, humility, freedom from arrogance and pride. The Sermon on the Mount is in harmony with the ethics of Buddhism, and he who follows its principles I consider half a Buddhist.

In brief, the object of the Buddhist Mission of the Mahabodhi Society is to enlighten the people of Great Britain as to the intrinsic merits of the teachings of the Great Teacher of Compassion, the Buddha Gautama: to create a bond of sympathy between the people of Great Britain and the people of India and Buddhist countries: to disseminate literature on Buddhism: to establish a central school for the study of the Higher Doctrine which enables one to gain super-sensuous knowledge, and which makes it possible for the mind to control the lower nature of the personality.

The virile life which is now wasted in abnormal sensuous enjoyments could be better spent in such a way that when old age comes, we can look back to our past and find pleasure in the contemplation of the good done by us.

We are taught to avoid evil and do good, and to keep the heart pure of ignoble thoughts. If we strive to become good we obtain the direct and indirect protection and assistance of the Dévas. The power of righteousness protects us from harm. There can be no Hell for the Righteous, nor can any Heaven admit people who think or do evil. The Hindu Brahmin's prayer to send people to Heaven is but a camouflage to gain.

I am leaving England to-day for the United States of America, and I hope to return to this country in January next to start the good work, which I trust will meet with the sympathy of all liberal-minded people.

Let not people imagine that I am come to destroy: I have come to fulfil the Law of Righteousness which is the Comforter promised by Jesus.....

IS BUDDHISM A RELIGION ?

The word religion has been variously defined by different people. Mr. Fielding in his book "Hearts of Men" quotes some definitions of the word which I give below:—

"The difficulty of framing a correct definition of religion is very great. Such a definition should apply to nothing but religion and should differentiate religions from anything else—as, for example, from imaginative, idealisation, art, morality, philosophy. It should apply to every thing which is naturally and commonly called religion: to religion as a subjective spiritual state, and to all religions, high or low, true or false, which have obtained objective historical realisation."

"The principle of morality is the root of religion."

—*Peochal*.

"It is the perception of the infinite."—*Max Muller*.

"A religious creed is definable as a theory of original causation."—*Herbert Spencer*.

"Virtue, as founded on a reverence for God and expectation of future rewards and punishment."—*Johnson*.

"The worship of a deity."—*Bailey*.

"It has its origin in fear."—*Lucretius and Others*.

"A desire to secure life and its goods amidst the uncertainty and evils of earth."—*Retsche*.

"A feeling of absolute dependence of pure and entire passiveness."—*Schleiermacher*.

"Religious feeling is either a distinct primary feeling or a peculiar compound feeling."—*Newman Smyth*.

"A sanction for duty."—*Kant*.

"A morality tinged by emotion."—*Mathew Arnold*.

"By religion I mean that general habit of reverence towards the divine nature whereby we are enabled to worship and serve God."—*Wilkins*.

"A propitiation or conciliation of powers superior to man, which are supposed to control the course of nature and of human life."—*J. G. Frazer*.

"The modes of divine worship proper to different tribes."—*Anon*.

"The performance of duty to God and Man."

It is to be noted that all the above are of European acquainted practically with only Christianity.

The following are some that have been given me by Orientals:—

"The worship of Allah."—*Mohammedans*.

"A knowledge of the laws of life that lead to happiness."—*Buddhist*.

"Doing right."

"Other worldliness."—(*quotation ends*).

Some critics of Buddhism say that it is not a religion at all,

it is at best only a system of ethics or a sort of philosophy. Are we tied down to any particular definition? Let writers on religion first agree between themselves as to what is "religion," it will only then be considered whether Buddhism is a religion. Buddhists call Buddhism a religion and they have every right to call it so. They have their own notion of it according to their own stand point. After all what is in a name, the real test is whether it teaches truth which ought to be the highest religion.

SHEO NARAIN.

THE PURPOSE OF BUDDHISM

(Lecture delivered at the Buddhist Temple, Los Angeles, Calif., U. S. A.)

As I have told you before, the purpose of Buddhism is release from suffering. This sounds simple, but upon examination it is not so simple as appears at first sight. In order to find the cure for suffering we must first find the cause, then discover the means by which a cure may be effected. The cause must lie at the very beginning so it is at the beginning that we must begin our investigation.

We cannot imagine a time when there was no manifestation and there probably never was such a time, so we must take the time of the beginning of the formation of a solar system, which will naturally be the system in which we ourselves are manifesting. So far as we can discover by philosophical abstract reasoning, there is no purpose in manifestation in the sense of the purpose of a creator building up a system for some purpose of his own. In the beginning was the unmanifest, the not-being according to our understanding of being.

Kant treats time and space as objective. When a point is set in time or space it becomes limited, so objective, but time and space are without beginning and without end, infinite and eternal, therefore subjective. Nirvana is beyond even

the subjective world, but in Buddhism time and space are regarded as subjective.

So, we will say, there was space only. In that space was the essence of all that can appear in manifestation. There was force or energy and there was the necessity for this energy to manifest in the realm of name and form. Somewhere there was a slight stirring or disturbance. Having once begun, this motion spread and spread, becoming more and more intense, heat was produced, energy began after aeons of time to harden into the finest of matter, this, after more aeons of time, became more and more dense, there was strife and stress more vast and stupendous than the mind of man can imagine; this fiery matter began to solidify and separate into globes which took their places in harmony with natural law according to their weight and density, the largest one in the centre. After more and more aeons of time a solar system was completely formed like that we now see.

Now, it will be seen that all this was and is, not by some creator, but through sheer inscrutable necessity. Manifestation, once having started, must continue and this tendency to manifest is what is known as desire. It is the will to live, the will to manifest. There is the inherent and essential tendency in the unmanifested to strive to manifest. This necessity has produced and is producing an infinitude of creatures which, century after century, well up in a never ending flow, and every one of these creatures is unconsciously striving for individuality. The cry for individuality is the cause of continued existence, ever rising to higher and higher forms till it reaches its consummation in man. More will be said of individuality later; for the present we must examine further the beginning and the end of existence.

After a universe has been completely formed and conditions are such that life can manifest, what has been inorganic matter is imbued with the life principle; how this takes place we do not exactly know, but we do know that life is not created; it *is*. Life is all pervading and exists in inorganic

matter, but it somehow evolves from inorganic to organic and so life on a planet manifests and starts on its long upward climb. Once started, there is the frantic, never ceasing struggle to live and to reach higher forms.

In the beginning there are stirrings from which proceed conformations ; from conformations arise awareness ; awareness begets organisms that exist as individual beings ; these organisms develop the six fields of sense, that is, the five senses and the mind ; the six fields of sense come in contact with things ; contact begets sensation ; sensation creates the thirst for individual being ; the thirst of being creates the cleaving to things ; the cleaving produces the growth and continuation of selfhood ; selfhood continues in rebirth ; rebirth is the cause of suffering.

In Buddhist philosophy conformations are synonymous with karma. In its most abstract sense the word karma has the same meaning as avidya or ignorance, but in its concrete sense it means activity in the world of name and form. It is in this sense that the word karma is generally used. When a creature has become thoroughly individualised the selfhood is intensified, and it is this intensified self that causes suffering and which the Buddha continually insisted to be an illusion. It is only when this illusion of a separate individual self is eliminated that pain is eliminated.

In the phenomenal world pain is omnipresent. Where there is desire there is pain and phenomena are caused by desire or the will to manifest, therefore, wherever there is manifestation there is stress and struggle which are synonymous with pain and suffering. Early in life there is no reflection or understanding of conditions, so there is merely physical pleasure and pain, but with higher evolution emotion comes into being and pleasure and pain are psychical ; still later reflection and memory are evolved and pleasure and pain become mental. Naturally, the more highly evolved the creature the greater the capacity for pleasure and pain.

There are three realms in which beings manifest ; the realm of desire, the realm of form, and the realm of formless-

ness. These three realms are merely the various stages of mental and moral development acquired by beings. Form is built up through desire and the realm of formlessness is where there is individual consciousness but no form. The aim of Buddhism is to be delivered from birth and death and this goal cannot be attained as long as there is manifestation in any of the three realms. The twelve linked chain of causation is as follows: Past cause, avidya and conformation; present effect, consciousness, name and form, six organs of sense, contact and sensation; future effect, birth, old age and death.

The past, avidya and conformation appertain to the very beginning of life; consciousness, name and form, six organs of sense, contact and sensation to the present life; and birth, old age and death to future existence. To prevent birth, old age and death there must be the ceasing of consciousness, name and form, six organs of sense, contact and sensation.

The fundamental principle of reality is divided into two heads; first, the metaphysical or ontological principle which indicates the finest essence of reality; second, the phenomenological or cosmological principle, which deals with the variety of changeable phenomena. Now, how do phenomena, known substances, arise out of noumena, the unknown and unknowable substance, or 'thing in itself'? As an example, consider the waves to be the phenomenon and the water to be the noumenon; how do the multiform waves rise out of the uniform water and what, in reality is the water itself? So far as we can comprehend, it is the nature of the 'thing in itself' to manifest in the phenomenal world; it is pure necessity. The positive explanation of the noumena is left to our intuition or subjective realisation; objectively, it is 'not this' 'not that.' It can be explained in negative terms only for it cannot be compared with anything within our knowledge.

There is no imperishable individual soul, but there is an unbroken continuity of karma, or personality. Nothing is exempt from the operation of karma. Whatever happens is the effect of an anterior cause and what one reaps is but the

harvest of what one has previously sown. The first stirrings in the Cosmic Ocean are the karma of the cause of all that comes after, and what comes after is but the effect of those first stirrings. With this first movement a force is set in motion which may be an atom, a universe or a man. Karma is active everywhere in all things phenomenal.

Now, what Schopenhauer calls the "thing in itself" is the self in eternity, which is not an individual self at all. The phenomenal self is the self in time, which is the individuality, and which has a beginning and an end. The noumenal self, which is the essence, the force behind the individual self, is beyond name and form, outside time and space. With the end of desire, with man as with universe, disintegration and dissolution sets in.

The cry then is not for individuality, but for infinity. While the necessity for manifestation is active the individual strives for separateness; with the cessation of desire the individual strives for union with the unmanifested. With the ending of striving, stress and the clinging to self, the will to live disappears and with the disappearance of the will to live ends the purpose of individuality. Thus, pain, limitation, manifestation in time and space, the illusion of self disappear and Nirvana, the state of calm is realised.

Man is so enamoured of his individuality that he clings to it desperately, but this is natural and right, for without this love of individuality there would be no progress. Life must climb through pain, experience and through the desire for separateness, through the striving for a unity within itself; thus character is formed and cultivated and karma becomes more and more intense.

Burned out universes are the remains of forces set in motion aeons ago by some slight disturbance in the Cosmic Ocean; karma, the cause, has finished its evolution as karma the effect. The karma of man's evil or good deeds is worn out by time and even so is the karma of universes worn out. Karma is a mass of energies, tendencies and characteristics.

Nirvana is the ceasing of these energies, tendencies and characteristics ; the state of calm, the ceasing of activity and the limitation of phenomena ; freedom from the limitation of the self conscious to the realisation of the all conscious.

Universes reach their height then, by the action of chemical forces, dissolution sets in ; so with individuals. Universes grow old and crumble away ; as above, so below ; individuals, through countless transmigrations, have countless experiences and by arranging, sifting and tabulating these experiences he realises that existence is suffering. He then begins to lose hold on existence. He ceases to cling to things and self ; karma ceases, for the intensity of karma is regulated entirely by the intensity of craving. This loosening of the bonds of existence brings quiet. The thirst for being has been satiated and the individual melts back into the whole.

Whoever wishes to attain the stage which will render him immune from rebirth in the realm of desire, the realm of form or the realm of formlessness must make the most of the present life for it is difficult indeed to be born at a time and a place which is conducive to the attainment of freedom. The next birth will be very largely decided by the thoughts and actions of the present life, but there is always the difficulty of finding suitable parents and environment.

Whether or not a man is a Buddhist makes no difference in his effort to gain freedom. It is enough if he knows what is right and wrong, and when he knows truly and realises the penalty to be paid for not doing right he will not swerve from the path of rectitude. Whatever his faith may be he will always reap the fruit of his karma. The Good Law knows no limits of time nor space and holds good "whether Buddhas arise or do not arise."

The mind of him who would gain freedom must ever be moving forward, examining, discussing and weighing knowledge. He must not sit tight in the conviction that what some one else has told him is the last thing in truth, or that truth was long ago crystallised by the Buddha or by any council that

sat after his death. Buddhism must be progressive and without any change of the basic truths, fit itself to the needs of the time. We cannot live as the monks of the Yellow Robe lived twenty-five centuries ago, but we can follow the precepts of the Buddha at the same time living a natural normal life in harmony with present conditions. A yellow robe, a shaved head and an alms bowl were the proper thing in the time of the Buddha and they are still proper in some parts of the world, but they are not suitable for northern or western people and they are not suitable for the present civilization of the western world. But that is no reason why we of the west or north cannot be good Buddhists. Our brothers of the south are a little inclined to think we have wandered from Buddhism, but if they would be patient with us and look a little more deeply into our philosophy I think they would find that we have only adapted ourselves to our environment, which is in harmony with the teachings of the Buddha who is their guide and our guide.

The good Buddhist must always work to widen his field of knowledge, discarding any theory which does not fit the known facts, no matter by whom that theory was propounded. From new discoveries he must extract larger revelations of truth which will stand the test of reason. The Buddha himself recognised the authority of no book, which was a bold stroke in his time, for the people were in the habit of proving everything by the Vedas and if it did not agree with the Vedas it could not possibly be true ; also, it was blasphemy to teach anything which was in disagreement with the Vedas ; but the Buddha was fearless and had the courage of his convictions and expected others to be the same for he told the people not to believe a thing because it was in a book, nor because the priests said it nor even because the Buddha said it ; we are not to believe a thing if it does not stand the test of reason, no matter what the authority is. The leading Buddhist thinkers of all times have given an outline of their views and interpreted

them with regard to the general validity of ideas and to logical and psychological laws.

There are three ways in which men seek the highest good. They are piety, philosophy and altruism. Through piety he becomes a saint ; through philosophy an Aráhat and through altruism a Bodhisattva. The last is the highest. The Bodhisattva, out of infinite love and compassion, desires supreme happiness for others and, therefore, devotes himself to their spiritual elevation, refraining from entering Nirvana until after he has given to man all the knowledge he has acquired. This love the Bodhisattva feels is not an emotional love. He loves all because he knows that all life is one. He feels compassion for all suffering creatures and renounces Nirvana for the sake of leading suffering creatures to peace. He knows that sorrow is not punishment inflicted for sin, but that sorrow is ignorance and must be recognised and understood as such in order to gain deliverance from it. Sorrow is real only so long as life is real ; that is, so long as the illusion of a separate, individual self or 'I' exists. When the 'I' is seen to be an illusion then sorrow also is seen to be an illusion. Knowledge of reality brings peace. Salvation consists of insight into the truth of things and is assured as soon as the inquirer perceives the illusion of the 'I' entity and a realisation of the knowledge of the 'not I'.

Understanding the truth of things, a man proceeds to free himself from all that went to build up his belief in the 'I' entity and with the disappearance of this illusion hatred, lust and ignorance disappear. The spiritual nature being revealed and man freed from the 'I' creating fetters, Nirvana, in a relative sense, is experienced. Nirvana means 'freedom from desire,' 'peace,' enlightenment.' It is a condition of freedom from selfish desire. When man has reached the final goal through a perception of the true nature of things he has so completely loosed himself from selfishness that he no longer feels any desires for self and when there is no desire there is no attachment and so no sorrow. Sorrow can only come where there

is attachment ; where there is no attachment there is no parting, no transiency, no change and a condition of peace is attained.

The Buddha's attitude towards other religions was one of tolerance and we must accept truth wherever we find it and feel no animosity towards those who find it in some other religion than our own. We should be anxious to learn what others have to teach and we should listen to their views with interest and tolerance. We must not feel that we have a monopoly on truth, but we must not believe a thing without reasonable explanation ; we must demand an investigation before accepting anything as true.

The fear of hell and the hope of heaven are undoubtedly powerful incentives to do good, but the prospect of countless births and deaths which end only when selfish desire is ended and Nirvana is attained is surely a far more powerful incentive. Karma, the law of cause and effect, is imperishable and every life is but the moulder of the next, until karma is exhausted and Nirvana is attained.

The highest desire a Buddhist can have is the desire for Buddhahood. Aryadeva said : "Those who are afraid of Samsara and seek their own advantage and happiness in salvation are inferior to those aspirants to Buddhahood, who rejoice at their birth, for it gives them an opportunity to do good to others. Those who feel only for themselves may enter Nirvana, but the aspirant to Buddhahood who feels for the sufferings of his fellow-creatures as though they were his own, how can he bear the thought of leaving his fellow-creatures behind, while he himself is making for salvation and reposing in the calm of Nirvana? Nirvana, in truth, consists in rejoicing in others being made happy, and Samsara means not feeling happy. Whoever feels a universal love for his fellow-creatures will rejoice in conferring bliss on them and by so doing attain Nirvana."

Karma, our inheritance from previous lives, causes our suffering in this life and our aim and object is to free ourselves from karma which is the result of ignorance. With the dis-

appearance of ignorance we free ourselves from attachment ; with the disappearance of attachment we free ourselves from desire and with the disappearance of desire comes peace.

Each one of us, on looking about, must be struck with the fact that so impressed Prince Siddhartha, that suffering prevails ; that every joy and happiness is transcient, but that suffering persists. Each must also recognise that one cannot be happy while surrounded by suffering. While others suffer we must also suffer for it is natural that we find displeasure in that which is painful, even though it is not directly painful to ourselves. Even the most hardened man has a spark of altruism and love in his nature as is evidenced by countless instances of kindness shown to children or animals by men who are otherwise brutes. This spark of compassion which burns within each of us, however dimly, becomes more intense with our higher development and was so intensified in the Buddha that he could find no delight in the pleasures with which he was surrounded, with the result of his leaving his palace and taking up the homeless life, in the search of a way of release from the suffring of his fellow-beings.

This is a stage we all will reach in time ; a stage when we must give up personal comfort and well being and strive to bring others to an understanding of the reason and cure for suffering. We cannot avoid this stage, no matter how indifferent we may now feel the time will come when the sense of altruism and sympathy will be so highly developed that we cannot ignore the sufferings of others. With knowledge comes understanding, sympathy and love and, "this law of love must reign king of all before the kalpas end."

The religion of Buddhism undertakes to teach us the cause of suffering ; it teaches that there is a rational cause for suffering and a rational cure for it ; that is the reason we believe it is the right doctrine. It does not give us a theory of original sin to account for all our misfortunes, but shows us that we have made ourselves what we are and that we ourselves can make our future lives what we will. We know that present suffering

is caused by past transgression of basic laws, the clinging to self, which is caused by ignorance. With knowledge comes relief from personal suffering, but real peace cannot come till we have done all that is in our power for the relief of others.

The Four Noble Truths, 'Sorrow,' 'Sorrow's cause' and 'Sorrow's ceasing' and the Way to Sorrow's ceasing (Eight fold Path) are subject to a twofold division. The first two, sorrow and sorrow's cause belong to the realm of samsara, ignorance, conformation, desire. The second, sorrow's ceasing and the Eightfold Path belong to the realm of truth, Knowledge, the realisation of the not-self and freedom from desire.

The ultimate goal of every Buddhist is Buddha-hood. We cannot all hope to come to earth and manifest here as Buddhas, leading countless thousands to enlightenment, for it is in the nature of things that a Buddha comes only at immense intervals of time. But each hopes to attain enlightenment and to give as much of the truth to humanity as the time and the degree of civilization can assimilate. We all hope for freedom from limitation, perfection, enlightenment, Buddha-hood.

So, the purpose of Buddhism is release from suffering. The cause of suffering is the will to manifest as a separate individual 'self.' The cure for suffering is the freedom from the illusion of 'self.'

LOUISE GRIEVE.

WASS TERMINATION CEREMONY AT BUDDHAGAYA

As announced in our last issue the Wass termination ceremony took place at Buddhagaya on the 30th October before a large gathering of pilgrims and visitors from different parts of India, Burma and Ceylon. Dr. C. A. Hewavitarne, Secretary of the Ceylon Maha Bodhi Society specially came over to India with a party of pilgrims to take part in the celebrations.

The ceremony of offering the cloth for the Katina robe took place in the Neranjara river where the bhikkhus were taken

in procession by the Buddhists led by Dr. Hewavitarne. Proceedings began with Revd. Paññānanda, High Priest, delivering a short sermon to the people assembled. After this was over the cloth for katina robe and other offerings were presented to the monks who repeated verses from the Pātimokkha and made over the cloth to Revd. Devananda Thera. Having received this he gave a discourse on the Dharma and the merits of the gift were given to The Anagarika Dharmapala and others both present and absent. The next speaker was Mr. L. B. Hippola Bandara. He was followed by Dr. C. A. Hewavitarne. In the course of his speech, Dr. Hewavitarne said that such a ceremony had not taken place at that holy spot for the last 700 years but that the people of Ceylon were fortunate this year as they were able to do this great act of piety. The people of Ceylon, he said, were rejoiced to hear of the successful termination of the ceremony. As for himself, he thought the ceremony was more successful than he had expected. He then appealed to the Buddhists who were there to do such acts of merit and also to help him to make this an annual event. He also stated that out of the 8 monks who came over to India three were staying behind to study Indian Vernaculars and preach Buddhism.

After this Dr. Hewavitarne and party took Astānga Sila and together with the monks they repaired to the Dharmasāla and were engaged in religious duties till 10 o'clock. At about 11 a great *Buddhapuja* was made at the Vihāra. After this the priests numbering about 17 were fed. From 12 a.m. to 3 p.m. rice, clothes and money were distributed to hundreds of beggars who came there. From 6 p.m. to 10 p.m. the Vihāra was illuminated by thousands of candles and lamps. At night Revd. Devānanda Thera who received the Katina robe preached a sermon on the merits of Katina offerings.

Thus ended a historic event after the disappearance of Buddhism from India. This was the first time that bhikkhus spent the Wass ceremony at Buddhagaya after 700 years. It is a matter of great satisfaction for us to know that this new

venture of the Maha Bodhi Society had been so successful. The idea of observing the Wass ceremony was first given by the Anagarika Dharmapala thanks to whose foresight it was possible for others to materialise his proposal.

Thanks of the Maha Bodhi Society are due to the venerable theras who came over to India at its invitation. Their stay at Buddhagaya has been of great educative value not only to the people of that place but also to the monks themselves. When they return back to their respective Vihāras they could remove some of the misconceptions people have in Ceylon regarding things Indian and instil courage into the younger generation of bhikkhus to come and work in India.

The monks and party left Calcutta for Colombo on the 14th November. It is the desire of the Maha Bodhi Society to hold this ceremony every year and it expects Buddhists of Burma and Ceylon will co-operate with it to make the Wass ceremony a regular feature of its activities.

BUDDHIST LODGE OF THE THEOSOPHICAL SOCIETY, LONDON

The Meeting held on Monday evening the 28th September, was an exceptionally memorable one. Over 40 members and friends gathered at 23, Bedford Sq. to welcome the Venerable ANAGARIKA DHARMAPALA who has just arrived in England on a Missionary enterprise. In introducing the Anagarika Dharmapala, Mr. Christmas Humphreys, the President of the Lodge said that there were in this country four bodies of Buddhists: the Buddhist Society of Great Britain and Ireland, the Buddhist League, the Buddhist Lodge of the Theosophical Society, and a large number of Buddhists scattered all over the country, especially around London. It was hoped that the Venerable Anagarika Dharmapala would succeed in welding these into one strong and united body forming a Movement for the Spread of the *Dharma* in the West, where its influence was so badly needed at the present time.

The Ven. ANAGARIKA DHARMAPALA, whose portraits in the daily press most of our readers will have seen, presented a picturesque and truly venerable appearance in his long yellow robes. In his address of an hour and a quarter he told us of his life work, of the life and work of his Master, the Lord Buddha, and of its mission to the world. Concerning himself, he told us that attracted by the personality of Mme. H. P. Blavatsky at the age of 14, he determined to devote his life to Theosophical work. Five years later he went to Adyar and asked to be admitted as a pupil of the Masters. H. P. B. recognising the great soul the Anagarika Dharmapala undoubtedly is, told him to study Pāli and the Buddhist Doctrine. "You will have everything there," she said. He followed her instruction, studying not only Buddhism, but the scriptures of all the world religions in his search after truth. Soon after H. P. B. passed away, he decided to found a movement for the spread of the Dharma, more especially in the East, where it was being allowed to decay, and where the worst forms of Christian superstition were taking its place. Since then he has travelled all over the world, studying the conditions, customs and religions of all peoples, and teaching the Enlightened Doctrines of Buddhism. The Ven. Anagarika Dharmapala, like the Lord Buddha himself, is blessed with a keen sense of humour, and he interspersed his address with many humorous stories and incidents illustrative of his arguments. He severely criticised the work of the Missionaries in the East, especially in India where their influence has been almost entirely baneful. In the days of Hiouen Tshang, he could tell us that in thirteen years experience in India he found no Indian guilty of untruthfulness, and the experiences of Megasthenes confirms this : but to-day it is quite an exception to find a truthful Hindu. The Christian Missionaries have carried the gross habits of the West, the alcoholic drinks, the drugs, and the debased and cruel forms of sport, and have demoralised the native peoples. India was once a highly educated nation, now the state of education is deplorable ; a sound technical education being unknown. The

natives themselves, having experienced the neglect of the ruling race, have taken the matter into their own hands and commenced technical education themselves.

The Anagarika Dharmapala emphasised the need for the spread of Buddhist teaching in the West, with its doctrines of tolerance, love and compassion, and its freedom from superstitious follies. He intends paying a brief visit to America shortly, after which he will return to England and spend two years working and teaching on behalf of the Buddhist Movement.

His presence should inspire us to put forth our best efforts for the Cause we have at heart.

(A. C. M.)

—*Buddhist Lodge Bulletin No. 1.*

BUDDHA-GAYA TEMPLE QUESTION

A meeting about the Buddhagaya Temple Question, was held at 6 P.M. on the 27th October, at the Sree Dharmarajika Chaitya Vihara Hall, 4A, College Square, Calcutta. Amongst those present were:—

His Holiness K. Pannananda Nayaka Thero, Venerable Dehigaspe Gunananda Thero, Venerable P. Rewata Thero and three other priests from Ceylon, Ven. Punnananda Thero, President of the Adi-Buddhist Society, Calcutta, Swami Sachchidananda Saraswati, Dr. C. A. Hewavitarne, L.R.C.P. M.R.C.S. (London), Honorary Secretary, Ceylon Maha-Bodhi Society, and other Indian, Ceylonese, Burmese and Nepalese gentlemen. There was a large gathering present. His Holiness gave the Tri-sarana and Panca sila, all the audience standing. Then Mr. S. C. Mookerjee, Bar-at-Law, in introducing Dr. C. A. Hewavitarne to the audience, said that he was the brother of the Venerable the Anagarika Dharmapala and had come to represent Buddhist interests in India, especially regarding the Buddha-Gaya temple question. He then referred to a brief history of the Maha-Bodhi Temple in

Buddhist times and its present condition there. He also referred to how the British magistrate the late Mr. G. A. Grierson, gave over charge of the Buddhist temple to a Saivite Mahant without understanding that it was a historic Buddhist site, and the Maha-Bodhi temple and the tree were the greatest objects of veneration to the Buddhists all the world over. Again when Swami Vivekananda and Mr. Okakura, a Japanese Buddhist went to Buddha-Gaya and attempted to form a secret alliance which the Government feared would form the nucleus of a political movement the Buddhists were driven out of Buddha-Gaya. Since its occupation by the Hindu Sannyasi, the Temple with its site has been entirely desecrated and no proper worship in the true spirit of Buddhism could be carried out. While the outer management of the Temple and its compound is under the control of the Archæological Department, the inner management has been given over to the Saivite Mahant. It is, therefore, the bounden duty of the Buddhists throughout the world to have the Temple restored to the real owners. It is, indeed, a Buddhist temple, as beside the historical reasons, the chamārs are allowed to go inside. It is not a Hindu temple where the low castes cannot have access. It is, therefore quite justified that in view of the sacred and historic importance of the site, that there should be a wide agitation demanding Buddhistic management of the Temple. Attempts are being made here and there to show that it is a Hindu temple and to keep the Buddhists out of Buddha-Gaya, by means of unauthenticated articles in the papers to mislead the Hindu public. Mr. Mookerjee then accorded a hearty welcome on behalf of the audience, to Dr. Hewavitarne who had come from Ceylon to represent the Buddha-Gaya temple question to the Committees appointed by the Hindu Maha Sabha and the Congress.

Dr. Hewavitarne then rose up to speak. He said that although he is a brother of the Anagarika Dharmapala, he has come to India as a representative of the Ceylon Buddhists. He

then entered in detail into the history of the origin of the Sinhalese or Ceylonese and their original connection with the Bengalees.

CONNECTION BETWEEN CEYLON AND BENGAL.

The Sinhalese, he said were no other than the Bengalees who went to Ceylon 2500 years ago. While the Bengalees called their country Bengal, the Sinhalese still mentioned the same as Vanga and he quoted various instances to show that both Ceylon and Bengal still preserved similarities as regards dress, facial features and lineal descent.

ORIGIN OF THE SINHALESE.

About 2500 years ago there was a king named Sinhavahu in Vanga and the eldest of his several sons was Wijaya (Wijaya Sinha). As he was a descendant of Sinhavahu whose descent is ascribed to a lion (sinha), Prince Wijaya was also known as Wijaya Sinha and consequently the people of Ceylon who came with the prince and their descendants came to be known as Sinhala or Sinhalese.

INDIAN CIVILISATION IN CEYLON.

Thus when the Prince went to Ceylon, there went with him a thousand Indian nobles and craftsmen. Thus it is the Indian people from Bengal, the Indian arts and crafts that were first introduced into Ceylon. This is recorded in detail in the Mahawansa or the Chronicle of Ceylon.

EMPEROR ASOKA'S MISSION TO CEYLON.

Again 2300 years ago there went the first Buddhist mission of Dhammasoka, the emperor of India. When he became confirmed in the Buddha's Law, he made his son Prince Mahinda, a Buddhist priest and sent him to Ceylon along with other Indian priests to preach the dharma of Buddha there. Since then the Sinhalese people have ever remained Buddhists.

BODHI TREE IN CEYLON.

Again to preach to the fair sex of Ceylon Sanghamitta, the sister of Prince Mahinda, who had been ordained a Bhikkhuni, went to Ceylon with a branch of the Bodhi tree of Buddha Gaya. This collateral branch forms the oldest historical tree in the world and has been venerated ever since by lacs of people there. Year after year, dynasty after dynasty has passed on but the Buddhist tradition is still intact, as recorded in the Ceylon Chronicle.

CEYLON IN HINDU EYES TO-DAY.

But it is a great surprise to hear that the followers of the Ramayana still look upon Ceylon as the land of *rakshasas* (demons). When the Indians speak of Lanka to-day, they still think it to be the land of Ravana. But the story of Ravana occurred long before the advent of Wijaya Sinha. *Lanka* is no longer a land of demons but it is now peopled by descendants of the people of Bengal.

IMPORTANCE OF THE LIFE OF BUDDHA.

In describing the main points of the lecture he said that 2,500 years ago Prince Siddhartha was born in the Sakya kshattriya family in Kapilavastu (Lumbini) which is now in the country of Nepal. He gave up everything in the quest of knowledge—parents, wife, son, throne and all, because he found *dukkha* to be permanently inherent in the world while others found happiness therein. He found how there was a struggle—a desire for existence not only among men but also amongst animals. So he renounced the world and went to the Uruvela forest where he studied, inquired and meditated on the origin of sorrow. He left no stone unturned in his research work for 6 years but he failed to find the truth. Although he was thus disappointed, as none could point out to him the solution of the problem, he determined to make an independent search for it.

BODHI TREE AT BUDDHA GAYA, THE SITE OF BUDDHAHOOD.

He then went to the Bodhi tree where he began meditating. Here he struggled with Mara, the personality of evil—sensual desire, greed, selfishness, doubt, etc. Next morning he triumphed over all that is evil and thus attained to the Supreme Enlightenment. He became Buddha under the Bodhidruma which is therefore, so much sanctified in the history of Buddhism. Then the lecturer repeated the gātha of Buddha's victory which describes how the studying, meditating Brahman when he finds out the Truth, his doubts disappear and crosses the ocean of suffering. Lord Buddha found under the Bodhi Pratitya Samutpada or the law of causation and how out of ignorance, desire arises and consequently suffering. Here (under the Bodhidruma) He found the entire Dharma or Truth which forms the basis of Buddhism. The site and the tree are, therefore, the greatest objects of veneration to the whole Buddhist world.

INDIA AS THE MOTHERLAND OF THE CEYLONESE.

Thus because Buddhism originated in India, the Sinhalese look upon India as their Motherland—the holiest land. From the time of Wijaya down to the period when the Moslems invaded India, there are historical records of constant outflow of people from India to Ceylon and vice versa. After Asoka, Buddhist priests went from India to Ceylon to enrich the Buddhist Samgha of Ceylon. The Chinese pilgrim Fa Hian came to India in 413 A.D. and after that he went to Ceylon. Then came Hiouen Tsang in the seventh century A.D., who, had it not been for the national calamity that had overtaken Ceylon then, would have gone to Ceylon. This news Hiouen Tsang heard from the priests that had arrived in South India from Ceylon to seek shelter in the 'land of Buddha.' To Ceylon went the famous Buddhaghosha. He was a Brahmin, born in the vicinity of Buddha Gaya, and had read the 3 Vedas and allied sciences and had a controversy with the Buddhist priests at Buddha Gaya. There he became ordained as a Bhikkhu,

mastered the Tripitaka, and went to Ceylon. There he translated Sinhalese commentaries into Pāli. He (the speaker) thus found there was regular communication between India and Ceylon.

MESSAGE OF BUDDHISM.

The Buddha proclaimed the Law of Compassion unto all, without making any distinction. He spread the message of universal love—the ideal of Buddhism all the world over. He personally roamed all over India proclaiming the doctrine of maittri and freedom. He sent His disciples to preach the same Aryan message in different parts of India. He died in the service of the motherland India—of Humanity. Then came Dhammasoka, the Buddhist monarch of India who sent missionaries to Ceylon, Palestine, the Himalayas, Burma and other countries of the world.

HUMANISING INFLUENCE OF BUDDHISM.

Before the introduction of Buddhism, the Mongolian tribes of Asia were savages. But the humanising influence of Buddhism made them civilised. Buddhism thus rapidly spread to China, Japan, Korea, Cambodia, Tibet, Sikkim etc. Before the seventh century A. D. Japan was uncivilised, without arts and crafts. But to-day what do we find there in China and Japan? It is the spirit of the arts and civilisation of India—of Buddhism.

MAHA BODHI TEMPLE AT BUDDHA GAYA.

From the Bodhi tree thus sprang up the spirit of love. Buddhists built a small shrine at first as a memorial to the attainment of Buddhahood but it gradually disappeared. When Asoka went there, he rebuilt the shrine. Inscriptions bearing the name of Devanam Piyadassi were found and after decipherment by referring to the Chronicle of Ceylon, scholars identified them with Asoka. Devanam Piyadassi built the temple. It was repaired and renovated later on by Buddhists.

DISTINCTION BETWEEN A BRAHMIN AND A BUDDHIST.

Some people wanted to raise a controversy over the builder of the temple saying that it was built by a Brahmin and so claimed it to be a Brahmin temple. Hiouen Tsang has written that although he was a Brahmin, it was as a Buddhist that he built the temple at Buddha Gaya. Buddha was a kshattriya by birth but it was because He became Buddha that He came to be the saviour of 500 millions of Buddhists and gained the highest place in the history of India. The vihara at Buddha Gaya, as at Calcutta is a source of inspiration and hope to the Buddhists. So they came to Buddha Gaya from all parts of the Buddhist world and visited this most sacred shrine and also other historic Buddhist places. They continued to do so until the Moslem invasion. They remained at Buddha Gaya and from there they took away plaques with the temple and other sacred objects, to their countries and deposited them in their temples as a token of their pilgrimage to the sacred places and as a mark of veneration for their Teacher.

PERMANENT CEYLONESE RESIDENCE AT BUDDHA GAYA.

Hiouen Tsang, the great Chinese pilgrim has recorded in his 'Buddhist Records of the Western World' how a prince of Ceylon, brother to the then king of Ceylon came on a pilgrimage to Buddha Gaya and other Buddhist shrines in India. He was received roughly by the people of other sects and he had to return to Ceylon disappointed. Then the king sent an embassy to the then king of India who is said to have been Samudragupta, who gave permission for a sanghārāma or monastery to be built for the permanent residence of priests of Ceylon, and had a proclamation engraved on copper declaring 'Let this privilege be handed down from generation to generation without interruption.' This was the Maha Bodhi sangharama where Hiouen Tsang found more than 1,000 priests. The Sinhalese were thus allowed permanent rights at Buddha Gaya. The latest Sanskrit inscription discovered shows that Mangala Sthavira was residing at Buddha Gaya.

Thus upto the period of Moslem invasion the Ceylonese were continually coming to India.

BUDDHISM IN INDIA BEFORE AND NOW.

Till the seventh century A. D. Buddhism was the religion of the country from north to south. It is a great pity that since the invasion of Moslems India has entirely forgotten the popular doctrines of Buddha and we find only ruins of Buddhist sites and shrines, all over India, to-day. 15 years ago there were very few in India who knew the name of Buddha. To-day the Indian brethren know that, inspite of the deplorable condition in India, 500 millions of people all the world over still venerate Buddha.

PLACE OF BUDDHA IN MODERN HINDUISM.

The Hindus have given a place to Buddha but they have not given Him the honour due to Him. Buddha has been regarded in Hinduism as an avatar of Vishnu and worship is being done to Him as such while the Buddhists look upon Vishnu himself as a Buddhist.

BUDDHA AND BUDDHA GAYA.

In Ceylon the gods like Kartika and Vishnu have been given proper regard. The Buddhists have always looked upon Indian gods as having sammyakdrishti. When they plant a Bodhi tree, build a temple or a monastery, they acquire merit. When acquiring merit, they make all gods participate in it.

To Buddhists Buddha is the teacher of men and Gods. Buddha has taught the law of compassion unto them all. Buddha has been to the Buddhists a Saviour. So the site at Buddha Gaya has always been a Buddhist place and has ever been venerated by all the Buddhists. They have given honour to Him as Buddha and offered worship as a Buddha should be worshipped.

WHAT BUDDHISTS WANT AT BUDDHA GAYA.

Since the Moslem invasion, Buddhists could not come to India as before and take proper care and carry on

restoration work of the many Buddhist places and shrines in India. They could not render the same protective treatment to them, especially at Buddha Gaya, the most sacred site for Buddhists, as they had been doing in their own countries. Now that a Buddhist Mission has been started in India, and there are Buddhists in India, the Buddhists want to worship, restore and renovate the sacred shrine as of yore and as memorials in honour of their only Teacher. So they, with the same sincere and generous co-operation of the Indian brethren desire to carry on the management of the Buddha Gaya temple and its site.

BEEF-EATING ALLEGATION BY CERTAIN HINDUS REFUTED.

One of the greatest ideals of Buddhism is the ideal of Ahimsa. Buddha preached the ideal of compassion unto the meanest animal, because by killing, we prevent the free development of a living being. There are beings that we can see and those we cannot see, but the ideal of Buddhism is to show compassion or metta bhavana to them all. But to-day some people eat beef here and there in India and Ceylon. In Ceylon there are tens of thousands who are vegetarians. There 90 per cent. of the Sinhalese are Buddhists and of them 65 per cent. live in villages. Of these village people there are not even 5 per cent. who are not vegetarians. To say that the Buddhists are all meat-eaters is a great lie. According to the dharma of the Sinhalese, killing is prohibited. Meat-eating is very rare among the Buddhists as also among the Hindus. The Buddhist people refrain from killing not only cows but all animals. They do not take intoxicating drinks. It is only when they have lost their faith that they degenerate. Similar is the case not only in Ceylon but also in India. The speaker then referred to the sad history of Ceylon when the Portuguese invaded it and introduced their customs and the Sinhalese had to fight them. Then came the Dutch and the English. The Buddhists had to

face new evils which were unknown. However they have been able to revive lately much of their Buddhist tradition.

BUDDHISM IN THE WEST.

He then spoke of the rapid progress made to spread Buddhism in Europe and America. Scholars here and there are studying Buddhist religion and literature. They have been pioneers in the exploration of hitherto unknown mine of Buddhist literature and sacred remains of Buddhism. Societies, temples and lecture-classes have sprung up rapidly. The recent works of H. G. Wells, Anatole France, Sir Edwin Arnold etc., have immortalised the name of Buddha. He described how rapidly the West has been attempting to bring the forces of nature under the control of the human hand, but have been lagging behind in the quest of the culture of the mind. He was optimistic that with the rapid spread of Buddhist culture in the West the people there would soon be able to understand it, as the Buddhists have done in their countries.

After an extempore speech for over an hour, Swami Sachchidananda Saraswati who recently defeated the Saivite priests of Nepal in a great controversy and had returned from Ceylon after 6 months study of Buddhist literature, spoke in Hindi. He said that he had been studying both the Hindu and the Buddhist shastras and that he had found truth to be common to both Hinduism and Buddhism. But with regard to the Buddha Gaya temple question, he was eager to study the Hindu views with special reference to the ancient and modern Hindu religious works.

NEGLECT OF BUDDHISM IN INDIA.

Buddhism originated in India, was preached in India and all the arts and literary works spread from India and the principal organisations of Buddhism were first set up in India. The followers of Buddha were Indians of different castes and creeds and the greatest disciples of Buddha were Brahmins and kshattriyas such as Sariputra, Moudgallyāna, Kāsyapa, Ashva-

ghosha, Nagarjuna, Kumarajiva. But when they became confirmed in the doctrine of Buddha, they formed one uniform organisation. Buddhism, therefore, was not the religion of Ceylon only but it was a universal religion. Buddhism spread to distant parts of the world and claims still the greatest number of people as adherents in the world. With the advent of the Moslems in India, Buddhist culture was partly obstructed in India, while it continued to flourish across the Himalayas. For 18 centuries it continued to flourish in India. It had its own literature, and claimed to have its own arts and civilisation based on the spirit of Buddhism. It is a part of Hinduism because it is a religion of India and at the same time an independent product of India.

HINDUISM AND BUDDHISM.

The word Hinduism did not mean a single, uniform doctrine of India. It consisted of different systems of beliefs and philosophies. There were the Vedic, the Vaisheshik, Naiyayik, Sankhyic, Pashupat, Ganapat, Mimansik systems and so on. Each of these claimed to have its own shastra and a certain number of followers and organisations. It was a custom amongst people of each sect to hold various controversies with others and they were tolerant towards one another. For at least eighteen centuries Buddhism played a great role as a religion in India and claimed a large number of adherents. It came at times into conflict with other sects but never offended them by any aggressive attack. At one time it was so popular that Buddha came to be regarded by authors of Puranas and orthodox people as an avatar of Vishnu. They included Buddha in the Pauranic pantheon only to belittle his doctrine and philosophy. Buddha is described in the Puranas as having come down only to defeat demons, preached a heterodox doctrine, such as mayavada and uniformity between Jiva and paramatman. When compared with the very works of Buddha, these descriptions are false and deserve contradiction. In every Purana there is a contradiction of each of the sects.

According to these Puranas and Ramayana, Buddhism is a religion for demons and the people of Lanka are rakshasas.

Again, while Sankara is reputed to have been a prachhanna bauddha and to have preached mayavada of Buddhism and eulogised Buddha as Yoginamchakravarti, the popular notion to-day is to say that Sankara defeated the Buddhists and drove them out of India—a sectarian vilification which has no historical background. This representation he came to know of not only in India, but in Ceylon and Nepal too.

Again, the Buddhists are alleged to have violated the principle of Ahimsa. But in Buddhism he did not find a single line sanctioning killing while in the Puranas killing is enjoined. Thousands of goats etc., are killed in the name of Durga, Kali etc., while Buddhists are not found to have killed nor sanctioned killing. In a sacred land like India, the Moslems and the Christians are allowed to preach and kill cows while the Buddhists have been unjustly accused of killing etc., and the same freedom that other religions have, has been denied to Buddhism in the land of its birth. For example, in the Buddha Gaya temple, a hostile sect has been allowed to desecrate a historic Buddhist image by applying a sectarian sandalmark and the putting on of a red cloth against the religious sentiments of the Buddhists. The temple worship is carried on against the tradition with which Buddha is connected and in a way opposite to Buddhist worship. There are many sects in India and it is the duty of each sect to protect its faith but it is a great pity that a saivite mahant is allowed to control a temple sacred to the Buddhists. It is, therefore, just and proper that this temple which the Buddhists want to worship in accordance with their own sacred books, should be restored to them. If the mahant believes that the temple should be given to Buddhists of India, then the lecturer himself would be willing to become a bhikkhu. If the mahant says he is a follower of Sankaracharyya who worshipped Buddha, why does he not worship Buddha as the Buddhists do? If he is a worshipper of Siva still he, being a saivite cannot control a vaishnava temple. But the temple was built by Buddhists to mark the site where their Teacher attained Buddhahood, and the site is full of Buddhist stupas, statues, all memorials to their Master. As the Buddhists have only one personality who proclaimed to them the whole canon of Buddhism and carry on worship, study and meditation in accordance with their own scriptures, justice and truth require that the temple should belong to the Buddhists. There can be no difficulty which cannot be surmounted by the Hindus or the Buddhists. So long as the present mode of desecration and unbuddhistic

management are allowed to be carried on at the sacred Buddhist place, India will continue to be looked down contemptuously by the whole Buddhist world and people of other religions. The speaker had been to Ceylon and Burma, and had witnessed the elaborate and wonderful arrangements made to honour Buddha in those countries.

BOOK REVIEW

THE NEW ORIENT, a journal of International Fellowship, edited by Mr. Syud Hossain, published quarterly from number 12, Fifth Avenue, New York City. U. S. A. Subscription 4 dollars a year.

The July, August, September number, being No. 4 of Vol. II, is before us. We have received it in exchange with our journal. We have much pleasure in recommending its wider circulation amongst our countrymen. Its get up is magnificent containing interesting picture blocks and well written thoughtful articles on a variety of subjects all dealing with the Orient which really extends, if our readers would but visualise, from the shores of the Pacific to the Atlantic. There is not only Japan and China, but beyond China is Burma, Siam, Java, Ceylon, India and beyond India is Afghanistan, Persia, the Biblical lands of Syria, Palestine, Mesopotamia and beyond those is Arabia, Asia Minor Turkey and Egypt, and beyond Egypt are Tripoli, Tunis, Algeria and so right on to Morocco Lapped by the Atlantic. There are in this issue some 16 articles including four poems all worth reading and thought compelling. We shall however for want of adequate space especially mention five of them:—

1. Turkey and the Future of Islam by Felix Valyi
2. The Chinese Crisis by the Hon. Bertrand Russell.
3. The Psychology of Japanese Patriotism by A. E. Lincoln.
4. The Buddhist Revival in Siam, Burma and Ceylon by R. Brodda L.L.D., and last but not the least.
- 5A Lecture on India and the World peace by the editor himself delivered at a dinner of the American Womens' Independence Committee.

There cannot be the least doubt that the new democratic spirit of Renaissance has set in all the world over and there is a general awakening of the peoples in the Orient, in the hitherto sleepy Buddhistic and Islamic countries. The Orient is mainly peopled by the adherents of two great democratic religions namely Buddhism, including the modern Hinduism

as its offshoot and Mohammedanism. The last World War has cleared the intellectual fog of the Orient in so far as it has shattered the fear for ever of its going under the heel of Europe. The lesson that has come through so much bloodshed is being forgotten by France itself the greatest sufferer, barring Belgium of all European countries as exemplified by her dealings with Morocco and Syria. What we should like to see is that the Islamic and Buddhistic countries including India should be allowed to grow and thrive each according to the dictates of their highest traditions of ethics and culture and that those countries should be respectively bound down by laws of their own federation in the same way we cannot have the least objection to Europe and America developing into respective federated states. The World's progress and civilisation can only be achieved by the cultivation of arts of peace by the imparting of scientific and cultural education to the peoples which would change their greed and bloodthirstiness into humanitarian channels. We do not see how the still savage world can be better without the federations as above suggested being adopted.

In conclusion we heartily congratulate the learned editor for this noble venture. As a bold Indian journalist Mr. Syud Hossain's name is well known throughout India and we have every confidence that his enlightened and liberal mind would rise to the occasion in interpreting the Indian mind, the mind of the Orient to the peoples of America whose guidance through paths of rectitude would be increasingly felt, it is hoped, in Europe's dealings with Asia for the advancement of that unhappy continent. America's pride should be in leading Europe from savagery to civilisation.

S. C. M.

THE MASTERS AND THE PATH :— "The Masters and the Path" is a very interesting book on Buddhism revealing much of the forgotten side of "Paramatta Sangha" and "Arya Magga." This is a true version of things as seen daily through the new faculty of "Deva-Cakku" and the information now made public gives a good account of "Thavaka" stage of disciple and "Gotrabu." Magga in its twice four stages of "Magga and Phala" are very well explained.

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The ceremony of showing forth of "Shadow Lord Buddha on the full-moon day of "Kason" on the plains of Tibet seen and worshipped even by the tribes of that place is well described and a picture drawn at the moment when our Lord raised His hand to bless the world is also sent with that book.

The ceremony of "Ashala"—the beginning of Buddhist Lent when Lord Maitreya reads over the "Dhamma Cakka Pavattana Sutta" and His comment on "The Four Noble Truths" and "The Noble Eight-fold Path" is described in clear detail and more light is thrown on the Noble Eight-fold Path as a practicable one. Altogether a splendid revelation.

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K. H.

MONTHLY BULLETIN OF THE BUDDHIST LODGE OF THE THEOSOPHICAL SOCIETY, LONDON.

We have received the first two numbers of the above bulletin published by the Buddhist Lodge of the Theosophical Society. It contains small articles on Buddhism and other allied subjects by the President of the Lodge and other members. Besides, it gives news of Buddhist activities in England. We are glad to learn that the members of the Buddhist Lodge are giving every possible assistance to the Anagarika Dharmapala to organise the Buddhist Mission of the Maha Bodhi Society. We have great pleasure in publishing two of its articles in this number.

We trust the Buddhists of Ceylon, Burma and India will help the Buddhist movement in England by subscribing to the Bulletin. Subscription for these countries is only Rs. 1-12. Orders may be registered through the Maha Bodhi Book Agency.

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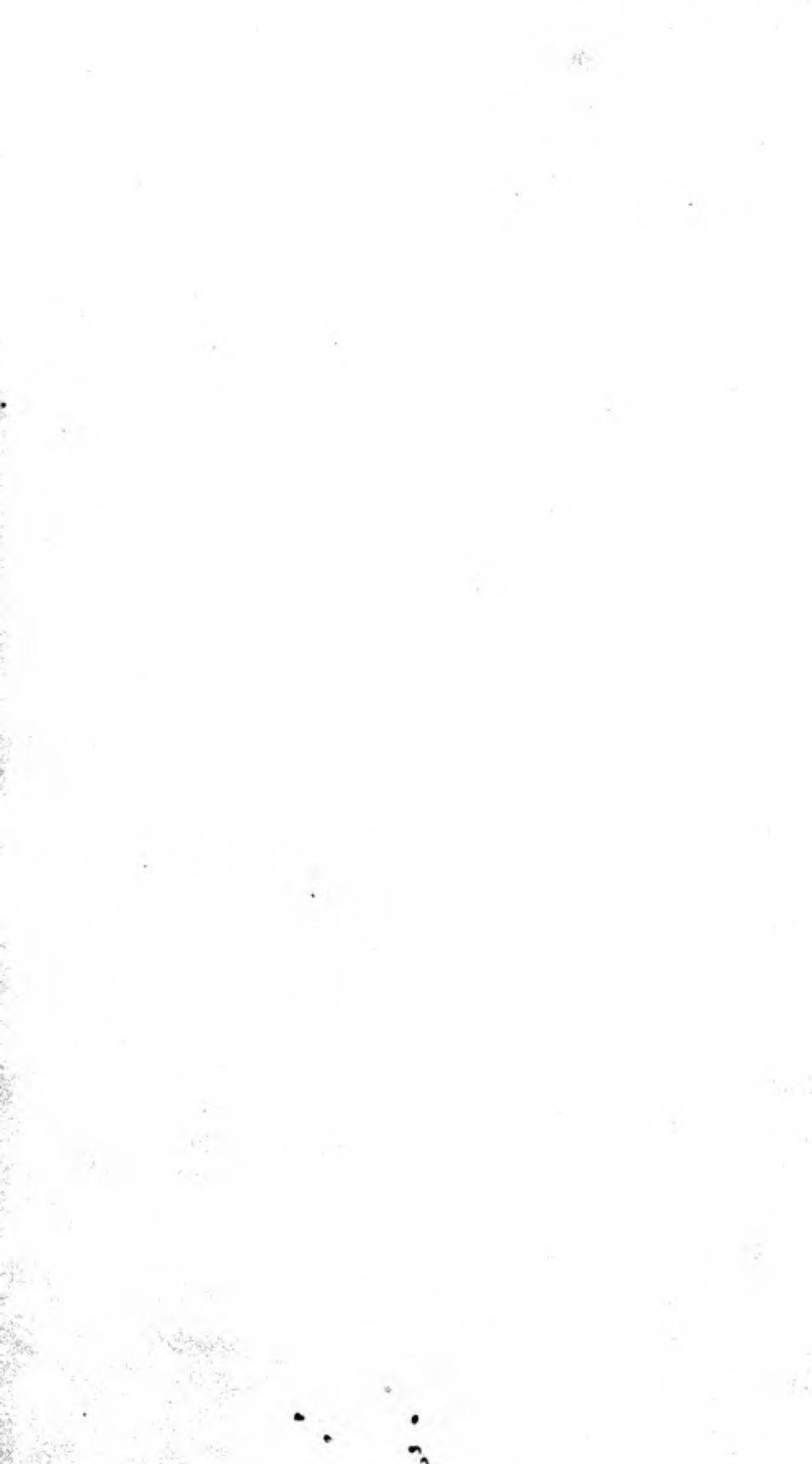
BY

Mr. C. T. STRAUSS

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